

The Word
of the
Kingdom

“Thy Kingdom
Come”

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R. H. JUDD

THE WORD OF THE KINGDOM

And Other Important Bible Themes

A sequel to a previous work, entitled
"WORDS OF ETERNAL LIFE"

"Thou hast magnified Thy name, even Thy WORD, above all."—*Psalms*
cxxxviii. 2.

COMPILED BY
JOHN O. WOODRUFF

OREGON BIBLE COLLEGE
OREGON, ILLINOIS



"If ye continue in my *word*, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—*John* viii. 31, 32.

"When they believed Philip, preaching the things concerning the *kingdom of God*, and the name of *Jesus, the Christ*, they were baptized, both men and women."—*Acts* viii. 12.

"Jesus went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God, and the twelve were with Him."—*Luke* viii. 1.

"He that received seed into the good ground is he that heareth the *word* of the kingdom, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty fold."—*Matthew* xiii.



Published by

JOHN O. WOODRUFF

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DEDICATION

To those of the "Noble Berean" stamp who refused to believe the testimony of an inspired apostle, without—"searching the Scriptures daily, whether these things were so. Therefore many of them believed."

To those also of the "*Apollos*" type, "an eloquent man, and mighty in the Scriptures." This man was instructed in the way of the Lord . . . whom when "Aquila and Priscilla had heard, they took him unto them and expounded unto him the way of the Lord more perfectly." Read Acts, chapters 17, 18, 19.

PREFACE.

"It has been the good pleasure of Jehovah to make known unto us the mystery of His will which He hath purposed in Himself; that in the dispensation of the fullness of times He might gather together in one all things in Christ." That is, Christ is the head under which the economy of human affairs will ultimately be established. Jesus, in His first manifestation in the flesh, preached the "Kingdom of God," "For therefore am I sent." (Luke iv. 43). He sent His Apostles to preach the same glad tidings: They not being familiar with the teachings of the prophets ("slow of heart to believe ALL that the prophets have spoken")—they overlooked the sufferings and were more absorbed in the glories; therefore they did not fully understand His teaching. They expected to see Christ on His throne—but not to see Him nailed to the "Cross." They expected to see the King in His beauty; they were first to see His visage marred more than any man. They expected to see "Jerusalem made a praise in the earth." It was first to be overthrown and trodden underfoot of the Gentiles. It was the unfolding of God's purposes; as is testified in His last words before He ascended to the right hand of the Father; e. g., "These are the words which I spake unto you while I was yet with you, that all things *must* be fulfilled which were written in the Law of Moses, and in the prophets, and in the Psalms concerning me. Then opened He their understanding that they might understand the Scriptures. And said unto them, Thus it is written, and thus it behooved the Christ to suffer and to rise from the dead the third day," etc. (Luke xxiv. 44-52). We who are living in these last days can witness the faithfulness of God—in working out the counsel of His own will, in the unfoldings (during the past dispensations) of His great purpose; from the little spring of the first promise—"The seed of the woman shall crush the serpent's head"—to

the culmination of all prophetic declarations. We hope the reader of the following addresses will be profited and learn some important lessons. "Whatsoever things were written aforetime were written for our learning, that through patience and the consolation of the Scriptures we might have hope." Peter, in his second letter, writes: "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" (2 Pet. iii). From the record we have in the 13th chapter of the Acts of the Apostles, it is not safe to be ignorant of the voices of the prophets. "Ignorance alienates from the life of God" (Eph. iv. 18). We are admonished to take heed to the sure word of prophecy as a light that shineth in a dark place—until the day dawn and the Daystar arise; we do well in so doing. No prophecy of the Scripture is of any private invention. "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Spirit." The prophetic *Word* is our chart on the sea of life. Apart from this, we are like a ship in mid-ocean without chart or compass.

"The things concerning the *Kingdom of God* and the name of *Jesus the Christ* form the subject-matter of the *Gospel*" (Acts viii. 12). The Bible is a book of the kingdom; a proper understanding of it will prove a key to the Scriptures. The object of the following pages is to set forth the Bible doctrine of the kingdom of God. How far we have succeeded the reader will judge.

The Messiah's mission at His first Advent began with preaching the *Kingdom of God*. He sent His disciples to preach the same glad tidings. On one occasion "when they thought the kingdom would immediately appear, He said therefore, A certain nobleman went into a far country to receive for himself a kingdom and to return" (see Luke, 19th chap.). His *Coming* and *Kingdom* are coupled together. We consider the subject first in importance. It is the *first* petition in the Lord's prayer—"Thy kingdom come"—and we are admonished to "seek *first* the kingdom of God and His righteousness." The things pertaining to the kingdom of God was the chief subject of His con-

versation with His disciples for forty days after His resurrection. Our present high calling is to His "kingdom and glory." "An inheritance incorruptible, undefiled, and fadeth not away; reserved in the heavens for us, ready to be revealed in the last time."

"This *salvation* the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you; examining closely to what things or what kind of season the spirit which was in them was pointing out, when it previously testified the sufferings for Christ and the glories that follow; to whom it was revealed that not for themselves, but for you, they ministered those things which were now declared to you, with holy spirit, by them that have preached the gospel unto you; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ" (1 Pet., 1st chap.). "Know ye not that the unrighteous shall not inherit the kingdom of God? The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." When the due time comes, He will send His messengers and they shall gather out of His kingdom all things that offend, and them which do iniquity. "The upright shall dwell in the land and the perfect shall remain in it" (Prov., 11th chap.). "The meek shall inherit the earth" (Jesus). It is evident we are living in the last days, and the complete fulfillment of the prophecies relating to the restitution of all things will soon be realized. For 6000 years the world has had a fearful experience under the reign of sin and death. The history of the past will not be repeated forever. "As truly as I live all the earth shall be filled with my glory" (Num. xiv. 21). This world is to have a grand beginning. The past ages or dispensations are only stepping stones to the promised glory which the intelligent believer is "rejoicing in hope of" (Rom. v. 2). The reader of this book, we hope, will appreciate our feeble attempts to demonstrate from the Scriptures the great scheme of human redemption,—that the Bible is its own best witness,—that it is of God,—which none but a Divine hand could have written, which none but a Divine mind could have conceived.

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INTRODUCTORY.

"SEARCH THE SCRIPTURES.

For in them ye think ye have eternal life. And they are they that testify of me . . . yet ye will not come unto *me* that ye might have *life*."

THE Bereans searched the Scriptures daily, whether the things taught by an *inspired* apostle were so. Therefore many of them believed, having received the word with all readiness of mind, and in so doing were considered *noble*.

We should study the Bible with delight. The holy writers, although inspired, took delight in studying the written *Word*. Thus Paul: "I delight in the law of God." And the Psalmist: "How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth!" "O how I love thy law! it is my meditation all the day." "Blessed is the man whose delight is in the law of the Lord." And even the Great Redeemer Himself read the Holy Scriptures; it was *His custom*. Why, then, should we not delight in the study of that sacred volume? It is commended to us as an able word—able to make wise unto salvation through faith that leads into Jesus. "Able to build thee up and to give thee an inheritance among all them which are sanctified." "All through life it is a lamp to our feet and a guide to our steps." "Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God." When the Lord opens His mouth, we should open our ears and our hearts. "I have esteemed the words of Thy mouth (says Job) more than my necessary food." "Thy words were found (says the prophet Jeremiah), I did eat them, and Thy word was unto me the joy and rejoicing of my heart" (Jer. xv. 16). The Bible is the sovereign test in all matters of faith and practice. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." This word comes to us with authority and power.

"Never man spake like this man." The officers, who on one occasion were sent to take Him, were powerless to do so—no doubt from the gracious words that proceeded out of His mouth. "In Him are hid all the treasures of wisdom and knowledge." Let us then go to the fountain and get a "*Thus it is written*" and a "*Thus saith the Lord.*" "The words that I speak unto you they are spirit and they are life." "All things that pertain to *life* and Godliness are freely given us through the knowledge of Him that hath called us to glory and virtue." "God hath magnified His *word* above all the attributes of His *name.*" "For as many as are led by the *spirit of God*, they are the sons of God." The *spirit* and the *word* are inseparable; and in order to know the mind of the spirit, and to be led by it, we must fall back on the spirit's testimony through the *word*: which, as we have before said, is able to make wise unto salvation, or *life*. "All Scripture is given by inspiration and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Thus we may be filled with the spirit, by having "the *words of Christ* dwelling in us richly." "If any man have not the *spirit of Christ* he is none of His." "Let this *mind* be in you which was also in Christ Jesus." The present eclectic dispensation embraces the mystery of the Gospel, the calling out from among the nations a people for the *name of Jehovah*—the "*Church*"—which is the Christ body—the "fullness of Him that filleth all in all." In other ages this mystery of Christ was not fully understood as it is now revealed unto His holy apostles and prophets by the spirit; that the Gentiles should be fellow heirs and of the same body, and partakers of His promise in Christ by the gospel. It should be our aim to know what is the hope of our calling (or His calling) and what the riches of the glory of *His inheritance in the saints*—which is Christ in you, the hope of glory. We see this glory is a matter of hope; "at present we are partakers of Christ's sufferings; that when His glory shall be revealed ye may be glad also with exceeding joy." "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us, at the

manifestation of the sons of God." When He shall come to be glorified in His saints and to be admired in all them that believe *in that day*. The church now is in a waiting position—"waiting for God, son from heaven." "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come and will not tarry." "Now is our salvation nearer than when we believed, the night is far spent and the day (of the Lord) is at hand." *The Day of the Lord!* Who can fathom the depths of its meaning? What wonderful developments are associated with the inauguration of *that day*; a day when God will make up His jewels; a day of discernment between the righteous and the wicked. At present the wheat and the tares grow together—now the net gathers all kinds. Then it will be the harvest of the world, when He shall send His angels to sever the wicked from among the just—gather out of His kingdom "all things that offend and them which do iniquity." It will emphatically be the survival of the fittest. The ungodly will be like "the chaff which the wind driveth away." "All the wicked of the earth put away as dross." "The Lord hath set apart him that is godly for Himself." "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." "O let the wickedness of the wicked come to an end, but establish the just; for the righteous God trieth the hearts and the reins."

As free agents we have the power to accept God's offer of life; it will not be forced upon us. If we prefer the pleasures of sin for the little season, the wide gate and the broad way to walk in, the result will end in death and destruction. "God is not mocked—whatsoever a man soweth that shall he also reap, for he that soweth to his flesh shall reap corruption; but he that soweth to the spirit shall reap EVERLASTING LIFE." Such language cannot be misunderstood. We are to be wise for ourselves in this matter. "It was necessary that the word of God should first have been spoken to the Jews; but seeing ye put it from

you, and judge yourself unworthy of EVERLASTING LIFE, so we turn to the Gentiles," says Paul (Acts xiii. 46). God has implanted in us a love of life. When we have an offer of an endless LIFE it ought to have some charms for us. Immortality was forfeited through the transgression of the *first Adam*, and restored through the obedience of the *second Adam*. "Jesus is the true way of life. He hath abolished death and brought life and immortality to light through the Gospel. We can have it if we come unto God by Him." "This the record that God hath given us—eternal life, and this life is in His son." "Godliness is profitable unto all things having the promise of the life that now is, and that which is to come."

"THE BIBLE"—VARIETY.

The Bible is the best hymn book ever published;
 The best prayer book ever compiled;
 The finest book of politics in the world;
 The richest will and testament ever put on parchment;
 The most sure word of prophecy extant;
 The safest guide book ever printed;
 The only representative of infallibility on earth;
 The only unerring standard of truth in existence;
 The most accurate book of history ever issued;
 The most uncompromising publication known;
 The best book of fashion and etiquette ever seen;
 The most perfect book of morals ever read;
 The sublimest book of poetry ever composed;
 The truest book of destiny ever conceived;
 The most profitable daily reading book ever written;
 The most practicable book ever bound;
 The most delightful book ever dreamt of;
 The most excelsior school book ever designed;
 The best servant's friend ever purchased;
 The most profound book of law ever penned;
 The most edifying book of lectures ever bought;
 The most useful pocketbook ever carried;
 The most valuable present that can be made;
 The best newspaper ever folded;
 The most enlightening book of science ever perused;
 The choicest book of philosophy ever invented;
 The best sword ever brandished;
 The infidel's direst enemy;
 The mortal foe of every form of superstition and priestcraft;
 The sworn adversary of all unrighteousness and corruption;

The only inspired revelation of the mind and purpose of God ;
The only satisfactory explication of the phenomena of existence—
 Sin and Death ;
The only divinely revealed way out of the grave ;
The only reliable key to the political situation ;
The only correct solution of human affairs ;
The only book that can declare the end from the beginning ;
The only book that can make wise to salvation ;
The only programme of events for a thousand years to come ;
The only "*Glad Tidings*" that can purify the heart, revolution-
 ize the mind, and make ready a people for the coming of
 the Lord.

"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."—Psa. lxxxix.

THE WORD OF THE KINGDOM.

THE KINGDOM OF GOD; ITS NATURE, LOCALITY, AND RESULTS.

BY WILLIAM LAING.

"The Kingdom of God," "The Kingdom of heaven," "The Kingdom of the Father," "of the Son," or "of Christ," as used in Scripture, mean the same thing. What Matthew terms "The Kingdom of heaven," Mark and Luke, in parallel passages, call "The Kingdom of God," in the same sense; while Matthew himself used both phrases synonymously, thus: "Jesus saith unto His disciples, Verily, I say unto you, that a rich man shall hardly enter into the Kingdom of heaven: And, again I say unto you, that it is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God" (Matt. xix. 23, 24). In like manner, "The Kingdom of the Father," "of the Son," "of the Lord Jesus Christ," denote the same thing.—See Matt. xiii. 41-43; Luke xix. 11, 12, xxii.; Dan. vii. 13, 14; Rev. xi. 15.

When we reflect on the fact that this Kingdom is referred to no fewer than 140 times in the New Testament; in the teaching of our Lord, 107 times; and that there is scarcely a parable or discourse of His which does not in some way relate to it, and that the second petition in that remarkable prayer which He enjoined His disciples to use was "Thy Kingdom come," we cannot fail to see the importance of having a correct understanding of what this Kingdom is.

It is because we have strong convictions of the importance of this subject that we bring it before you, and entreat your patient attention to what we have to say regarding it.

The Holy Scriptures are the only reliable source of information regarding the Kingdom of God and of Christ. But here a very important difficulty presents itself. While all professing Christians profess to take their beliefs about this Kingdom from the Bible, they differ widely as to what the Bible says it is. How is this? Simply because the language of Scripture is not understood in any ordinary sense. There are *two* senses in which ordinary language is understood, viz.—the *literal* and the *figurative*; but the language of the Bible is, by many, interpreted on different principles. There is the *allegorical* sense, by which the language is made to mean something very different from what it expresses. For example, we read in the book of the prophet Isaiah of a happy coming-time, when mankind shall live in perfect amity with each other the whole world over, and learn war no more; when the lower animals, in harmony with mankind, shall cease to tear and kill each other, “When the wolf and lamb shall feed together, and the lion shall eat straw like the ox.” These words, we are told, do not mean *that*. “The wolf,” we are informed, means “the fierce, rapacious enemies of the flock of Christ.” “The lamb” means the disciples of Jesus. “The lion” represents the bloodthirsty foes of the Church. “The ox” means the preachers of the Gospel, and “the straw” is the Gospel itself!

Akin to the *allegorical* mode, there is what is called the *spiritualistic*—more correctly, the *fanciful*—by which the true and faithful words of the Almighty are subjected to a process resembling that by which God’s good grain is deprived of its nutritive qualities by mashing, boiling, evaporizing, and condensing, till a “spirti” is obtained, which, in the opinion of many, works incalculable evil to the sons of men.

Truly, “God made man upright, but he has sought out many inventions.”

Not on those lines do we seek to lead you. Our appeal is to the language of Scripture, understood in the ordinary acceptance of the terms employed, in accordance with their grammatical construction and obvious sense, viewed in the light of the context. Thus we adopt the canon of Hooker, that “When the literal sense will stand, the furthest from the literal is generally the worst.” That

“ there is nothing more dangerous than this licentious and deluding art (spiritualizing) which changes the meaning of words, as alchemy doth, or would the substance of metals, making of anything what it pleases, and bringing in the end all things to nothing.”

The first testimony to which we call your attention is the words of the angel of God addressed to Mary, the mother of our Lord (Luke i. 30-33), “ Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and thou shalt call His name JESUS. He shall be great, and shall be called the Son of the Highest: 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.”

It is surely reasonable to believe that the words of this promise were intended to be understood by Mary, according to their common usage among the Israelitish people! There is no explanation otherwise by the angel; no guard against understanding the language in its current sense. To Mary, and every Hebrew living at the time, the terms “ House of Jacob ” and “ Throne of David ” conveyed one uniform idea. I need not tell you what that idea was. The hopes of the Israelitish people were fixed on the promised Messiah; they looked forward with longing expectancy to the advent of a son of David to sit on David's throne, rule over the house of Jacob, and make it the head of the nations.

These hopes and expectations were founded on the words of the holy prophets of the God of Israel, who spoke as they were moved by the Holy Spirit. Look at some of these prophetic words, and see whether they warranted the expectation by the Hebrews of a re-occupation of David's throne and kingdom. Take, first, this familiar prediction, “ Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, the everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon *the throne of David*, to order it, and to establish it with judgment and with justice for ever and ever ” (Isa. ix. 6, 7).

It is admitted by all who receive this prophecy as the word of the Most High, that the illustrious person spoken of is indeed the Son of the Highest, our Lord and Saviour. Why, then, should there be any doubt that "the throne of David" is to be occupied by Him as the King of Israel? What else could the people of Israel take the words to mean, than that the promised One should reign visibly amongst them, henceforth and for ever?

The phrase "Throne of David" was current among the Hebrew people as equivalent to *The throne of the King of Israel*. More than 400 years after David had fallen asleep, and a long line of kings had succeeded him, the seat of royalty in Jerusalem was still called "the throne of David." In the book of the prophet Jeremiah you will find examples of this usage, as "Thus saith the Lord, Behold, I will fill all the inhabitants of this land, even the kings that sit upon *David's throne*, . . . with drunkenness" (Jer. xiii. 13). Again, "It shall come to pass, if ye diligently hearken unto Me, saith the Lord, . . . then there shall enter into the gates of this city kings and princes sitting upon the throne of David" (Jer. xvii. 24, 25). The same language is used regarding Coniah, the son of Jehoiakim, king of Judah, "Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah" (Jer. xxii. 30). Once more (Jer. xxxvi. 30), "Thus saith the Lord of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost."

With such evidence before us, fixing the meaning of the phrase, *the throne of David*, can we reasonably doubt that the angel of the Lord used the words in the same sense when he announced to the Hebrew maiden in Bethlehem, "Thou shalt bring forth a son; He shall be called the Son of the Highest; 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"?

That the throne of David, promised to the Messiah our Lord, is the seat of kingly rule which David held, is strikingly confirmed by the prediction recorded in Ezek.

xxi. 25-27, "Thou profane and wicked prince of Israel" (Zedekiah, the last king that has reigned over the house of Jacob), "whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: it 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, and I will give it Him." *Who* is He of whom Jehovah speaks here when He says, "I will give it Him"? You all are ready to respond, "Jesus the Christ!" Well what was the thing referred to when the Lord said "I will give it Him"? Surely that which was to be overturned—emphatically; and to be no more till He came whose right it is, viz., *the diadem* removed, the crown taken off the profane and wicked prince Zedekiah. And does not the word of the Lord here spoken by the prophet Ezekiel point to the same thing as the angel of the Lord did, when he promised to Mary that her illustrious son would sit on the throne of His father David, and reign over the house of Jacob for ever?

THE PLACE OF DAVID'S THRONE WAS MOUNT ZION IN JERUSALEM, and *there* the throne of Messiah, the King of the Jews, is to be "established with judgment and justice for ever." "Yea," saith Jehovah, "I have anointed My King on Zion, the hill of My holiness" (Psa. ii. 6). "The Lord hath chosen Zion." "There," said He, "will I make the horn of David to bud: I have ordained a lamp for Mine anointed. His enemies will I clothe with shame, but upon Himself shall His crown flourish" (Psa. cxxxii. 13, 17, 18). "The Lord shall send the rod (or scepter) of Thy strength out of Zion: and rule Thou in the midst of Thine enemies" (Psa. cx. 2). "The moon shall be confounded and the sun ashamed, when the Lord of Hosts shall reign on Mount Zion, and in Jerusalem, and before His ancients gloriously" (Isa. xxiv. 23).

What a travesty of the Divine Oracles have those interpreters made who explain *Zion* to mean *the Christian Church!* Few terms in Scripture have their meaning better fixed than the word *Zion*, by frequent reference and honorable mention. Thus we read of "the captivity of Zion" (Psa. cxxxvi. 1); of the captives remembering

Zion (Psa. cxxxvii. 1) : of Jehovah having "mercy upon Zion," and rebuilding it (Psa. cii. 13-16) ; of her judges "being restored as at the first" (Isa. i. 26) ; of the Lord creating "upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud of smoke by day, and the shining of a flame of fire by night" (Isa. iv. 5) ; of Zion being "built up with blood," and "plowed as a field" (Micah iii. 10, 12) ; and of "the waste-places" of Zion being comforted (Isa. li. 3). Regarding the meaning of *Zion* in these places there is no dispute ; why then, should the word *Zion*, when spoken of as the place where Jehovah's Anointed shall sit and rule, be explained to mean *Heaven* or *the Christian Church*? Nowhere in Scripture is the word so interpreted. What else, then, than the exigencies of a mistaken theory, calls for such an explanation of it? "Swear not by Jerusalem," said the Lord Himself, "for it is the city of the *Great King*" (Matt. v. 35).

But while Zion shall be the place of Messiah's throne, and Jerusalem the metropolis of His Kingdom, His dominion shall extend over all nations. "Thou art My Son ; ask of Me, and I will give Thee the nations for Thine inheritance, and the uttermost part of the earth for Thy possession. Thou shalt break them with a rod of iron, Thou shalt dash them in pieces as a potter's vessel" (Psa. ii. 7, 8, 9).

The picture which these words call up before one's mind does not at all resemble the common theological representation of Christ's Kingdom as an invisible reign in men's hearts. The vision described is the Anointed of Jehovah sitting on His throne on Mount Zion, ruling the nations of earth to its utmost bounds, with a scepter of iron—rebelliously wicked nations, that shall, like a potter's vessel, be broken to shivers. As is also predicted in Psa. cx., "The Lord shall send the rod of Thy strength out of Zion: *RULE Thou in the midst of Thine enemies.*" Those over whom the Messiah is here represented as ruling in the midst of, are not reconciled, converted nations, but *enemies*. By His righteous and resistless rule, however, "He will subdue the heathen people under Him"; and "all nations and languages shall serve Him."

In further elucidation of the nature of the Kingdom of

God, we call your attention to the remarkable vision given in a dream to Nebuchadnezzar, king of Babylon, recorded in the book of Daniel, chapter ii. The image of a man, whose brightness was excellent, and whose form was terrible, stood before him. The head was of fine gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, the feet partly iron and partly clay. While the awe-stricken king gazed on this wondrous form, he saw a stone, which was not in hands, smite the image on the feet, and break them in pieces. Then, lo! the iron, the clay, the brass, the silver, and the gold, lay one heap of shivers, and became "as the dust of the summer threshing-floor," and the wind carried them away, till not a fragment remained; while "the stone that smote the image became a great mountain, and filled the whole earth."

You are all familiar with the interpretation which Daniel, by the Spirit of God, gave to the king of his singular dream. The head of gold represented Nebuchadnezzar himself; while the silver, the brass, and the iron represented as many kingdoms that would rise in succession after each other. The *fourth* kingdom, strong as iron, would break in pieces and bruise; but in its latter end would be divided, like the toes. "And as the toes of the feet were partly iron and partly clay, so the kingdom shall be partly strong and partly brittle." "And, whereas," said the prophet, "thou savest the iron mixed with the miry clay, they shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is not mixed with clay; and in the days of those kings shall the God of heaven set up a kingdom, which shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. ii. 31-34).

The prophet Daniel himself subsequently had a vision, in which similar representations of the kingdom of men and the Kingdom of God were given. Four great successive monarchies were represented by four wild beasts, each more ferocious and terrible than its predecessor; and the last of them is destroyed by the power of "The Ancient of Days." Then the prophet sees "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 a Kingdom, that all peoples, nations, and languages should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His Kingdom that which shall not be destroyed." Such was the vision; and this is the interpretation given to the seer by a messenger of the Most High. "These great beasts, which are four, are four kings which shall arise out of the earth; but the saints of the Most High shall take the Kingdom, and possess the Kingdom forever, even for ever and ever." "And the Kingdom and dominion, and the greatness of the Kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey Him" (Dan. vii.).

The church of Rome interprets the prophecy now read, in this fashion—"The Kingdom which the God of Heaven was to set up, and which was given by the Ancient of Days to one like the Son of Man, is *the Christian Church*"; and the majority of Protestant commentators affirm the same. *Both* maintain that the Kingdom of God foreshown in these visions was set up on the day of Pentecost; that "the Kingdom and dominion under the whole heaven" is that invisible and spiritual authority which the Lord Jesus Christ exercises over the hearts and minds of those who believe in Him and submit to His will.

We object to that interpretation: (1) Because it is not the obvious sense of the language used. There is no necessity for understanding it otherwise than in the literal sense; and, according to the canon we set out with, "When the literal sense will stand, the farthest from the literal is generally the worst." (2) Not only does the literal sense *stand*, but the language cannot fairly be interpreted in what is called the spiritual sense, because these words, "In the days of these kingdoms will the God of heaven set up a Kingdom which shall never be destroyed, and the Kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. ii. 44), are part of a DIVINE INTERPRETATION of the vision, and therefore, do not require to be interpreted. The king of Babylon did not ask

Daniel for an explanation of his *interpretation* of the dream, any more than Pharaoh did when Joseph told him the meaning of what he had seen in his dreams. But (3), the Kingdom pointed to in the prediction before us, so far from answering to a reign of God in men's hearts, or a dominion in heaven, is described as "the Kingdom and dominion *under the whole heaven.*" Moreover (4), the Kingdom spoken of in the Divine interpretation of these visions is to *destroy and take the place of* those other kingdoms which preceded it, which could not be the case if it were not a visible political dominion like the others. There is no question as to the nature of the other kingdoms mentioned by the prophet. Well, his words are, "The God of heaven will set up a Kingdom which shall break in pieces and consume all *these kingdoms*, and IT shall stand for ever."

According to the spiritualistic idea, the kingdom of men and the Kingdom of God and His Christ can be co-existing. But that idea is contrary to the prophetic word we are now considering. When the God of heaven sets up His Kingdom, "there shall be ONE King in the earth, and His name One." For then "the kingdoms of this world shall have become the Kingdom of our Lord and of His Christ."

Let us now give attention to the teaching of the Christ himself regarding His Kingdom. Before doing so, however, it will be well to consider the prevailing ideas and expectations of the Jewish people at the time when Jesus appeared among them. It is conceded on all hands that then the Israelitish people, groaning under the Roman yoke, were anxiously expecting their promised Messiah to appear amongst them, to deliver them from the power of the Gentile, establish His throne in Jerusalem, and reign gloriously over all nations. It is also conceded that these hopes and expectations were founded on such prophetic utterances as we have already cited.

Among this people Jesus went forth preaching. And WHAT did He preach about? *The Kingdom of God.* Thus reads the record—"Jesus went about all Galilee, teaching in the synagogues, and preaching the Gospel of the Kingdom" (Matt. iv. 23). Most emphatically did Jesus Himself declare that one grand object of His mis-

sion was to preach the Kingdom of God. When the people of Capernaum entreated Him to remain amongst them, He replied, "I must preach the Kingdom of God in other cities also, for therefore am I sent" (Luke iv. 33).

When He sent forth His disciples to preach, the subject of their proclamation was the same. "As you go, preach, saying, The Kingdom of God is at hand" (Matt. x. 7).

It is of importance to notice that we have no record of the Lord's explaining what He meant by "the Kingdom of God"; and it is reasonable to believe, in the absence of contradictory testimony, that He used the words in the sense they were commonly understood by the persons He addressed. It is constantly affirmed that even the twelve disciples of our Lord were in error regarding the nature of Messiah's Kingdom. How is it, then, that in no instance did their Master seek to dispel their hallucinations, and show them that His Kingdom was not, as they understood, an outward dominion, but related to the mind and affections of men? Often had the Kingdom been the subject of private discourse between the Lord and His disciples; but never do we find Him telling them that His Kingdom was something entirely different from a visible enthronement and exercise of kingly rule upon earth. So far from that, He on several occasions used language most obviously fitted to confirm their conceptions of that Kingdom, founded on the literal understanding of the prophetic word. They had spoken to Him of sitting on His right hand and on His left in His Kingdom; and inquired of Him who should be the greatest in that Kingdom. Did He tell them that the Kingdom was of an entirely different character to that which the nature of their inquiries plainly showed they were thinking about? Nay, He only replied, "To sit at My right hand and My left is not mine to give, but for whom it is prepared of My Father" (Matt. xx. 23).

Fully cognizant of their hopes and expectations regarding the Kingdom, these are the words He spoke to them: "Verily I say unto you, that ye who have followed Me, in the regeneration, when the Son of Man shall sit on the throne of His glory, ye shall also sit on twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 28). This

promise He repeated to them while they were eating the last paschal supper with Him, "Ye are they who have continued with Me in My temptations. And I appoint unto you a Kingdom, as My Father hath appointed unto Me; that ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke xxii. 28-30).

It seems to me inconceivable, that He who knew the thoughts of these men, would have spoken these words to them if His Kingdom were such as the common theological teaching of the day affirms. He knew very well what His disciples would understand by eating and drinking "at His table in His Kingdom," and "sitting on twelve thrones judging the twelve tribes of Israel"; yet He gives no warning that they were otherwise to understand the terms. Would any faithful minister who holds the orthodox view treat the members of his Bible-class thus? Is there one of them who will allow the words to go unexplained, even in these un-Jewish times? No, indeed. And so Albert Barnes, in his notes on Matt. xix. 28, explains, "*This is figurative*"! How is it that the Master made no such comment on the words, while Dr. Barnes finds it necessary to do so? Simply this: the words as they stand do not square with the conceptions of Gentile Christianity, but they are in complete harmony with the hopes and expectations of the early disciples of Jesus, and the teaching of their Divine Master. Between these disciples and the Lord Jesus there was a common understanding about the twelve tribes of Israel, and the Messiah sitting on the throne of His glory. "When the Son of Man shall come in His glory, THEN shall He sit upon the throne of His glory"—the throne of His father David—when Jehovah shall have anointed His King upon Zion, the hill of His holiness. Then the whole house of Israel shall be gathered from all the countries whither they have been so long scattered, into their own land, to go no more out; and the Messiah, the Lord our Righteousness, shall reign over them for evermore. Then shall the words of the promise to these disciples be fulfilled to the letter. When the Son of Man sits on the throne of His glory, they shall also sit upon twelve thrones, judging the twelve tribes of Israel.

The commentator we have already named interprets the twelve tribes of Israel to mean "His redeemed people," *i. e.*, *Christians*. "Not the Jews, not the world, not the wicked, . . . but the people of God, the redeemed." Here we have an illustration of the truth of Hooker's *dictum*, that "when the literal sense will stand, the farthest from the literal is generally the worst," for, in this case, it places the Church of Christ in the relation of *subjects* to the twelve apostles in the Kingdom of God, whereas our Lord promises to each one who overcomes, that he shall sit with Him upon His throne, even as He is now seated upon the throne of His Father (Rev. iii. 21). Nowhere in the Scriptures are Christians spoken of as subjects of the Kingdom of God, neither is Jesus spoken of as *their* King. He is their Lord—Head of the body of which they are members; but their destiny is to reign *with* Him.

The Church, the Kingdom, about which Jesus and His apostles preached and taught so much! Nay, so far from that, the Kingdom is a matter of *promise* to the Church. "Fear not, little flock, it is your Father's good pleasure to *give* you the Kingdom." It is a Kingdom which God hath promised to them that love Him. The early disciples were instructed, that "through much tribulation they must enter the Kingdom."

Only try the experiment of substituting the words *church* for *kingdom*, and *kingdom* for *church*, where they occur in the New Testament, and see what havoc you will make of the sense. It is only the necessities of a false theology that lead expositors to resolve "the twelve tribes of Israel," which the apostles were to judge, into "the Church of Christ."

Perhaps someone is ready to say, "That looks all very well; but did not Jesus on one occasion say, 'The Kingdom of God is *within* you'?" Yes, He did; and the language quoted, apart from the context, seems to be directly opposed to the evidence we have submitted to you. Please to turn to the passage as it stands in Luke xvii. 20, 21, and keep it in mind while we make the following observations:

I. THE OBJECTION is founded on the supposition that the words were used regarding the *nature* of the King-

dom of God, and that Jesus taught that the Kingdom of God is a dominion of God in the heart. But does this fit the case? The Lord was addressing the Pharisees. Did He mean to tell these conceited, carping hypocrites that God so ruled in their hearts? Certainly not.

2. BUT OBSERVE, the subject of discourse is not *what* the Kingdom of God is, but *how* and *when* it would come. "The Pharisees demanded of Him *when* the Kingdom of God should come" (ver. 20).

3. THE LORD'S REPLY is in the future tense, and refers to the time when the Son of Man shall come in His Kingdom. "The Kingdom of God cometh not with observation: neither *shall they say* Lo here! or, lo there! for the Kingdom of God is among you."

4. THE WORDS, "Lo, the Kingdom of God is within you," are part of what should not be said. "Neither shall they say the Kingdom of God is within (or among) you." Why? See verses 22-24, "And they shall say, Lo, here! lo, there! go not after them, for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under the heaven, so shall the Son of Man be in His day."

To the same effect are the Lord's words in Matt. xxiv. 25-27, "Behold, I have told you beforehand. If, therefore, they say unto you, Behold, He is in the wilderness; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of Man." And when He comes in His glory, then shall He sit upon the throne of His glory, and reign in righteousness; and the effect shall be peace, quietness, and assurance for ever and ever, "under the whole heaven."

"But then," it is objected, "Jesus said to Pilate, 'My Kingdom is not of this world'" (John xviii. 36). Yes, and so say we too. Jesus did not say, "My Kingdom is not to be *on* this world," or, "This world is not to be My Kingdom." When we read our Lord's words, used on another occasion, "They are not of the world, even as I am not of the world" (John xvii. 16), we never imagine that our Lord meant that He and His disciples were not on earth at the time He was speaking. Then why quote

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Oh, that His Kingdom were come! The kingdom of men, in all its forms, has failed to secure righteousness, peace, and blessedness for the vast populations of earth. Darkness—moral and religious darkness—covers the earth, and gross darkness the peoples. Look to that large continent, Africa, and think of the condition of its teeming population—how degraded! Little elevated above the lower animals, they worship horrid things, paying homage to their fetish. Think again of the millions of India and China. The fact is, there is only a small fraction of the population of the world that professes to believe the Christian faith. We think the number is great, just because of the limited extent of our vision. The poor savage that has never been beyond his native valley looks on the hills that surround him as bounding the entire world; and we are apt to think, when we see our church-going population, and hear missionary reports from far distances, that the world is very nearly Christianized, and that Christendom has a very wide area; whereas the fact of the matter is that, according to statistics, there are more worshipers of Buddha in the world than there are

professing Christians of all kinds, from the Mormonite to the Roman Catholic. And look at Britain and America, crowded with churches. They have a vast population of ministers and missionaries, and there are millions of Bibles; but what is the moral and religious condition of the community? We have a large number of churches in which the Word of God is read every First Day of the week; but what is the result? You will hardly spend a day without hearing oaths, imprecations, and the voice of blasphemy. Numerous forms of oppression and wrong still abound. Men are fast losing faith in the Word of God. In the eighteenth century infidelity assumed a very gross form; but there never was a time in the history of this country when infidelity was so prosperous as at the present day. Those who were in the habit of holding fast by the Bible are letting it go; and it is now spoken of as an old book that contains many good things, but also much that is abhorrent to men of advanced religious thought; and we are told that we should just take so much of it as comes up to our intuitions of the beautiful, the good, and the true! This is becoming very popular, and it will grow. Then that hydra-headed monster VICE trails his loathsome carcass through our most polished towns and cities, destroying beauty, youth, innocence, and truth. Thousands of our sisters die the most horrible of loathsome deaths every year, and their places are constantly filled, in spite of all effort to save them. Worse than all, the character of the Christ is scarcely discernible in the lives of His most ostensibly devoted followers. The night is very dark indeed.

But the morning cometh! A morning that shall usher in the gladsome, glorious day of Christ—a day that knows no end. “The Lord Himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first. And they who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall they ever be with the Lord.” The Sun of righteousness shall arise with healing in His beams, and heal the nations. Scattered Israel shall come and say: “Lo! this is our God; we have waited for Him.” “They shall return and come to Zion with songs, and everlasting joy

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shall be on their heads." "The isles of the sea shall wait for His law;" for "in that day there shall be one King in all the earth, and His name one." In that day the government of the world shall be in the hands of the righteous One. The Son of God Himself will then hold the government of the world, and who dare resist Him? Every soul that will not hear His voice shall be destroyed from amongst the people. And who would not rejoice that the government of the nations was in the hands of that benevolent One who laid down His life for the world? Oh, it is coming!—that day is coming, though men mock and scoff at it. Rejoice, O ye lovers of humanity! ye lovers of God, rejoice! He who went about administering good shall come with all the powers of earth and heaven, dispensing blessings to the multitudes of mankind all over the world. That loving heart that felt for all, for all its life-blood gave, shall give the law from Zion, and His word shall go forth from Jerusalem. Then the Might shall be with the Right. All wrongs will be righted. In the words of the Psalmist: "All nations shall be blessed in Him, and all shall call Him blessed."

More than all that: When the kingdoms of this world become the Kingdom of God and of His Christ, there shall be one true, uniform, and perfect religion for all peoples and nations.

That eminent Frenchman Laplace has left on record this testimony, "I have lived long enough to know what I did not at one time believe—that no society can be upheld in happiness and honor without the sentiment of religion."

This need of humanity shall be amply provided for, and secured, when "Jehovah reigns on Mount Zion and before His ancients gloriously." Jerusalem shall not only be the place of Messiah's throne, but also the seat and center of Divine worship (see Zech. xiv. 9, 16-19). "And many peoples shall go, and say, Come 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" (Isa. ii. 3). "All the ends of the earth shall remember and turn unto the Lord." "Not only in Jerusalem, but everywhere, from the rising of the sun even to the going down of the same, God's name shall be re-

vered among the nations, and in every place incense to His name and a pure offering shall perpetually ascend from the happy peoples" (Matt. i. 11). "The will of God shall be done on earth as it is done in heaven. Even so, Father, Thy Kingdom come!" Such, we submit, is a Scriptural view of the Kingdom of God; its nature, locality, and results—the Kingdom God hath prepared for those that love Him; and, dear reader, God is most anxious that you should share it with His own dear Son. To make it yours, and fit you for it, He sent His only begotten Son into the world to be a propitiation for your sins, through faith in His blood. By faith in Christ Jesus we become children of God; and joint heirs with Christ, of His eternal Kingdom and glory. Will you not, therefore, join in the song of the redeemed, saying, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God, and his Father, to Him be glory and dominion for ever and ever" ?

EPOCH MEN.

SOME THOUGHTS ON THE PROPHET DANIEL.

"One greatly beloved of God."—Dan. ix. 23 and x. 11-19.

GOD has raised up men in different ages of the world, such as Adam, Noah, Abraham, Moses, David, Daniel, Christ, etc. These are individuals raised up by God to fill certain parts of the great programme of God's purposes and plans concerning the world in its future restoration to its primeval order and glory. We clearly see that revelation has been progressive and God has given it to mankind by installments in proportion as necessity required. We in this late day have the experience of all the past to profit by; if we are willing to learn the lessons contained in the experience of others. The "Daniel" programme of the world's history will be an interesting theme for us who are living in these latter days. The state of things existing at the time the Prophet Daniel is

brought to view was not very flattering. He was of royal lineage—like Elijah, his antecedents not known—and in his early youth was carried captive to Babylon from Jerusalem, together with three other Hebrew youths of rank—Hananiah, Mishael, and Azariah. This occurred in the fourth year of Jehoiakim, king of Judah, about 600 years before Christ. He, together with his companions, was selected for his personal qualities to reside at the court of Nebuchadnezzar, having the Chaldean name of Belteshazzar. He was thoroughly instructed in all the learning of the Chaldeans. The prophet Ezekiel speaks of him as distinguished for his piety and wisdom (Ezek. xiv. 14). His conscientiousness and firmness of character were fully tested in his bold and positive refusal to receive his supplies from the royal table. This was a remarkable instance of strength of virtue in one who had been removed at so early an age from the salutary influences of home, and exposed to the powerful temptations of a luxurious court. On another occasion, rather than abandon or conceal his religious principles, he exposed himself to the horrors of a cruel death. God, however, was with him; and even the lions had no power to injure him; so his enemies fell into the pit of their own creating. Having the spirit of God in him he was enabled to interpret several remarkable dreams of the king, showing his superiority to all the learned magicians and astrologers of Chaldea. For these services he was rewarded with the highest offices of state. The powerful combinations formed for his destruction were thus signally defeated; and a happy illustration furnished of the security of those who maintain unshaken confidence in God. The book of Daniel contains the most remarkable prophecies on record, and at an epoch of the most important character, and which carries us down to the setting up of the *Kingdom of God*, at which time Daniel himself “will stand in his lot.” The prophecy fills a very important place in the prophetic *Word*. It is unfolded in the book of Revelation of the New Testament. How clearly mapped out are the events of this world’s history before the eye of God. He forms His plans in reference to the purpose which He hath purposed in Himself. Kings, generals, and statesmen rise up at the appointed time and work out their appointed schemes;

and while they think they are carrying out their own plans, God is employing them in bringing about *His own designs* which He has purposed from the beginning.

We have a striking instance of this in the case of Daniel—a vessel prepared for God's use at the Crisis of the Captivity—a witness for the God of Israel in one of the most trying periods of the world's history. Infinite wisdom bore long with the stubborn rebellion of Israel and Judah. They were permitted to go just so far and no farther. There was no remedy, their seven times of punishment were about to commence in their being carried captive to Babylon. Their cup of iniquity was filled up, and their kingdom overturned. A crisis of peculiar importance had arrived; a great turning point in history was reached at this juncture, which was an era of solemn change to the chosen people. Was it not a fit crisis for a fresh outburst of prophetic light? The throne of Judah was overturned—had fallen to rise no more—until days yet to come. The times of the Gentiles were about to commence; the kingdom of Israel was over; the heritage of Judah lay waste; the Temple of God was a heap of blackened ruins. The corporate nationality of the Jews was shattered. It was an hour of utmost gloom and deepest discouragement. The outward ordinances of religion, the typical ritual, were suppressed or suspended, the *Davidic covenant* apparently broken. How intensely was the light of further revelation required! Mercy was mingled with judgment at this sorrowful crisis. It was during this captivity that God gave an outline of the world's future history—resulting in “the setting up of God's Kingdom which will break in pieces and consume all other kingdoms, and itself to stand forever.” This may be called the Daniel programme. It was revealed first to King Nebuchadnezzar in a dream, and which only Daniel could bring to his mind and interpret the same. In this wonderful image which the king saw in his dream, we find outlined the future kingdoms of the world. “Known unto God are all His works from the beginning of the ages.” “Remember the former things of old, for I am God and there is none else.” “I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying my counsel

shall stand and I will do all my pleasure." (Illustrations 1 Kings xiii. 2 and 2 Kings xxiii. 15.) Daniel had the same things revealed to him on a different plane; ending in the same glorious result. "In the visions of his head upon his bed, he saw one like the Son of Man, come to the Ancient of days and they brought him near before him, and there was given to him a kingdom and dominion, that all peoples, nations, and languages should serve Him whose dominion is an everlasting dominion that shall not pass away, and His kingdom that which shall not be destroyed." "But the saints of the Most High shall take the kingdom and possess the kingdom for ever, even for ever and ever. . . . And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the peoples of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." "The nation and kingdom that will not serve Thee shall perish; yea, those nations shall be utterly wasted." This is surely a glorious result held out to a sin-stricken world. It is a future realization, and will when established be the world's panacea for all existing evils. Jesus was sent to preach the "Kingdom of God"; and He sent His apostles to preach the same glad tidings. It was His theme during the forty days He was with His disciples after His resurrection. "He spake of things pertaining to the *Kingdom of God*." Thus we find that the "Gospel" and "The Kingdom of God" are synonymous terms. But to return to Daniel and Nebuchadnezzar. It is a singular fact that the great prophetic judgment upon the succession, career, and final termination of worldly sovereignty, was given out from the original head—Nebuchadnezzar—of world empires, and from a princely capitol (Babylon), whose very name denotes "The Gate of God."

Equally striking is the further fact, that the holy prophet Daniel, through whom these divine decisions and fore-announcements were made, was not only an illustrious sage and courtier in this Gate of God, but that his name "Daniel" means "God's Judge." Thus, by a group of coincidences which could hardly have been accidental, we have "God's Judge" in the

“Gate of God,” giving forth the predeterminations and decrees of God, with regard to the whole course of earthly political powers. Thus the object of this prophetic book is to describe these “Voices of God” from the “Gate of God,” through the “Judge of God.” As the present dispensation is near its close, we need just the instruction that the Book of Daniel is designed to give. He is pre-eminently the man of God to instruct and stay the heart of faith in evil times. Such was his office to God’s erring people in his own day; and such his book is meant to be to us, as the shadows of the coming judgment gather upon the world. Nowhere does the spirit of Prophecy and Miracle stand out more illustriously in the eyes of men than here; nowhere is there a more marvelous demonstration to mankind of the power, providence, and presence of God in human affairs than in this book. By the accurate fulfillment of these predictions of the Spirit through “Daniel,” through the entire roll of ages since, those miracles are ever more and more confirmed. It is hard to conceive what sort of divine manifestations could be better adapted to encourage and establish God’s people against the philosophies of the age, and nurture that fullness of faith which alone can withstand the storms and tempest and darkness that are already thickening around us, and to enable us to look beyond to that heavenly light and eternal calm which are at length to take possession of this afflicted and misruled world.

Unfortunately, however, these voices from “Babylon” have not been receiving the sort of attention to which they are entitled. Modern theology in general has so dwindled and sunk away from the original and proper faith of God’s Word, that the spirit of this Book has become estranged and uncongenial, if not offensive, to it. Where do we hear its sublime teachings referred to? The general silence of the Pulpit in regard to it is very suggestive; only a very few, and those of unpopular character, “are taking heed to the sure word of prophecy; while the wise shall understand.” “No prophecy of the Scripture is of any private interpretation or invention.” In these last days “many shall run to and fro and knowledge shall be increased.” It is emphatically a time when the great

prophet should be made to speak for himself, in the majesty of his own inspired words, that those sublime foreshadowings vouchsafed to him by the God of heaven be recalled and restated as they were, and were meant and received at the beginning, and which principally relate to the setting up of God's Kingdom on the earth, which is never to pass away, never to revert to another people. Of its glory and peace there is no end. It is the *kingdom of the stone*; the eternal representative of the *Eternal God*. There is but one such kingdom, and it is the sum and fulfillment of all prophecy, the crowning dispensation of all prophetic declaration, so to speak; the grand consummation of Jehovah's administration toward our world. What can be more grand than for this world to be governed by righteous laws and righteous rulers! "Behold a king shall reign in righteousness, and princes rule in judgment." The Bible is the book of the kingdom. All the prophets speak of it, ever since the world began. The knowledge that "the night is far spent, and the day (of the Lord) is at hand," enables the believer to "lift up his head, knowing that redemption draweth nigh." "To everything there is a season, and a time to every purpose under heaven." God is a God of order; no haphazard with Him. We have witnessed the unfoldings of inspiration in the fulfillment of many prophecies. The future glory will be revealed in its due time and all flesh shall see it.

The reader may refer to many passages of Scripture relating to the mission of Christ in the flesh—already fulfilled—and which will be a guarantee of the fulfillment of those prophecies relating to the near future. God is faithful Who hath promised. "When the *fullness* of the *time* was come, God sent forth His Son born of a woman, born under the law, that we might receive the *adoption* of sons." "When we were without strength, according to the *time*, Christ died for the ungodly."

The proximate cause of His death consisted in His good confession before Pontius Pilate of his kingly claim. "Art thou a king, then? (says Pilate). I am. To this end was I born, and for this cause came I into the world that I should bear witness unto the *truth*." God doesn't forget the beginning and the ending of prophetic times.

The 430 years of Israel's bondage in Egypt was fulfilled on the same plane. "The *selfsame day* deliverance came." "Whosoever maketh himself a king speaketh against Cæsar." This was their last resort. Pilate then delivered Him up, although he had previously determined to let Him go. It was the custom to write over the sufferer the crime for which he suffered. This title it fell to Pilate to write. This inscription has been read in joy and gladness; yea, and shall be to the end of the age. To Pilate there was no truth in the inscription he wrote. It was the last of his thoughts that there hung the "*King of the Jews.*" Yet never leaped from human pen a more precious and glorious truth. He gave forth a doctrine in which all earth shall yet harmonize with heaven. In executing his own spite and contempt for the Jews, did he not execute the purpose of Jehovah? Did not infinite wisdom guide his pen? Yes, Pilate set it high upon the Cross; and God Himself will lift it higher. For all the world shall read it, and thus be taught that the Cross is overshadowed by the Crown and the Throne; that Christ will be the Head under whom the economy of human affairs will ultimately be established; that God never fails to make the wrath of man to praise Him.

It is a wonder and astonishment to the enlightened mind to see professed teachers of God's Word allow themselves to be turned away from this, the sublimest doctrine of God's word—the doctrine of the Kingdom—so vividly set forth in the Book of Daniel, and which has been confirmed by subsequent history. This promised "political and religious dominion to be established on the earth by Christ and the saints, with the result of abolishing all human governments and subjecting mankind to the will of God, has become an absolute necessity. Is there any other hope for the world? We still pray, "Thy kingdom come, Thy will be done on earth as it is in heaven." Twenty-five hundred years have added their seal of demonstration to the truth and accuracy of the prediction, as respects the ancient empires of this world. How can it fail in that greater and more important and crowning portion, *The Theocracy* which is soon to take their place? No matter what popular opinion may be in this matter, let us remember the words of the

prophet: "that the Dream is certain," and the interpretation thereof is *sure*. Our caviling skepticism and rationalizing will not alter or hinder the Eternal decrees of God. From the beginning of earthly empire, Jehovah has made known to the children of men the coming of a *kingdom* which shall break in pieces and consume all other kingdoms, and which shall stand forever. A kingdom of which the God-man is to be the Head and King, and we His brethren will be joint heirs with Him in all that the Father hath promised. This will be the consummation of that redemption to which all dispensations look, and for which all ages wait.

What say you, dear reader? Do you wish to be a partaker with Christ of the glory and honor of that kingdom; be identified as an *heir*? "Him that *overcometh* will I grant to sit with me on my throne, even as I also overcame and am set down with my Father on His throne."

DANIEL.

O prophet of thy people, great!

Above thy grave to Shushan lent,
Thy "Kitab Emetti," book of truth,
Is thine eternal monument.

In vain the critic plies his art,
To fiction make of heaven-born words,
Immortal still the "words" remain
Thine own, the angel's, and the Lord's.

Rest undisturbed, till yonder morn
Awakes the "many" from the dust;
Within thy lot thou then shalt stand
In resurrection of the just.

In brightness like the golden sun,
And glittering as the largest star,
Splendor shall crown thy labor done,
Nor age-long years its brightness mar.

"Hayi-Olam," stream in from God,
"Zohar"—the gleam that fadeth never:
Thy portion these, with Jesus near,
Amen! Forever and forever.

Thy hope our hope, thy faith our faith,
Thy people on our heart in prayer,
One day our eyes the joy shall see
And then with thee the glory share.

THE MILLENNIUM; OR, CHRIST'S REIGN ON
EARTH FOR ONE THOUSAND YEARS.

A LECTURE.

ALTHOUGH the word *Millennium* is not a Bible word, yet the doctrine to which that name is given is one that stands forth very prominently in the Scriptures of truth. Its importance, truly, is not generally recognized by the religious teachers of the day, by whom it is regarded as a theory of somewhat speculative character, which may or may not be true, but which, at all events, has no vital bearing on the question of the salvation of man. When, however, the truth of the matter is perceived, the very opposite is seen to be the fact. The doctrine is discovered to have a most vital bearing on our eternal welfare, and to have a direct connection with the revealed purpose of God. It is, indeed, the very essence of the Gospel preached by Christ, in regard to which He declared that he that believed it not should be condemned. To be ignorant, therefore, of this doctrine is to be in ignorance of that Gospel which is "the power of God unto salvation to everyone that believeth."

The word "Millennium" is derived from two Latin words—"mille," a thousand, and "annus," a year; and signifies, therefore, a "thousand years." It is used to describe the belief that Jesus Christ, who is now at the right hand of God, will return to the earth for the purpose of establishing His Kingdom thereon, and, in association with His immortal and glorified saints, rule the world in righteousness for this period.

The indifference manifested in religious circles in regard to this undeniably glorious future for the earth is not difficult to account for. It is attributable to a prevailing misconception of the purpose of God, and of the salvation revealed in the Scriptures, in consequence whereof the religious world has embraced a hope which conflicts with the doctrine of Christ's reign on earth—a hope which, notwithstanding its general acceptance, is wholly unscriptural. It is manifest that the future of the earth can excite but little interest in the minds of religious

people generally. Their hope has no relation to the earth. Their desire is to leave it, and ascend to a better world on high; and their expectation is, that, at death, they will immediately wing their flight to heaven, at once to receive the fulfillment of the promises, and enter into the realization of the goodness promised by God.

But although the doctrine of Christ's reign on the earth is lightly regarded at the present day, there is evidence that in former days it held a much more important place in the religious world. Gibbon, in his "History of the Decline and Fall of the Roman Empire," states as follows: "The assurance of a Millennium was carefully inculcated by a succession of fathers, from Justin Martyr and Irenaeus, who conversed with the immediate disciples of the Apostles, down to Lactantius, who was preceptor to the son of Constantine. Though it might not be universally received, it appears to have been the reigning sentiment of the orthodox believers. . . . The doctrine of Christ's reign upon earth was at length rejected as the absurd invention of heresy and fanaticism."

This is a valuable piece of evidence, showing that the nearer we approach the Apostles' days, the more prominent does this doctrine become; while as we journey down the stream of time we find it losing its hold upon the minds of men, until it is at length rejected as heresy. It is manifest that the nearer we approach the Apostles' days, the more likely we are to find the truth held in its purity; in the same way as the nearer we approach the source of a stream, the purer shall we find its waters. And coming near to the source of the stream of truth, we find the doctrine of the Millennium—to quote Gibbon's words—the "reigning sentiment of the orthodox believers." We are happily able to go right to the source—to the teachings of Christ and His Apostles—where we find the reign of Christ on earth revealed as a *Divine* truth. We know that the truth in its purity was held *then*—that the early Christians, for a time, at all events, "continued steadfastly in the Apostles' doctrine." Here, then, we are on safe ground. The words of Christ and His Apostles are words of infallible truth, on which we may rely; but we cannot place the same reliance upon those who succeeded them. The more especially would

it be unwise to do so, seeing that the Apostles predicted that the churches would not continue to hold the truth, but would, in course of time, depart from the faith. A fearful apostasy was foretold by the Apostle Paul—an apostasy which had, indeed, already commenced; and he declared it would continue until men would have so far fallen as to reject the truth entirely, and be turned unto fables. In exhorting Timothy (2 Tim. iv. 3) to faithfulness as the servant of Christ, he declares in solemn language: "*The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; AND THEY SHALL TURN AWAY THEIR EARS FROM THE TRUTH, AND SHALL BE TURNED UNTO FABLES.*" History has shown the fulfillment of this prophecy in regard to the very matter under consideration as one item of the truth. The doctrine of the second coming of Christ to reign on the earth, upon which the hopes of the early Christians were set, was after a time rejected; and a fabulous hope of a kingdom in the skies, to be inherited at death, was embraced in its stead.

The word of God is in our hands to-day, to satisfy us as to the truth of the doctrine under consideration. If it be true, there is a glorious prospect ahead—a day of gladness for mankind; the contemplation of which must assuredly fill our hearts with an earnest desire to participate in that goodness which must necessarily characterize so glorious an event as the presence of the Son of God as the monarch of all the earth.

Coming then to the Bible, the first point to be noticed is the fact—the absolutely certain fact—that *Christ is coming again to the earth*. He declared: "I WILL COME AGAIN" (John xiv. 3). The manner of His coming is placed beyond all controversy by the words of the angels who appeared to the disciples on the Mount of Olives, as they witnessed the ascension of their Lord and Master into heaven. "THIS SAME JESUS which is taken up from you into heaven, SHALL SO COME IN LIKE MANNER as ye have seen Him go into heaven" (Acts i. 11). *The same Jesus*, who was here eighteen centuries ago, will return to the earth, and return *in like manner* as He went. Christ is therefore coming *personally* and *visibly* to be

present on the earth as really as before. When He comes again, He comes—not as a sufferer, not as a man of sorrows—but as a KING and a CONQUEROR, *to occupy a throne of glory*. His own words are: “*When the Son of Man shall come in His glory, and all the holy angels with Him, THEN SHALL HE SIT UPON THE THRONE OF HIS GLORY*” (Matt. xxv. 31). The nature and locality of that throne are made plain by the declaration of the angel to Mary in regard to Jesus: “The Lord God shall give unto Him **THE THRONE OF HIS FATHER DAVID**, and *He shall reign over the house of Jacob for ever*” (Luke i. 32). The throne of David, situate at Jerusalem, is a historic fact, and though it is non-existent at the present time, numerous are the predictions that Jesus Christ shall occupy **THAT THRONE**, and reign as King thereon. The following prophecy contained in Jeremiah xxiii. 5 may be taken as a sample of many declarations to that effect: “Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and **A KING SHALL REIGN AND PROSPER, AND SHALL EXECUTE JUDGMENT AND JUSTICE IN THE EARTH**. In His days Judah shall be saved, and Israel shall dwell safely; and this is His name whereby He shall be called—**THE LORD OUR RIGHTEOUSNESS**.” David himself, in anticipation of the day when his Son and Lord should occupy his throne, ruling in righteousness and in the fear of God—a ruler who should be “*as the light of the morning when the sun riseth, even a morning without clouds*”—declares, “**THIS IS ALL MY SALVATION AND ALL MY DESIRE**” (2 Sam. xxiii. 3-5). David recognized that Christ was coming for this purpose; for, says Peter, David knew that “*of the fruit of his loins, according to the flesh, God would raise up CHRIST TO SIT ON HIS THRONE*” (Acts ii. 30).

These references are sufficient to show that Christ is coming as a Monarch, to occupy the restored throne of David, and to reign on the earth as the promised King of the Jews. It would be impossible to evade this conclusion, apart from other evidences. Without quoting further passages on the point, consider for a moment the manner in which this conclusion is confirmed by the promises made to the saints. Where Christ reigns, there

must the saints also reign: "If we suffer [with Him], we shall also reign with Him" (2 Tim. ii. 12). Where? In heaven? Unquestionably not. No suggestion is given in the Scriptures of a reign in heaven. Christ's rule is to be "in the MIDST OF HIS ENEMIES" (Ps. cx. 2), and the reign of the saints is connected with "CITIES" with "NATIONS" and with "THE EARTH." In a parable uttered by Christ, in which He depicts the judgment of His servants when He returns, the reward bestowed on the faithful servants is "authority over cities." "Have thou authority over TEN CITIES." "Be thou also over FIVE CITIES" (Luke xix. 17-19). Manifestly these are cities on the earth. "Do ye not know," says the Apostle Paul, "THAT THE SAINTS SHALL JUDGE THE WORLD?" (1 Cor. vi. 2). One of the last promises made by Christ to him who overcomes and keeps His works unto the end is: "To him will I give POWER OVER THE NATIONS, AND HE SHALL RULE THEM WITH A ROD OF IRON" (Rev. ii. 26). In further confirmation of these passages, we have, in Revelation v. 10, a prophetic picture of the redeemed, rejoicing in the possession of salvation, and they are represented as praising Him who has redeemed them, and saying: "Thou hast made us unto our God *kings and priests*, AND WE SHALL REIGN ON THE EARTH."

That Christ and the saints will reign on the earth is, therefore, a matter of the plainest revelation, which no believer of the inspired Word acquainted with the testimony can possibly deny. Turning now to Revelation xx., we find *the period* of this reign stated, from which the word *Millennium* is derived. We are here carried forward to the time of the Resurrection, when the reign commences. John, in vision, saw *thrones*, and certain ones seated on them, and "judgment given unto them." He saw those who had been dead, raised from the dead; and, having been accepted by Christ at His judgment-seat, made immortal and reigning with Him. The Apostle says (Rev. xx. 4), "THEY LIVED AND REIGNED WITH CHRIST A THOUSAND YEARS." And then follows, in verse 6, this statement: "Blessed and holy is he that hath part in the first resurrection; on such, the second death hath no power, but they shall be priests of God and of Christ,

AND SHALL REIGN WITH HIM A THOUSAND YEARS." Here, then, is the doctrine of the thousand years' reign of Christ and the saints placed beyond all question. It is not, as some imagine, only to be found in this passage. The only new point revealed here is the *period* of the reign—a revelation following, as has already been pointed out, a vast number of prophecies and promises referring to that glorious event.

This coming reign of Christ to bless all nations is good news indeed. It is *the good news—the Gospel*—which Christ preached. "He went throughout every city and village, *preaching and showing the glad tidings of the Kingdom of God*" (Luke viii. 1). He said Himself: "*I must preach the Kingdom of God to other cities also: for therefore am I sent*" (Luke iv. 43). The connection between the Kingdom of God and Christ's reign on earth is seen when we comprehend the nature of the Kingdom of God. The prophet Daniel, referring to this Kingdom, says that at a future time, which has not yet arrived, "*The God of heaven shall SET UP A KINGDOM which shall never be destroyed; and the Kingdom shall not be left to other people, but it shall break in pieces and consume all these Kingdoms, and it shall stand for ever*" (Dan. ii. 44). Here is the establishment of the Kingdom brought before us. When is this? We are told in chapter vii. 13. It is *at Christ's coming*. Daniel says he saw, in vision, *one like the SON OF MAN COMING, and there was given him DOMINION, AND GLORY, AND A KINGDOM, that all people, nations, and languages should serve HIM.*" In v. 18 and 27, the inheritance of the saints in this Kingdom is declared: "*The saints of the Most High shall take the Kingdom, and possess the Kingdom for ever, even for ever and ever.*"—"The Kingdom and dominion and the greatness of the Kingdom UNDER the whole heaven shall be given to the people of THE SAINTS of the Most High."

The "Kingdom of God" and the "Reign of Christ on Earth," are, therefore, practically synonymous terms: the thousand years' reign being the first stage of the Kingdom of God on Earth. The nature of the Kingdom of God is more plainly shown by a consideration of that Kingdom in the past. God's Kingdom has once existed

The Kingdom of Israel was THE KINGDOM OF GOD. It is described in the Scriptures as "*The Kingdom of THE LORD*" (1 Chron. xxviii. 5): the throne of that Kingdom being, therefore, the "*throne of THE LORD*" (1 Chron. xxix. 23). The Kingdom of Israel was a Kingdom of Divine origin: all its constituent parts—the land—the people—the metropolis—being divinely chosen, and its laws and appointments given directly by God. It is God's purpose that that Kingdom shall exist again: not, however, to be confined to the land of Israel, but to extend over all the earth. In preaching the "Kingdom of God," Christ preached the restoration of the Kingdom of Israel. Christ is to reign "OVER THE HOUSE OF JACOB for ever" (Luke i. 33): and He promised to His disciples positions of authority in that Kingdom when restored. In answer to Peter's question, as to what should be the reward of the disciples who had followed Him, Christ said: "*Ye which have followed Me, in the regeneration, when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, JUDGING THE TWELVE TRIBES OF ISRAEL*" (Matt. xix. 28). In view of their promised rulership over the restored Kingdom of Israel, we find the disciples asking Christ, previous to His departure from the earth: "Lord, wilt thou at this time RESTORE AGAIN THE KINGDOM TO ISRAEL?" (Acts i. 6). To which Christ replied that it was not for them to know *the times or the seasons* which the Father had put in His own power. In Acts iii. 20, Peter associates its restoration with Christ's second coming: "*He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive UNTIL the times of restitution of ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS.*" When that time comes, Christ will appear and "*raise up THE TABERNACLE OF DAVID that is fallen, close up the breaches thereof, raise up its ruins, and BUILD IT AS IN THE DAYS OF OLD*" (Amos ix. 11). Before Christ can reign, this Kingdom must be re-established; and this important work He will do at His appearing.

The great changes to take place in the earth at this period are referred to in the Apocalypse in the following words: "*The Kingdoms of this world are become THE*

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KINGDOMS OF OUR LORD AND OF HIS CHRIST; and He shall reign for ever and ever" (Rev. xi. 15). The present rulers cannot retain their position when Christ appears to rule the world. Their Kingdoms will be wrested from them, and the dominion and authority given to Christ alone; for, saith Zechariah: "*The Lord shall be King over all the earth; in that day shall there be ONE LORD, and His name one*" (Zech. xiv. 9). There are now many Kings throughout the earth; but in that day the Lord shall be "*King OVER ALL THE EARTH.*" Where shall this one King be enthroned? The answer has already been given: "At that time *they shall call Jerusalem THE THRONE OF THE LORD*" (Jer. iii. 17). The city which witnessed the humiliation and the sufferings of Christ is destined to become the scene of His exaltation and glory. "*The Lord of Hosts shall reign IN MOUNT ZION, AND IN JERUSALEM, and before His ancients gloriously*" (Isa. xxiv. 23). Recognizing the great future in store for that city—the "city of God" which He has chosen, and loves—Christ forbade men to swear by it. "Swear not by Jerusalem," He says, "for it is the CITY OF THE GREAT KING;" and, as such, it will ultimately be established and made "a praise in the earth" (Isa. lxii. 7).

Referring to the position of this city in the last days, it is declared: "OUT OF ZION SHALL GO FORTH THE LAW, AND THE WORD OF THE LORD FROM JERUSALEM" (Isa. ii. 3). Here, then, is a characteristic of the Millennium. No human law shall then govern the world—no longer shall men in every nation devise their laws according to their own wisdom—but there shall be *one law for the whole earth* proceeding from the metropolis of the world. "*The law shall go forth from ZION.*" The earth will be in subjection to Christ, and quietly and submissively wait for His commands to go forth. "The isles shall *wait for His law*" (Isa. xlii. 4). That the law that proceeds from Zion will be in every respect a desirable one is manifest when we consider from whom it proceeds. Who is it that is enthroned there? Jesus, the Son of God—a King all-wise, omniscient and infallible; whose law must be characterized by the highest wisdom and righteousness; a King who knows the needs of the world—who

has Himself "drunk of the brook by the way," and who will, therefore, devise an unerring law most fitted for the wants of men, and effectual to secure their permanent well-being and good. The prophet Isaiah testifies as to the rule of Christ: "The spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding; the spirit of council and might; the spirit of knowledge and 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*" (Isa. xi. 2).

We have but to reflect upon the character of the coming King to realize the blessings that will prevail under His rule. Not only is He all-wise and unerring, but He is merciful and pitiful. He is one who can be touched with the feeling of our infirmities. His rule, therefore, will not be actuated by motives of selfishness, but will be framed for the benefit of those who need, and whose wants are neglected and unheeded by the rulers of the present age. The law of Christ will be one for the poor as well as the rich, and one adapted in all respects for every human being who is favored to live in so glorious an age.

A special characteristic of Christ's law will be its absolute perfection. The laws devised by man are weak and imperfect, and require continual reform and amendment; but "*the law of the Lord is PERFECT.*" There will be no defects in that law—it will require no amendment; but, being devised by Divine wisdom, it will go forth from Zion a *perfect law* for the obedience of the world.

Not only will Christ's rule be infallible, but it will be omnipotent. The universal Monarch of the earth will have power to enforce the execution of His wise decrees. However beneficial the laws of man may be in their inception, they fail to secure the desired result. Owing to the difficulties connected with the administration of the law, and the inability of the rulers of the world to compel strict obedience even to laws that are righteous, evil continually triumphs, and wickedness abounds. The reflective stand appalled and dismayed at the evils of the

situation, and the hopelessness of reformation by human agency. We need a government with absolute power to compel righteousness and justice amongst men, and this is an especial feature in Christ's reign. "*He shall rule with a ROD OF IRON*" (Rev. xix. 15). His government will be absolute and vigorous, firm and irresistible, enforcing obedience, and compelling submission. In vain will it be for the oppressor, the tyrant, the unrighteous, and the evil, to strive to evade His law. "Every soul who will not hear Him, *shall be destroyed from among the people*" (Acts iii. 23). An illustration of the power in Christ's hands to enforce obedience is seen in regard to the execution of one of the decrees that will go forth from Zion. All nations will be commanded to go up from year to year to Jerusalem, to worship the King in the glorious temple to be erected there, and to keep the feast of tabernacles. What if any refuse to comply? How will the King deal with them? In a very summary and effectual way. He will withhold the rain from their territory. "It shall come to pass," says the prophet Zechariah, "that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of Hosts, *even upon them shall be no rain*" (Zech. xiv. 17). Who will dare to resist a King whose authority prevails to such an extent as this—who has "all power in heaven and earth"?

The Government of Christ will be recognized and appreciated by the nations as a whole, who will gladly comply with the command to pay their homage to the King who reigns in Mount Zion. "*All nations,*" says Isaiah, "*shall FLOW unto it.*" "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" (Isa. ii. 3-4). The nations will concur in His appointments; they will cheerfully submit, and flow in joyful crowds to the centre of the kingdom of Christ, rejoicing in the blessings that result from His rule. It will be said in that day: "The extortioner is at an end, the spoiler ceaseth, the op-

pressors are consumed out of the land. And in mercy shall the throne be established, and He shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment and hasting righteousness" (Isa. xvi. 4-5). The 72d Psalm presents a glorious picture of His reign—a picture delightful to gaze upon. "He shall judge the poor of the people; He shall save the children of the needy, and shall break in pieces the oppressor" (v. 4). The poor and helpless will then be cared for as they have never been before; the oppressor and the tyrant will be broken in pieces; the burdens under which men groan will be removed: the poverty and wretchedness that now fill the earth will be known no more; vice and evil of every kind will be restrained; and all the causes of suffering and sorrow, which are the general characteristics of this dark day, will be uprooted. "He shall come down like rain upon the mown grass: as showers that water the earth. His name shall endure for ever: His name shall be continued as long as the sun: and men shall be blessed in Him: all nations shall call Him blessed" (Ps. lxxii. 6, 17). A glance at this picture, and at the evils that now cover the earth, will help us to understand the reason why all nations will flow to the presence of the King who reigns in Salem's towers, and render worship and praise to the God of the whole earth.

One great characteristic of the reign of Christ will be the entire absence of war and strife amongst men. He is called the "prince of peace." It is testified that he shall "*speaking peace to the nations*" (Zech. ix. 10). War will continue—the battle will rage—until the prince of peace comes to establish peace. All human efforts are unable to effect this desired result. In spite of our abhorrence to war—in spite of the advance of knowledge and the strides of civilization—we have continually the melancholy spectacle of mankind in deadly conflict, the lives of thousands sacrificed in settling the disputes of the rulers of the present order of things. Christ will speedily end this unhappy state of affairs; His power will be manifested in the termination of strife and bloodshed, the destruction of weapons of war, and the establishment for a thousand years of perfect peace and freedom from war. This is declared to be the effect of Christ's rule. "He

shall judge among the nations, and shall rebuke many people: *and they shall beat their swords into plowshares, and their spears into pruning hooks: NATION SHALL NOT LIFT UP SWORD AGAINST NATION, neither shall they learn war any more*" (Isa. ii. 4). The same is predicted through the prophet Hosea: "I will break the bow, and the sword, and the battle OUT OF THE EARTH" (Hosea ii. 18). A consideration of the state of things here foretold brings before our minds a glorious picture. No strife upon the earth; men everywhere dwelling in peace and unity, converting their weapons, no longer needed to slay their fellow men, into implements for the peaceful pursuits of agriculture; no longer the din and crash of war, for "*nation shall not lift up sword against nation*" but "*the work of righteousness shall be peace, and the effect of righteousness, quietness, and assurance for ever*" (Isa. xxxii. 17). And the statement follows: "*Neither shall they LEARN WAR ANY MORE.*"

Another characteristic of the Millennium will be the enlightenment of all the nations and the education of the peoples in ways of righteousness. In connection with the Government of Mount Zion, it is recorded that many people shall go and say, "Come ye, 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" (Isa. ii. 3). The same fact is brought out in Jeremiah iii. 17. Referring to the time when Jerusalem has become "the throne of the Lord," we are told that "all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem." The result of their gathering there follows in the same verse: they shall not "*walk any more after the imagination of their evil heart.*" Here, then, is a result of Christ's reign—the regeneration of the world—which could never be effected by human agency. In spite of the spread of knowledge in these favored days, how little is its effect on mankind generally! How true is it still that "the dark places of the earth are full of the habitations of cruelty"! (Ps. lxxiv. 20). The spread of knowledge does not secure the improvement of the world. Righteousness and holiness do not increase with the advance of knowledge, and all the influences which are exerted in this direction have but

little effect in spreading righteousness, so far as the mass of the inhabitants of the earth are concerned. We are living in an evil age—an age of unbelief and skepticism, and to all human appearance, mankind are drifting further and further away from a condition of righteousness into a condition characterized by persistent neglect of the Scriptures, and of the commands of God. The situation appears all the more appalling when it is realized that the religious world itself is in a state of apostasy. The doctrines which are generally held are not founded upon the word of God, but are the inventions of men of corrupt minds who have erred concerning the faith—doctrines which are destructive of “the truth as it is in Jesus.” These have so beclouded the minds of men that the light is not perceived by them; a “veil” of darkness is upon the peoples; they are under “strong delusion,” believing a lie. So deeply rooted is this departure from the truth that all human efforts are vain to remedy it, and the outlook would be gloomy indeed if it were not for the promise of Christ’s coming. Referring to the time when Christ shall reign on Mount Zion, it is declared by the prophet Isaiah (ch. xxv. 7): “He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.” The work to be done by Christ and His saints will have the effect of removing the darkness that now covers the earth, and enlightening all the nations, and the result will eventually be that the peoples of the earth will no longer walk in the vanity of their minds, but, being enlightened by infallible teachers in the truth of God, mankind universally will walk and rejoice in it. After the gathering of the nations and the outpouring of God’s indignation, then, says Jehovah, “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*” (Zeph. iii. 9). There will come a time upon the earth when it will not be necessary for man to say to his brother: “Know the Lord: for they shall *all know Him from the least unto the greatest*” (Jer. xxxi. 34)—the “earth shall be *full of the knowledge of the Lord*, as the waters cover the sea” (Isa. xi. 9); and God’s will shall “be done on the earth as it is in heaven.”

In order to further the well-being of the peoples of the earth during this coming Millennium of blessedness, the very earth itself is to undergo a marvelous change at the hands of Christ. The earth, on account of sin, is now subject to the curse pronounced in the garden of Eden: "*Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee*" (Gen. iii. 17). The consequence of this cursed condition of the ground is that toil and arduous labor are necessary to cause it to bring forth its fruits for the sustenance of man. "In the sweat of thy face shalt thou eat bread," declares the Creator to Adam; and such has been the lot of mankind from the day the first man and woman were expelled from the garden of Eden, where life had been continuous pleasure and ease. So accustomed has man become to this cursed condition of the soil, that it is regarded as its natural characteristic. The Scriptures show us, however, that it is a mere temporary feature, to disappear with the removal of the curse. Speaking of the time when God, through Christ, will "judge the people righteously and govern the nations upon earth," the Psalmist declares: "*THEN shall the earth YIELD HER INCREASE*" (Ps. lxxvii. 6). One of the promises to the children of Israel, conditional on their obedience, was that their land should be specially productive, and yield its fruits in such profusion that there should be no want amongst them. The removal of the curse will have this effect throughout the earth. The prophet Amos, referring to that day when the tabernacle of David is restored "as in the days of old," declares, by the word of God, that the days shall come that "*the plowman shall overtake the reaper and the treader of grapes him that soweth seed*" (Amos ix. 13). That is to say, that the earth will yield in such profusion that the people will not be able to gather its fruits before the time again comes round for plowing and sowing seed. Another promise to the like effect is given in Ezekiel xxxvi. 29: "I will call for the corn, and will increase it, and lay no famine upon you, and I will multiply the fruit of the tree, and the increase of the field." Here is a wondrous fertility of the ground predicted; and further than this, the waste places of the earth shall then be

utilized: the vast deserts and sterile tracts of land, which are apparently useless, will then be transformed into fertile plains, no longer yielding the thorn and brier, but abounding with vegetation for the use of man, and blossoming with the flowers of the field. "*Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle tree*" (Isa. lv. 13). "*I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil-tree; I will set in the desert the fir-tree, and the pine, and the box-tree together*" (Isa. xli. 19). "*The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, AND BLOSSOM AS THE ROSE*" (Isa. xxxv. 1). This marvelous change will be a source of blessing to the inhabitants of the earth. Instead of having to give up their lives to arduous toil, merely to procure the necessities of life, and with but little opportunity of participating in the enjoyment of the blessings which are even now so profusely showered upon mankind by the Father of Mercies under this favored condition of things work will be ; pleasure, plenty will be secured for all, poverty and want will not exist, and every human being will be enabled to enjoy the bounties and the pleasures of the earth. The riches of the world, instead of being confined to the few, will be open to all, and life will be a matter of pleasure and rejoicing, instead of incessant toil and weariness.

The conceptions of the religious world are in this as in many other particulars, entirely in opposition to the Word of God. Even as regards the immortal brethren and sisters of Christ, the promise is given that they shall "*EAT AND DRINK at His table in His Kingdom*" (Luke xxii. 30; Luke xiv. 15). Christ, in instituting the memorial feast of bread and wine, declared to His disciples that from thenceforth He would not drink of the fruit of the vine until that day when He would *drink it new with them in His Kingdom* (Matt. xxvi. 29). But apart from this, which has reference to the immortal rulers of the world, the *subjects* of the Kingdom will for a thousand years consist of *mortal beings*, who will carry on their avocations as now, but under more favored conditions. *They shall BUILD HOUSES and inhabit them; and they shall PLANT VINEYARDS, and eat the fruit of them. . .*

once existed in Eden. "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 Lord as the waters cover the sea" (Isa. xi. 6-9).

It is impossible to adequately portray the blessedness that will be realized when Christ reigns. Words fail to set forth the glories of His Kingdom. All the good the heart can desire, or the mind can conceive, will be the portion of His people, and of the privileged subjects of His rule. It is summed up in the promises that "ALL NATIONS SHALL BE BLESSED IN HIM"; and, that, as truly as God exists, the "EARTH SHALL BE FILLED WITH HIS GLORY" (Num. xiv. 21).

The thousand years' reign of Christ is not, however, the end of God's purpose with the earth. That reign is simply a means to an end—the means adopted by God to carry out His final purpose with the earth and man upon it. The Kingdom of God does not terminate at the end of a thousand years. Of Christ's Kingdom "*there shall be NO END*" (Luke i. 33). The Kingdom has its work: to remove all enemies and to bring the world to God. Christ is to rule "in the midst of His enemies" (Ps. cx. 2). "He must reign till He hath put all enemies under his feet" (1 Cor. xv. 25). Those enemies are not merely personal, for death is spoken of as "the last enemy" to be destroyed. Christ will destroy *all evil* in whatever form it may be manifested; all the wicked shall ultimately be destroyed, and sin, with all its effects, including at last death itself, will finally be no more. "Then cometh the end, when He shall have delivered up the Kingdom to God, even the Father; when He shall have put down all rule and all authority and power . . . *And when all things shall be subdued unto Him*, then shall the Son also Himself be subject unto Him that put all things under Him, **THAT GOD MAY BE ALL IN ALL**" (1 Cor. xv. 24-28).

The purpose of God with the earth will then be accomplished. The earth will be redeemed from all evil; all its occupants will be immortal, righteous, glorified beings, like unto Christ, who with Him will for ever inherit the earth, all its blessings at their disposal—a multitude of happy, undying creatures in communion with their God, before whom will be unending days of inconceivable joy and blessing.

The Gospel of the Kingdom comes to us that we may be saved from sin and death, attain unto immortality, and inherit the blessings promised. God asks our faith in what He has declared, and in evidence of our faith He asks obedience. "HE THAT BELIEVETH AND IS BAPTIZED SHALL BE SAVED." If we would be partakers of the inheritance of the saints in light, here are the conditions. Manifest belief in the good news of the Kingdom of God; yield obedience to the command to be baptized for the remission of sins; and thenceforth walk in patient continuance in well doing (see Rom. ii. 6). If such is our position, then the day of Christ will assuredly bring us glory, honor, immortality, association with Christ, in His reign on earth, and the possession of joy unspeakable for evermore.

WATCH.

Mark xiii. 33-37.

Hear the Master's words of warning—
 "Watch ye, everyone, and pray"!
 Waiting for your Lord's returning,
 For you do not know the day.

Keep your lamps all trimmed and burning,
 Watch and pray, lest ye should sleep!
 Though the darkness seems increasing,
 Still your faithful vigil keep!

For He's coming, surely coming!
 Soon will sound the solemn cry,
 Over all the earth resounding,
 That proclaims the Bridegroom nigh.

Care not for the world's vain scoffing,
 Listen to your Master's word!
 Watch ye! watch ye—without ceasing!
 "Hasting to the day of God"!

Heed, oh, heed His words of warning;
 He will very soon appear!
 When we see the fig tree budding,
 We may know the time is near.

Let your loins be always girded;
 Watch like men who wait their Lord.
 And His words of warning heeded,
 Richly He will you reward.

Use, oh, use the talents given,
 Be they five or only one!
 Then for faithful service rendered,
 You will hear His glad "Well done"!

For He says, "I'm coming quickly!"
 Even so, Lord Jesus, come!
 Oh, "Thou altogether lovely,"
 Take thy waiting people home!

Come, Lord Jesus! Oh, come quickly,
 All creation groans for Thee!
 Travails for its "full redemption"
 And the longed-for Jubilee.

EVIDENCE THAT THE KINGDOM OF GOD IS YET IN THE FUTURE.

SCRIPTURE TESTIMONY.

God's Kingdom is not now in Existence, because—

1. It is yet a matter of promise, and its future possessors are styled "heirs," whereas if they actually possessed it now they would cease to be heirs.

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?—James ii. 5.

And if children, then heirs; heirs of God and joint heirs with Christ.—Romans viii. 17.

2. Because it must be entered, even by believers, "through much tribulation," and Paul says that the early Christians suffered persecutions that they might obtain it.

And when they [Paul and Barnabas] had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.—Acts xiv. 21, 22.

We ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure; which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer.—2 Thess. i. 4, 5.

3. Because it is not to be established until the second coming of the Christ.

I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.—2 Tim. iv. 1.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.—Matt. xxv. 31.

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, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.—Daniel vii. 13, 14.

A certain nobleman [the Christ] went into a far country to receive for himself a kingdom and to return.—Luke xix. 12.

4. Because Daniel prophesied that it was to be established in the days of the ten toe kingdoms, which were not in existence during the Christ's life on the earth, for they were to spring from the ruins of the Roman Empire. This has since occurred, and the ten kingdoms are

now in existence, though they have not yet "become the kingdoms of our Lord and of his Christ."

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.—Dan. ii. 44.

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 ever and ever.—Rev. xi. 15.

5. Because the entering into the kingdom is spoken of by the Christ as taking place at the resurrection.

Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—Matt. xxv. 34.

6. Because mortal men cannot inherit it.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption.—1 Cor. xv. 50.

7. Because, when it is established, Satan, or the Adversary, as embodied in the governments of the world, is to be cast out and bound for a thousand years.

And he laid hold on the dragon, that old serpent, which is the devil and satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them . . . and they lived and reigned with Christ a thousand years.—Rev. xx. 2-4.

8. Because, when established, its throne will be at Jerusalem, the seat of the throne of David, who was the type and predecessor of the Christ.

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.—Jer. iii. 17.

And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even forever. And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.—Mic. iv. 7, 8.

And the Lord shall inherit Judah, his portion in the Holy Land, and shall choose Jerusalem again.—Zech. ii. 12.

And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whosoever will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain.—Zech. xiv. 16, 17.

And many people shall go and say, Come ye, and let us go up to the mountain [kingdom] of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.—Isa. ii. 3.

Swear not by Jerusalem, for it is the city of the great king.—Matt. v. 35.

Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.—Luke xxi. 24.

9. Because, when constituted, the throne of David will be occupied by "Jesus of Nazareth, the King of the Jews," "whose right it is," that he may "execute judgment and justice in the land," and "rule the earth in righteousness"; for to him will be given "the heathen for his inheritance, and the uttermost parts of the earth for his possession."

The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob

forever; and of his kingdom there shall be no end.—*Luke i. 32, 33.*

Of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even forever.—*Isa. ix. 7.*

He shall build the temple of the Lord, and he shall bear the glory; and shall sit and rule upon his throne; and he shall be a priest upon his throne.—*Zech. vi. 13.*

God hath appointed a day in the which He will judge [or 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.—*Acts xvii. 31.*

10. Because, in governing the kingdom, Jesus, its Anointed King, will be assisted by the twelve apostles, and the glorified righteous ones, who will then have received the gift of immortality (not yet possessed by any man), as the reward for faith, obedience, and continuance in well-doing.

Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel.—*Matt. xix. 28.*

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.—*Dan. vii. 27.*

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.—*Rev. iii. 21.*

And he that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers: even as I received of my Father.—*Rev. ii. 26, 27.*

Thou hast made us unto our God kings and priests: and we shall reign on the earth.—*Rev. v. 10.*

Let the saints be joyful in glory; let them sing aloud

upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand. To execute vengeance upon the heathen and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honor have all his saints.—Psalm cxlix. 5-9.

Behold a king shall reign in righteousness, and princes shall rule in judgment.—Isaiah xxxii. 1.

Heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may also be glorified together.—Romans viii. 17.

II. Because, when fully established, the twelve tribes of Israel, after being sifted in the wilderness, as in the days of Moses, will be restored to their own land, there to dwell in righteousness and peace as its immediate subjects. At that time the Jews will be the most exalted nation on the face of the globe, and as "the first dominion" they will form the latter-day kingdom of Israel under its restored constitution.

Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant [Jesus the Christ] shall be king over them, and they all shall have one shepherd; they shall also walk in my judgments, and observe my statutes and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children, and their children's children forever.—Ezekiel xxxvii. 21-28.

And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I

pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant. And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel, and ye shall know that I am the Lord.—Ezekiel xx. 35-38.

I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord.—Zephaniah iii. 20.

Fear thou not, O Jacob, my servant, saith the Lord: for I am with thee; for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee, but correct thee in measure; yet will I not utterly cut thee off.—Jeremiah xlvi. 28.

For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.—Isaiah lx. 12.

In those days it shall come to pass that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.—Zech. viii. 23.

The Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.—Jer. xvi. 19.

THE DESTINY OF THE EARTH.

“One generation passeth away, another cometh: but the earth abideth forever.”—Eccl. i. 4.

“Who laid the foundations of the earth that should not be removed forever.”—Ps. civ. 5.

THE final destiny of the earth is a subject that should be profoundly interesting to everyone. God has informed us by Isaiah the prophet that He formed the earth, and established it; made it to be inhabited; and then assures us that He made it not in vain; it will be inhabited just as He intended. It was *made* for man and given to man. Earth is man's “*mother*.” He was made out of her dust, and is therefore a part of her. The Psalmist says, “the heaven, even the heavens, are the Lord's, but the earth hath He given to the children of men.” All men, however, will not inherit it. He has given it to all who believe Him and lovingly obey Him—that is, do *His* will in preference to their own. He made what He wanted, and it just suited His purpose AFTER it was made and pronounced very good: He was satisfied with it and ALL the works of His hands. So in peopling this planet God would create a people *spcially adapted* to it, so that they will be indigenous to the soil. He does all things well. The idea that earth was formed to raise inhabitants for *another* world, is an absurd thought. In all the Book of God not a hint is given of any such thing. And if it be not in God's book, God is not the author of it. “Faith comes by hearing or reading *the word of God*,” not to the word of man, nor his guesses, nor speculations. We have but ONE source of information on this subject, and of necessity but one source of faith.

But when we look through the present religious systems, and find that not one in a thousand considers that his destiny is linked with that of the earth, it has a most bewildering effect. Whence comes this almost universal impression? It is not a God idea—God does not now miraculously instruct people; and if He did, surely He would not contradict His word by a miracle; He has *not*

said He would transport the inhabitants to another world, but He has said that that portion worthy of it—the righteous—should inherit the land and dwell therein forever. God, by Daniel, said that the kingdom He would set up under the whole heaven should be given to the saints, and by Jesus that “the meek shall inherit the earth.” “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.” He hath distinctly said no man hath ascended to heaven. Rev. ix. 10 says: “The redeemed ones will remain on earth.” The Bible student must admit that we have really grounds for our faith that our destiny, as believers of the Gospel, is bound up with the destiny of the earth. How then do we account for the almost universality of the opposite view? Whence comes it? Heathen philosophers possessed great powers of mind, minds that nothing in this *Kosmos* seemed to satisfy, and so they partially reasoned themselves into the belief that they *themselves*—their personality—survived the death of the body, which was only a temporary house for the real man to live in for a time. They were not quite *sure* that this was the truth, but thought it was and hoped it was, but at times had grave doubts about any life after death at all. But when we see the word of God for it, that men are *dust*, and in the death state *know nothing*, and without a resurrection will never live again; in view of this, I say, what can we say of religious teachers who, with oceans of such divine testimony to show that man is not dead and alive at the same time, base their belief of inheritant immortality upon the philosophy of heathens. Yes, wrest the Scriptures out of their natural and grammatical sense, which say “God only hath immortality,” and that “only those who have the Son of God have future life.” Will God hold them guiltless?

We can now see where the idea that earth’s inhabitants go to rewards and punishments at death, comes from. It grows out of the heathen dogma that the real man does not die. And supposing him to be alive, of course he must go somewhere, and without one promise or invitation in all the book of God, they propose to go where God is. This view grows out of believing what

the serpent said, "That man should not surely die" (Gen. iii. 4).

That the very earth that we live in and upon is included in the redemption that is in Christ Jesus, the Bible clearly states. As it is a large field to elaborate upon, we can only give a brief outline of the subject, so that the reader may be encouraged to prosecute the study for himself; it will richly repay for so doing. In Rom. viii. 18, Paul says: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory to be revealed *in us*; for the earnest expectation of the creation waiteth for the manifestation of the sons of God; for the creation was made subject to frailty, not voluntarily, but by Him who has subjected the same in hope. Because the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only *it*, but *ourselves* also, which have the first fruits of the Spirit, *even we ourselves*, waiting for the adoption, to wit, the redemption of our body." The great, God idea here given expression to, is, that the redemption of *their estate* is included in the redemption of the saints.

There is such a fitness of things in this, it should commend itself to every candid mind. Man's dominion was lost by disobedience, and the ground was cursed for man's sake. The first Adam left his ruined children a ruined legacy. But it is to be restored and blessed in the Second Adam, and given back to those redeemed from among men by the precious blood of Christ.

It is an inheritance of glory to the perfect man in Christ Jesus. The history of man and earth shows that they both *fell together*. And the resurrection of our planet to newness of life is just as certain as that of the saints.

The efficacy of the resurrection life of Christ, the power of His all-glorifying spirit, will bring about or result in a regeneration of all things. Do we not hear Him whispering from heaven (Rev. xxi. 5): "Behold I make all things new?" "No more curse" (Rev. xxii. 3). When God puts His shoulder to the wheel, human science and culture will be put to shame. The power that created the

heavens and the earth can emancipate the earth from the repressive curse that has so long kept its forces in check and blasted its efforts to yield its increase. Yes; old earth will be born again—regenerated. He will make the place of His feet glorious; it will have a *grand beginning* instead of coming to an end; restored to more than its primeval beauty, order, and glory, if I may so speak.

The earth is groaning under the consequences of sin; it is a common distress. It awaits millennial blessedness; not till *then* will its groans cease, its sighs be hushed, and its chains broken. Sometimes, indeed, a bright spot is seen; sometimes a smile plays upon its face and reminds us of paradise. There are patches of sunshine here and there, but they are followed by dark clouds, and thunderstorms and cyclones, tidal waves and pestilence, and famine, and fear, and death. Oh, the groans that go up from old mother earth!

Long has her bosom been made the graveyard of her children. Oh, the myriads of sin-stricken and plague-smitten humanity—*cemeteries* piled with the dead! The present disorder and death come of a moral cause. Earth's disorders date from the hour of disobedience. Since then what land has not borne thistles and thorns? Nature still looks painfully into the future, although her eyes sometimes glisten with the gleam of oncoming glories, when restitution shall have become a fact. Her own resurrection—so to speak—and the life of the very Christ, mingling with all her forces, shall wake her to immortal beauty and glory. Thus creation's hope is staked upon the apocalypse of God's Son, and the redemption from death of the faithful of all ages.

THE PRESENT EVIL WORLD AND THE PILGRIMAGE CHURCH.

" Far down the ages now, her journey well-nigh done,
The pilgrim Church pursues her way, in haste to reach the crown.
The story of the past comes up before her view;
How well it seems to suit her still—old and yet ever new.
'Tis the same story still, of sin and weariness;
Of grace and love still flowing down, to pardon and to bless.
No wider is the gate—no broader is the way,
No smoother is the ancient path that leads to light and day.
No sweeter is the cup, nor less our lot of ill;
'Twas tribulation ages since, 'tis tribulation still.
'Tis the old sorrow still, the brier and the thorn;
And 'tis the same old solace yet—the hope of coming morn.

" Lord, how long shall the creation groan, and travail sore in
pain,
Waiting for its sure salvation, when Thou shalt in glory reign,
And, like *Eden*, this sad earth shall bloom again?
Saviour, haste! our souls are waiting for the long-expected day.
When, new heav'n and earth creating, Thou shalt banish grief
away—
All the sorrow caused by sin shall pass away."

" To everything there is a season, and a time to every purpose
under heaven—a time to be born and a time to die," etc. See
Eccles. iii. 1-8.

" A wise man's heart discerneth both time and judgment, be-
cause to every purpose there is time and judgment."—Eccles.
viii. 5.

OUR Great Creator is a God of order; He does nothing
haphazard: He is working out His purposes according to
the counsel of His own will, and in His own infinite
wisdom. " He will see of the travail of His soul and be
satisfied."

His purposes are ripening fast, unfolding every hour;
The bud may have a bitter taste, but sweet will be the flower."

God is His own interpreter, and He will make it plain.
The Scriptures represent the " Church " as in a wait-
ing position; " waiting for God's Son from heaven."
" Here we have no continuing city, but we seek one to
come." The present is our schooling time. " If in this

See other side

life only we have hope in Christ, we are of all men most miserable." God's order:—"trial" before exaltation—"suffering" before reigning—"The Cross" before the crown—"humility" before honor. Is not this the experience of all the saints of old? What son is he whom the Father chasteneth not? It is the Overcomers that shall realize the reward promised. "These all died in faith not having received the promises, but having seen them afar off, and were persuaded of them and embraced them and confessed that they were *strangers* and *pilgrims* on the earth." "Thy statutes have been my songs (say David) in the house of my pilgrimage." The filling up of God's household under the present eclectic dispensation, forms the *mystery* of the Gospel, made known particularly to Paul, which in other ages was not made known to the sons of men; that the Gentiles "should be fellow heirs and of the same body and partakers of His promise in Christ by the Gospel" (Eph. iii. 1-7). "Not to him that is of power to establish you according to the gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is 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:

"To God only wise, be glory through Jesus Christ forever."

WHICH IS RIGHT?

WE are told that the Lord Jesus is a King; that His kingdom is in Heaven; that the church is Israel and Zion; and that He will return to this earth for the purpose of consuming it by fire. These are the declarations of a class of men claiming to be teachers of God's Word.

On the other hand, there are those who teach that the Lord Jesus is a King, "the King of the Jews," that His kingdom is known as "the kingdom of Israel"; that Israel is the name given to the descendants of the twelve

sons of Jacob; that Zion is the name of the city in the land of Judea; and that when Jesus returns to the earth, it will be for the purpose of blessing it and not destroying it. In other words, He will re-establish the kingdom of Israel, with Himself as King. Which of these views is right? Let the word of God answer.

For the sake of connection, we will introduce a few facts of history relating to the nation of Israel, which will not be disputed.

This nation, after its exodus from Egypt, and its settlement in Canaan, was organized into a kingdom, with the Lord as King. He had said they should be unto Him "a kingdom of priests and a holy nation" (Exod. xix. 6). He ruled them by means of judges, etc., until the days of Samuel, when they desired a visible king, to go in and out before them like other nations. In this, they virtually rejected the Lord as King, and He so regarded it. Hence He said to Samuel, "Hearken unto the voice of the people in all that they say unto thee, for they have not rejected thee; but *they have rejected me*, that I should not reign over them," (1 Sam. viii. 7); "Ye said unto me, Nay, but a king shall reign over us, when the Lord your God was our king" (1 Sam. viii. 12). The result was, Saul was given them, and afterwards David, Solomon, and Rehoboam.

During the reign of David, God instructed his prophet Nathan to inform the king as follows: "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build me a 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. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men. But my mercy shall not depart away from him,

* This covenant with David, concerning the birth of one who should sit upon his throne, and establish it forever, pointed to Messiah, and not to Solomon. The reasons are: 1. It was to be *after* David's death. Solomon occupied the throne *before* his death (1 Kings i. 46-48). 2. It was to be established *before* (or in the presence of) David—clearly implying his resurrection from the dead at that time. Verse fourteen speaks of his committing iniquity and *receiving* chastisement, thus *apparently*

as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established forever *before thee*, thy throne shall be established forever" (2 Sam. vii. 12-16).

In the days of Rehoboam, a rebellion arose, which resulted in a division of the kingdom, ten tribes rallying under the leadership of Jeroboam, and only two remaining loyal to the legitimate ruler of the house of David.

About two hundred and fifty years subsequently, Shalmanezzer, king of Assyria, carried the ten tribes into captivity, completely overturning their kingdom, and they have thus remained to this day. About one hundred and thirty-four years from this time, Nebuchadnezzar overthrew the kingdom of Judah, during the reign of Zedekiah, carrying the people to Babylon as captives.

Ezekiel had predicted this. Speaking of the king then reigning, he said, "And thou, profane, wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God, remove the diadem and take off the crown; 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, and I will give it him" (Ezek. xxi. 25-27).

It is plain, therefore, from this prophecy, that God intended to cast down the throne of Israel—the tabernacle of David—for a given period, viz.: until "He come whose right it is." It is also clear that it was not meant to be a *perpetual* overthrow, but a *limited* one. The prophecy of its overthrow points forward to a *coming one*—a successor—who would have a *RIGHT* to the throne, and He says, "I will give it him." The nation was not left with-

pointing to Solomon. But a correct rendering of this verse points unmistakably to Messiah. Adam Clarke gives us the following rendering, which is sustained by Bishop Lowth: "I will be his father, and he shall be my Son; *even in his suffering for iniquity*. I shall chasten him with the rod of men (with the rod due to men) and with the stripes of (or due to) the children of Adam." This agrees perfectly with the prophecy of Isaiah concerning Him: "He hath carried our sorrows, he was wounded for our transgression, he was bruised for our iniquities, the chastisement of our peace (making our peace) was upon him, and with his stripes we are healed."

out hope, therefore. Although their kingdom was laid in the dust, and their power destroyed, yet the voice that had predicted this, predicted also the re-establishment of their kingdom, when He should come who had a right to the throne. Query: Who is the person spoken of in this remarkable prophecy, and designated by the pronoun "He"? In other words,

WHO IS THE COMING RULER?

By way of introduction, we will refer to a remarkable prophecy concerning Him, which passed from the mouth of Isaiah, about one hundred and forty years previous to the one already quoted from Ezekiel, and about seven hundred and forty years before Christ. This prophet of Israel, speaking concerning coming events, relating to the nation of which he was a member, said: "Unto us (Israel) a child is born, unto us (Israel) a son is given, and the government (of Israel) 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 it, and to establish it, with judgment and with justice from henceforth, even forever. The zeal of the Lord of hosts will perform this" (Isaiah ix. 6, 7). From this we learn:

1) That at some future time a child should be born—a son—who should be of the house of Israel.

2) That the government of Israel would be given into his hands; or, in the words of the prophecy, He would sit on his father David's throne, occupy his kingdom, ordering it, and establishing, with judgment and justice forever more.

3) That from this time forth it would increase, and peace and prosperity attend it forever.

In view of this plain prophecy, what conclusion can we reach relative to the coming one, predicted by Ezekiel, some one hundred and forty years subsequently? Can "He whose right it is" be any other person than "the child" spoken of by Isaiah? Both are to occupy the same throne, and they are without doubt one and the same person. The coming child who should sit on David's throne, and establish his kingdom again, is none other than "the

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one whose right it is," to whom the Father says He will "give" the kingdom.

Let us remember now that a period of near six hundred years elapsed, after the kingdom was overthrown, during which the nation lived in *expectancy*. They rested upon the promise of God, and with the eye of faith looked forward to the time when the predicted child should be born—when "He whose right it is" should come. They looked for their coming King—one who should "redeem Israel" from the yoke of tyranny which their enemies had placed upon them, and restore their nation to its former greatness and independence.

Daniel had told them how long it should be to "Messiah the Prince" (Dan. ix. 25), and other prophets had declared the place of his birth; consequently, as the time drew near, the whole nation was on the *qui vive*. Herod, who was the king of the Jews at that time, became alarmed, for fear that this coming one would dispossess him of his throne. Hence, when he heard that wise men from the East had come to Jerusalem, inquiring "Who is he that is born king of the Jews?" he at once summoned the chief priests and scribes of the people together to ascertain where Christ should be born. Quoting from the prophecy of Micah, they informed him that Bethlehem was the spot. In his anxiety to crush out all aspirants to the throne, he ordered his soldiers to kill every child "two years old and under, in Bethlehem and all the coast thereof."

From this action we learn that Herod regarded the "coming one" as a *literal* ruler, one who should visit, occupy the throne of Israel, and strip himself, or his successor, of the honor and power then enjoyed. If he had regarded Him as a spiritual ruler, over spiritual Israel in a spiritual country above his head, would he have sought to slay Him? By no means. He knew full well that the whole nation were looking anxiously for a coming king—a literal successor to the throne of David—descendant from his loins. Hence his action.

But, leaving Herod and the wise men, let us revert to the time immediately preceding the birth of this illustrious King. We have already seen that God, 1040 years previously, had covenanted with David to give him a son w

would sit on his throne and establish his kingdom forever. Three hundred years subsequently, He repeated the promise, through Isaiah his prophet; and when the kingdom of Israel was going into obscurity, and its last prince was leaving the throne in disgrace, He reiterated his promise once more, and declared that when He came whose *right* it was, He would give it (the throne) to Him. Now that the time was nearly fulfilled—the time of waiting—God sent his angel Gabriel to inform the handmaid of the Lord—Mary—that she should bring forth “a child, a son,” and that she should “call His name Jesus.” Concerning His destiny, the angel testified that He should be great, and that He should be called the Son of the Highest; and the Lord God should *give unto Him the throne of his father, David*, and He should reign over *the house of Jacob forever*, and of His Kingdom there should be *no end* (Luke i. 31-33).

This child was born. In view of the fact that God through His angel pointed Him out as *the promised heir to David's throne*—the one for whom they had waited so long, it would be impossible now to mistake the *identity* of the child. He is the coming one who should succeed Zedekiah to the throne he so shamefully disgraced. Jesus, born of Mary, is the only one who can lay claim to the overturned throne and the cast-off crown of Israel. As truly as David and his successors, down to Zedekiah, “the profane and wicked prince,” occupied a literal throne, and ruled over literal Israel, so truly will this promised son and heir of David occupy the same throne, and reign literally over the same house forever. In other words, his kingdom will be visible, and literal, and over the descendants of the same people that David ruled over.

PROPHECIES CONCERNING THE KING'S SUBJECTS.

They are now scattered to the four winds of heaven. They were carried captive by Shalmanezzer, Nebuchadnezzar, and Titus, and have remained in captivity to this day. But the Lord says: “I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and

eat the fruit of them; and I will plant them upon their land, and they shall *no more be pulled up out of their land* which I have given them, saith the Lord thy God" (Amo ix. 14. 15). This vouchsafes a sure return of the twelve tribes to the land of promise—the land from whence they were carried captive. Then it is that the kingdom of Israel will be re-established, with Christ as King over all. "In that day," says God, "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 I will make her that halted, a remnant, and her that was cast far off (Israel), a strong nation; and the Lord shall reign over them in Mount Zion, from henceforth, even forever" (Micah iv. 7).

Ezekiel also speaks of the restoration and reunion of the houses of Israel and Judah. Hear his words: "Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen whither they be gone, and I will gather them on every side and bring them into their own land; and I will make them one nation in the land, upon the mountains of Israel, and one king shall be king to them all, and they shall be *no more two nations* neither shall they be divided into two kingdoms any more at all" (Ezek. xxxvii. 21). Never has this prophecy been fulfilled. The division into two kingdoms, which took place more than 2800 years ago, has never been changed. The reunion spoken of by Ezekiel, into one nation and one kingdom, upon the mountains of Israel in their own land (Canaan), with one king over them all, is still a future event.

By the mouth of Isaiah He announced the same glorious future. He said: "I will restore thy judges as at the first, and thy counselors as at the beginning." And "I will raise unto David a righteous branch (Jesus) 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" (Isaiah i. 26; Jer. xxiii. 5, 6). "Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my ser-

vant, that he should not have a son to reign upon his throne" (Jer. xxxiii. 20).

Thus we see that the word of prophecy corroborates our statement as to the literal return of this scattered people, a literal re-settlement in their own land; a literal restoration of the now ruined throne and kingdom of David, with Christ, the Lord, as a literal King, reigning over them in literal Mount Zion forever more. Such an array of positive testimony, each part dovetailing into the other with perfect accuracy, cannot be gainsaid, nor frittered away by the quibblings and spiritual doctoring of men of dark minds. And yet we have not quoted a tittle of the testimony that bears upon the subject in hand.

— END, PART I

HISTORY OF THE PROMISED RULER.

Leaving the field of prophecy, however, we will return to that of its literal fulfillment. We have already seen that the promised heir to this throne of Israel was born; that He came at the time appointed; that God declared through His angel that this was He. For six hundred years the nation had lived in a state of hope. They had looked for the promised King, but now He had come. Angels announced His birth, accompanied with songs of praise. Wise men from the East sought His humble apartments, and presented Him with gold, frankincense, and myrrh. Shepherds left their flocks and hastened to see their new-born King, and, returning, glorified and praised their God. Simeon, a just and devout man, gazed in wonder and admiration upon the Lord's Christ, then took Him in his arms and blessed Him. Anna, a prophetess, over one hundred and ten years old, gave thanks "unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem." Such was the record of His birth.

Following up His history, we next find Him actively engaged in His ministry. But do we ever find Him, by word or action, denying His right to the throne of David? Does He ever deny that He is a King, even the King of Israel? Never. Nathaniel, a guileless Israelite, upon seeing Him for the first time, exclaimed: "Rabbi, thou art the Son of God; thou art *the King of Israel*" (John i.

49). Jesus, in His reply, assented to this declaration of faith, in place of denying it, as He should have done, if erroneous.

He then began at Galilee, and traveled through every city and village, proclaiming the glad tidings of the kingdom of God, and the twelve were with Him. This kingdom that He preached about was none other than the restored kingdom of Israel, with Himself as King. Many believed on Him, and were anxious to raise Him at once to the throne. Hence we read that "when Jesus perceived that they would come and take Him by force, to *make Him a King*, He departed again into a mountain Himself alone" (John vi. 14). The *time* had not yet arrived for this glorious consummation. We may learn conclusively, however, that the nature of our Lord's preaching concerning the kingdom was such as to fire them with anxious hope for its realization. So great a pitch had this reached that they could scarcely be restrained from using physical force for its accomplishment.

That the claims of Jesus to the throne of Israel were not of a spiritual character is manifest, when we remember the alarm that was created among the chief priests and Pharisees. They saw that multitudes believed on Him, and recognized Him as the legitimate heir to David's throne, hence they held a council and said, "If we let Him thus alone all men will believe on Him, and the Romans will come and take away both our place and nation" (John xi. 48). If Christ's claims to a throne and kingly honors related to a kingdom in the skies, can we suppose that this would have alarmed either the Scribes, Pharisees, or Romans? Not at all! But when we remember that His claims related to the kingdom of Israel, which was then subjected to the Romans, we can readily see cause for alarm. A large portion of the nation acknowledging allegiance to this new King, would result in their ultimate separation from the Roman yoke, and their establishment as a separate kingdom. The Romans, discovering this tendency of the people to throw off their allegiance to Rome, would certainly come and "take away both their place and nation." Consequently, we must conclude from this circumstance, that Jesus preached a literal kingdom, with Himself as a literal King.

That His disciples so understood Him is manifest. Jesus built up and encouraged this hope. When Peter said unto Him, "Behold, we have forsaken all and followed Thee, what shall we have therefore?" Jesus replied, "Ye, which have followed Me, in the regeneration, when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel" (Matt. xix. 27, 28).

Supposing a minister of one of our popular churches should be inquired of by a follower of Christ, relative to the reward that should be given him, what reply would he make? Would he not point to Heaven above, and declare that at death his soul would enter there, and rejoice forevermore in the company of God, Christ, the angels, and redeemed ones of earth? Yet Christ held out no such hope for those patient followers of his. But he did promise them a position in that restored kingdom of Israel, in the days of regeneration that were coming. This was the kingdom they were looking for, and of which He was the born King. Hence the promised reward was in harmony with His teaching, with their own hopes, with every line of prophetic testimony, and Israel's hope for hundreds of years.

The only question of doubt before the people was: "Is this man the promised Messiah?" Hence, they said, "How long dost thou make us to doubt? If thou be the Christ (or anointed one of God) tell us plainly." Jesus answered, "I told you, and ye believed not" (John x. 24, 25). Many, however, did believe, and, as already stated, were anxious to make Him King. Hence, when He approached Jerusalem for the last time, previous to His crucifixion, they spread their mantles and branches of trees in His path, and cried out, "Hosanna! Blessed is the King of Israel, that cometh in the name of the Lord" (John xii. 13).

It was but a short time after this, that He was arraigned before Pontius Pilate, by His enemies, who said, "We found this fellow perverting a nation, and forbidding to give tribute to Cæsar, saying that he himself is CHRIST A KING" (Luke xxiii. 2). They brought no charge of immorality nor cruelty against Him. The main charge was that He claimed to be a King. Pilate examined Him

carefully, and sought three times to release Him. When questioned upon the point at issue, He neither denied nor evaded it, but confessed. Pilate said, "Art thou the King of the Jews?" And Jesus replied, "Thou sayest I am a King. For this I have been born, and for this I have come into the world, that I may testify to the truth" (John xviii. 33). ~~†~~ *Diaglott*), Pilate again sought to release Him, saying "What evil hath he done? I have found no cause of death in him. I will therefore chastise him and let him go." (Luke xxiii. 22). But the Jew cried out, "If thou let this man go, thou art not Cæsar's friend; whosoever *maketh himself a king*, speaketh against Cæsar" (John xix. 12).

Here was proof conclusive of the fact that Jesus had proclaimed Himself a King, and that His kingdom was of such character as to affect Cæsar's interests—therefore it was of a *temporal* character; that is, it was one that would be established on the earth with the Jews (who were tributary to Cæsar) as subjects. Consequently, if Pilate let this aspirant to kingly honors go, he would prove himself not to be Cæsar's friend. Such was the reasoning of the Jewish rulers, and such their arguments for His conviction.

If Christ had preached for three and a half years that the kingdom was in heaven, and that only the immortal souls of dead men could enter there; and that these Jews who were following Him would, *after death*, become His subjects, is anyone insane enough to suppose that Pilate would have interfered? Would His enemies even have attempted to show that such a king, and such a kingdom, endangered Cæsar's interests in any way? Surely not. We are forced, then, at every point, whether prophecy, history, or common sense, to the conclusion, that neither Jesus nor His apostles ever preached a kingdom in the skies, or *any* kingdom but the restored kingdom of Israel which was *the kingdom of God*—the only kingdom God ever had upon earth. ~~†~~ The Jews had no faith in any other kingdom. The only point lacking in their faith related not to the kingdom but to *the King*. They could not believe that Jesus of Nazareth was King of the Jews. Hence when Pilate wrote this declaration in Greek, Latin and Hebrew, and placed it over His cross, the chi

priests sought to change it. They said, "Write not, 'The King of the Jews' but that HE SAID I am the King of the Jews." Here is additional evidence of what Jesus had said in His preaching. The issue was plain and pointed: Jesus said, "I am the King of the Jews," and the chief priests and teachers of the people denied it. Hence, the soldiers mocked Him when on the cross, saying, "If Thou be the *King of the Jews*, save Thyself." And the chief priests, scribes, and elders also said, "If He be *the King of Israel*, let Him now come down from the cross, and we will believe Him" (Matt. xxvii. 42). In a moment, if He had chosen, Christ could have summoned twelve legions of angels and burst His iron bands asunder, but He would not. If they refused to believe on Him, after witnessing His mighty miracles, neither would they have believed if He had descended from the cross.

He died. His disciples stood weeping and astonished. Such a tragic end was unlooked for by them. They had expected an immediate assumption of kingly power, knowing nothing of His sufferings and death. They looked for *the redemption of Israel* from the yoke of their enemies. A dark and trying hour had come upon them now, a trial of faith. They seemed to doubt, now, the claims of Jesus.

AFTER HIS RESURRECTION.

When Jesus overtook two of them, journeying to Emmaus, after His resurrection. He being unknown to them, they opened their hearts to Him, and said "We trusted that it had been he which should have *redeemed Israel*" (Luke xxiv. 21). This expression reveals their disappointed hopes. So with Peter also. He concluded to resume his old occupation as a fisherman. But when the Lord revealed Himself to His disciples, then it was their hopes revived. For forty days He spoke with them concerning the kingdom of God, or kingdom of Israel, after His resurrection, enlightening them on many points of which they were previously ignorant. ~~But~~ He never once, during that time, told them that they were mistaken relative to the kingdom of God being the kingdom of Israel. He never told them to fix their hopes on a king-

dom in the skies instead of the restored kingdom of Israel. To have done so would have been to falsify His own promise to them, of a place as rulers, on thrones, judging the twelve tribes of Israel. As proof that Jesus had not divested them of this hope, we find them asking Him just previous to His ascension, this important and pointed question: "Lord, wilt Thou *at this time* restore again the kingdom to Israel?" Jesus, in replying, does not say "My friends, you are suffering your minds to dwell on earthly things. My kingdom is spiritual and is located in Heaven. Israel has no more to do with it than the Hindoos. You must not look for the restoration of Israel, but prepare for death, for then will I come to judge and take your souls to glory." No, He taught no such heathenish doctrine. But He admitted the truth of their hopes, and simply replied that as to the TIME of restoration it was not for them to know. The Father kept this information to Himself.

Immediately after this, Jesus ascended to Heaven, to remain until "His enemies are made His footstool until the 'times of restitution' Peter talks about (iii. 21).

Thus we have traced Christ from the promise of birth, down to His ascension to Heaven, and we have a uniform record as to His being literally and truly King of Israel. It was this confession that secured His death.

AFTER HIS ASCENSION.

Afterwards we find Paul preaching the same message. And not only so; but we find the same disturbance among those in authority, produced by the very same message. Hence, the Jews, at Thessalonica, seized Jason and his brethren, and dragged them before the ruler of the city, saying, "These that have turned the world upside down are here hither also, whom Jason hath received, and contrary to the decrees of Cæsar, saying that there shall be a King, one Jesus. And they troubled the city, because they heard of these things." (Acts xviii 6, 8). Pray tell us how the people of another sphere were affected?

preaching trouble the rulers? No, it was the proclamation of "another king" that troubled them—a king who would "judge the world in righteousness," and restore again the kingdom to Israel.

Peter plainly told his brethren after the flesh, that God had raised Christ up from the dead in order that He might sit upon David's throne, (Acts ii. 29, 32);

CONCLUSION.

In summing up our evidence then, we think we have fairly proven from the Word of God:

1. That His word was pledged to David for the continuance of his throne and kingdom, forever, and the raising up of one of his own offspring to occupy it.

2. That He repeated the pledge through Isaiah, three hundred years subsequently.

3. That He again introduced it when the last king of Israel was descending from the throne.

4. That for six hundred years no successor appeared, and the throne was cast down, but at the expiration of this period Jesus was born, according to promise.

5. That God fastened upon Him the titles and honors of his father David's house, pointing Him out by Gabriel, as the very one previously promised, who should occupy the throne of David and establish his kingdom forever.

6. That Jesus, during His entire ministry, preached concerning this kingdom, and represented Himself to be the king of Israel. That His Apostles believed Him to be such, and so preached to others.

7. That Christ held out no other hopes of reward to His hard-working and self-sacrificing associates, but a share in the kingly honors of the restored kingdom of Israel.

8. That as a result of His preaching the whole nation was stirred up, and multitudes believed on Him, and acknowledged His claims to the throne of Israel, desiring to place Him there by force.

9. That His enemies selected this claim of His, and used it as a lever for His destruction. They urged that it militated against Cæsar's interests and endangered the loyalty of his Jewish subjects.

10. That for this cause He suffered death. The crime for which He died was plainly stated, in three languages, according to Roman custom over His head, on the cross.

11. That while He was dying His enemies taunted Him with His claims to the throne of Israel, and urged Him to demonstrate them by descending from the cross.

12. That after His resurrection His disciples still held their former hope, and inquired as to the *time* when He would restore again the kingdom to Israel. Jesus failed to correct their error, if error it was, although He was about to leave them for His Father's right hand.

13. That Paul, and others, proclaimed the same doctrine afterwards and the same effect was produced in those in authority. They did not want "another king."

14. That Jesus is now waiting until the "time of restitution" shall dawn, when He will return again to Zion, and "rebuild the tabernacle of David that is fallen, and close up the breaches thereof." Then Israel shall be re-gathered to their own land, and one king will be set over them all. Neither will they be pulled up from their land any more, but they will live in perfect peace and security forever.

In the light of the testimony, then, we conclude that those are *not* right who claim that the kingdom is above the skies, and that the church is Israel, and that the object of His return to earth is for the purpose of destroying it.

Instead of this, we look for a glorious era of restoration, first of Israel from their captivity, and, all nations from the yoke of tyrants. Israel shall be the chief nation upon earth, whilst war and strife will cease to the ends of the earth. Read Psalm lxxii.; Ezek. xxxvi., xxxvii.; Jer. xxxii., xxxiii.; Isa. xlix., lx., lxvi.; Zech. xiii., xiv.; Zeph. iii., 14-20.

We cannot, for want of space, go on and describe the blessedness of Messiah's reign. Some have formed concerning it, after carefully reading the testimony. Suffice it to say that it will far surpass any earthly monarchy. The nations will

from Jerusalem. He will protect the poor and needy, and those that have no helper. Corruption and iniquity will have no place any more, but righteousness will cover the earth even as the waters cover the sea.

Reader, are you looking for this glorious state of things, or are you looking for an inheritance in the skies? Are you looking for the return of our Lord to bless the world, or are you living in fear of His advent, expecting that He will burn up the earth and all that is in it? We entreat you to read carefully the Scriptures of truth. Do not, in these important matters, be led astray by blind guides, but seize the lamp of truth, yourself, and gaze in astonishment upon the glories it reveals. Amen. *END.*

WAITING STILL.

"Though it tarry wait for it, because it will surely come."—
Heb. ii. 3.

"For yet a little while and He that shall come will come and will not tarry."—Heb. x. 37.

Year after year has come and gone;
Sun after sun hath ris'n 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 like the rose!

Year after year has come and gone;
Sun after sun hath ris'n 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.

The Word of the Kingdom.

They sing no more their joyous songs
 On Israel's beauteous mountains now!
 Their harps are on the willows hung,
 And to the nations' 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.

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 oppressed!
 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 deliverance 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.

THE KINGDOMS OF THE WORLD—WHAT ARE TO BECOME OF THEM? THE PROBLEM SOLVED BY THE BIBLE. A THEOCRACY ABSOLUTELY NECESSARY.

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—it also takes in the idea of authority or jurisdiction of one and the same king. It sometimes may refer to the territory or land subject to a king. There may be many countries under the jurisdiction of the same ruler—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 Edward VII., he has no difficulty in understanding that there are countries which own his 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 the injunction of Peter, "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 in the *earth*; that this kingdom will be governed by a king of His own appointment, 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 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 forgets 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 to 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 when thy days be fulfilled and thou shalt sleep with thy fathers, I will set up thy seed after thee which shall proceed out of thy 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 for ever." "I will be his *father* and he shall be *my son*, and thine house and thy kingdom shall be established forever before thee." (Read the seventh chapter of 2 Samuel.)

We learn from this testimony that the seed of David was of the line of Judah through whom the promise was to come. That this son of David was to be also the *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; and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob forever, and of His kingdom there shall be no end." 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 to establish it with judgment and with justice from henceforth, even 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 overcome all others (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 until 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, 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 spoke 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 to which He ascended, and in which He will remain "until the times of restitution of all things"; "the kingdom" that which Daniel saw given to Him, and which the Lord has promised to give Him; and "to return," His coming again in His glory and all the holy angels with Him, when He shall sit upon the throne of His glory, and 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 end, for we read it on almost every page of the Bible.

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 also 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 provisional in bringing about the "dispensation of the fullness of times"—the crowning consummation 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 the Majesty in the heavens, "from henceforth expecting till His enemies become 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 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 perfect the *captain* of their *salvation* through suffering." His manifestation in weakness was the stumbling stone 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 that, in answer to Pilate's question, "Art thou not a king?" Jesus said, "I am a king. For this cause 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; whoever 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.

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 on 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 as the appointed heir of all things. He led a life of poverty, being rich, having the wealth of the world at His command, but denied Himself 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 every one 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 in 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, and delight themselves in the abundance of peace" (David). "Blessed are the meek, for they shall inherit the earth" (Jesus). "Verily the righteous shall be recompensed in the earth." "The inheritance which is incorruptible, undefiled, and that fadeth not away, is reserved in the heavens, ready to be revealed in the last time." "Unto them that look for Him shall He appear the *second* time without a sin offering unto salvation." Yes, dear reader, Jesus will come again—not in weakness as at the first—but in glory, majesty, and power. "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 the world become the kingdoms of His anointed. He shall be supreme king over all the earth; for that day shall there be "*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 Jesus Christ 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; and 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 will be the order of that day; the desire of all nations will then be realized.

Justice and judgment will be the habitation of His throne. All flesh shall see the salvation of our God; for the earth shall be filled with the knowledge "of the glory of the Lord as the waters cover the sea." Nearly sixty centuries have elapsed since the first promise was made. "The seed of the woman shall crush 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. The promised seed did appear literally, and literally fulfilled the prophecies relating to His humiliation. The prophets testified of the sufferings of Christ and the glory that is to follow. Will not His manifestation in glory be as literally fulfilled? By a parity of reasoning it cannot be otherwise. "To everything there is a season and a time to every purpose under the heaven." "To every purpose there is time and judgment. A wise man's heart discerneth both time and judgment" (Eccl. iii. 1; viii. 5, 6). In studying the unfoldings of God's purposes as revealed throughout the Scriptures of truth, this fact has been verified in not a few instances. 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." And 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 age 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 unexpected; there were a few faithful ones looking for redemption at Jerusalem. Wise men from the East, guided by a supernatural star, came to worship the newborn *King* and to present their offerings. An angelic messenger also was 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, and who will be looking, and waiting, and watching. For over 6000 years we have been gliding down the stream of time. God has given us waymarks; 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 (with few exceptions) are unable to govern themselves; hence the necessity of a "theocracy"—the only cure for existing evils. *God*, knowing the weakness of human nature, hath anticipated this want and hath appointed a day (of 1000 years) in which He will rule the world in righteousness by Christ.

Without pursuing the investigation further, we conclude by saying that the testimony of prophets and apostles agrees in declaring Jesus to be the heir 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 time of restitution of all things, when God shall send Jesus to bless Israel and the nations. Having received royalty from His Father God, "He will return and will build again the Tabernacle of David which is fallen down, and will close up the breaches thereof; and will raise up the ruins and build it as in the days of old"; "that He will restore again the kingdom to Israel"—"make her that was cast far 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 ended, and all things made new"—"God all in all."

THE COMING KING.

O watchman on the mountain height,
Proclaim the coming day;
Behold, the spires of golden fires
Point upward far away.

O watchman, bid a sleeping Church
Awake, arise, and pray;
The Heavenly Bridegroom soon will come,
And now is on His way.

Coming, yes, He's coming,
The dayspring from on high;
Coming, yes, He's coming,
The hour is drawing nigh.

Coming, yes, He's coming,
Let all the ransomed sing;
The hills are bright with holy light;
All hail the coming King!

THE PROMISE.

“In Abraham and thy seed shall all the nations be blessed”

Thy kingdom, 'tis for thee
We wait and hope to see!
Soon may it come!
When earth from sin made free,
Sweet land of liberty,
Where peace shall reign
O'er its wide domain.

Jerusalem has been
Long trodden down by sin
And wicked rule;
Gentiles thy land have trod,
Who never knew our God,
And still it lies
All precious in Thy sight.

Thy people long have been,
Yes, long without a home,
In a strange land;
Though through afflictions deep
They have been made to weep,
And cry, “How long,
O Lord, how long!”

Thy promise, Lord, fulfill,
Bring them to Zion's hill,
To their own land.
Plant them upon its soil—
Thy purpose none can foil,
For Thou hast said,
And it shall stand.

Thy face no longer hide;
 End persecution's tide—
 Oh, may it cease!
 May they their King receive,
 May they His word believe,
 And in Him may they all be blessed.

Their land to them restore,
 The curse be felt no more;
 Oh, bring them home!
 Land where our Saviour died,
 Where He was crucified,
 And where He rose and where He'll reign.

His blessings are for all
 Who hear the Gospel call,
 And come to Him;
 Gentiles this grace receive,
 If in Him they believe,
 And yield submission
 To His will.

GOD'S KINGDOM THE REWARD OF THE SAINTS.

“Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom.”

WE are accustomed to hear of the gospel of the kingdom of God. It was that gospel which was preached by John the Baptist, by our Lord Himself, and by the apostles whom He sent out. This is our faith, and we witness for it in our little way, to the world and also those churches, who, while calling Jesus *Lord* and Saviour, yet put little stress on that which both He and His apostles preached for the salvation of men. We would follow our Lord's teaching and example in this, and we know that Paul, His apostle, preached the kingdom to the very end of his ministry. He received his gospel neither after man nor by man; and the last words of the book of Acts tells us that he dwelt two whole years in Rome, preaching the “*Kingdom of God*, and teaching the things which concern the Lord Jesus Christ.” There is also a notable verse in chapter 19, which records that for three months he

spake boldly of the Ephesian synagogue, "disputing and persuading the things concerning the kingdom of God." There are many good, earnest teachers of our day who tell us that it is not worth disputing about such a subject. Paul was of a very different opinion. He had the spirit of God; his speech and preaching were not with enticing words of man's wisdom, but in words which the Holy Spirit taught him; therefore we would follow the apostles and contend earnestly for the faith of God's kingdom. Paul continued that disputing daily—"in the school of one Tyrannus."

In perfect keeping with the position which our Lord gave the kingdom in His Gospel are all the references to it, in His teaching, His parables, His warnings, and His promises. It is always the great object to be prayed for, to be desired and striven for—"Seek ye first the kingdom of God, and His righteousness." Seek it *first*. That is the place accorded to it in the wisdom of God's Son. He lifted up His eyes on His disciples and said: "Blessed be ye poor, for yours is the kingdom of God." That is the reason and cause of blessedness to them. Was that a good reason for calling them blessed? Was this an important truth that was uttered by our Lord? Surely it was. He was the *truth* as well as the way and the life. It was to make men see the inestimable value of this kingdom of God. He was sent to preach. The poor were everlastingly rich, if this kingdom was theirs; the rich were poor indeed, if they had it not. How hard it is for them that trust in riches to enter the kingdom! "Not every one who says unto me, Lord! Lord! shall enter the kingdom, but he that doeth the will of My Father in heaven." That is the reward of those who do God's will; they enter the kingdom of God, and it is worthy of all endeavors. Our high and heavenly *calling* is to *God's Kingdom and Glory*. Hear Paul—"Ye know how we exhorted, and comforted, and charged every one of you, as a father doth his children, that ye would walk worthy of God who hath called you unto *His Kingdom and Glory*" (1 Thess. ii. 11, 12).

"They shall come from the east and the west, from the north and the south, and shall sit down in the kingdom of God." The apostle James tells us to take the prophets

who have spoken in the name of the Lord for an example of suffering affliction, and of patience. What is their reward, then?

How shall God repay them for their affliction and their patience? This is their reward: they sit down with the fathers in the kingdom of God. Shall we say that is sufficient? Is this blessing from the Most High God, possessor of heaven and earth, enough for His servants? God surely thinks so, the Lord Jesus says so. He speaks of the poor in spirit, of the persecuted for righteousness' sake; He says they are blessed. And why? Because theirs is the kingdom of heaven. "Fear not, little flock, it is the Father's good pleasure to give you the kingdom. I promise to you a kingdom (says Jesus to His disciples); as my Father has promised unto me a kingdom, so I promise to you (Luke xxii. 29, 30), that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." That class, also, who were slain for the Word of God and for the testimony which they held, who loved not their lives unto death, and all overcomers who have suffered with Him shall reign with Him. Our minds have been opened to see the weighty meaning of *the Kingdom of God* and our desire is to have others share with us in the teachings of Moses and the prophets, Jesus and the apostles. A proper understanding of the *word of the kingdom* will prove to be a *key* that will unlock the Scripture from beginning to end. The Bible is a book of the kingdom; it is the great subject of our Lord's preaching and promises. James writes to us that "God has chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him." Shall we say that this promise is unworthy of the giver? Contrarywise, Paul tells us, in at least three of his letters, that the *unrighteous* shall not inherit the kingdom of God. He recounts the dark list of the works of the flesh, and repeats what He had told them before, that the doers of these things have no inheritance in the kingdom of Christ and of God. He himself was confident that the Lord would "deliver him from every evil work and preserve him unto his heavenly kingdom." Peter exhorts us to add to our faith, virtue, knowledge, temperance, etc. And

why? In order that we might have "an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ." Is not this the hope of the early Church? The saints are to be "ever with the Lord," and where is the Lord to be? In the kingdom certainly, for He is the King in His kingdom. "He shall come again in power and glory, and shall then sit on the throne of His glory." "If any man serve Me, let him follow Me, and where I am, there shall also My servant be." "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory!" So then, they who are the Lord's are to be with Him in the kingdom. Abraham, Isaac, and Jacob, with all the prophets, are to be there, and there also are the twelve apostles of the Lamb. Every one of the chosen and faithful ones will be "rewarded according to their works, all having their due praise from God." The kingdom of God is the future of this world. When it comes there is room for nothing else. "The Lord shall be king over all the earth: In that DAY shall there be one Lord, and His name one." His name shall endure forever, and men shall be blessed in Him. "All nations shall call Him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things . . . and let the whole earth be filled with His glory."

THE KINGDOM OF MESSIAH—A HEAVENLY KINGDOM.

Dan. vii. 13, 14: 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 and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

THAT this vision contains a prophecy concerning "the last times" will not be denied. That the "one like the Son of man" is Jesus Christ, in His glorified nature, is admitted on all hands. That His "coming with the clouds of heaven" refers to His final advent in this

world, is also the common belief of interpreters. His being led to the Ancient of Days to receive dominion, plainly denotes His investiture with rulership, and His inauguration into the august office of the almighty Sovereign of the nations. This dominion is something more than a present spiritual reign in men's hearts; for He does not enter upon it until He comes in the clouds. It is also a kingdom the affairs of which are to be administered by Christ in person, or by those under His immediate control and direction; for it is given to Him as the Son of man, and His personal descent at the time of receiving it is explicitly affirmed. It must also be a visible and terrestrial kingdom, for "nations" are mentioned as its subjects.

The doctrine to be deduced from this text is, *That the Lord Jesus Christ will return again to this world and here set up a visible Christocracy, or empire of His own, and personally reign over the nations in the bliss and glory of a universal kingdom.* There are many people who believe no such thing. My main object will, therefore, be to prove it by solid Scriptural arguments. And if I can show that it has a firm foundation in the word of God, I certainly have a right to claim for it the respect due to a doctrine of inspiration. Let us, then, approach the subject with humble reverence, sincerely desirous to learn the truth.

I. I remark, then, in the first place, that the prophecies of the Old Testament, when taken in their plain and natural sense, certainly predict the Messiah as a great prince who shall reign in this world. To establish this remark I apprehend to be no difficult task. The very first words that ever were uttered concerning Christ already imply it. When God reckoned with Adam, though He excluded him from Paradise, He left him this consoling promise: "*The seed of the woman shall bruise the serpent's head.*" The crushing of the serpent's head can mean nothing less than the demolition of Satan's empire, and the establishment of the empire of the woman's seed in its place. And if Christ, as the Son of man, is to reign over the nations as Satan now rules over them, nothing short of a literal, real, and universal empire can be the result.

The next distinct allusion to this "seed" is in God's covenant with Abraham, where it is said that he shall "*possess the gate of his enemies, and all nations of the earth be blessed in him.*" Paul tells us that this promise did not belong to Abraham's posterity at large, but only to "*one, which is Christ.*" To possess an enemy's gate is to conquer that enemy—to take his last defense. And when it is said of Christ, that He shall possess the gate of His enemies, and bless all nations, we have before us the idea of a great, victorious, and universal prince, making himself the master and the benefactor of the world.

Another reference to the same thing we find in Hannah's song, where it is said: "*The Lord shall judge the ends of the earth and He shall give strength to His King, and exalt the horn of His anointed.*" Here, too, we have the princedom of the Messiah in this world, and His universal sovereignty, pointedly asserted.

In God's promises to David we have the matter still more particularly amplified. God says to the monarch of Israel, "*When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, and I will establish his kingdom, and the throne of his kingdom, forever. And THINE HOUSE, and THY KINGDOM shall be established forever before thee; THY THRONE SHALL BE ESTABLISHED FOREVER.*" If this promise refers pre-eminently to Christ "the Son of David," as all agree that it does, then He is to be a great earthly prince; for He is to occupy a *throne*, and possess a *kingdom*; and that throne and kingdom are identical with the throne and kingdom of His father David. Much as men may dislike to admit this, here is God's promise, in words as plain as any man can use. David had an empire in this world; and he reigned as a prince in this world; and God says that His promised Son shall take David's place, and establish David's throne forever. David himself certainly so understood the promise, and by divine inspiration so prophesied of it in the Psalms. As He had his court in Mount Zion, so He represents His illustrious Son as "*King upon the holy hill of Zion*" with the heathen given to Him for His inheritance, and the uttermost parts of the earth for His possession. "He shall have do-

minion from sea to sea, and from the river to the ends of the earth. Yea, kings shall fall down before him: *all nations shall serve Him.*" Who can listen to such language with an unbiased mind, and not gather from it the idea that the prophet is here speaking of some great and mighty king, who is to sway the scepter of literal empire over the inhabitants of this world?

Turn now to Isaiah, and see how he describes the Messiah. "Unto us a child a born, unto us a son is given, and his name shall be called, Wonderful, Counselor, the Mighty God, the Father of the everlasting age, the Prince of peace." Nobody misunderstands this. All take the words just as they are written without looking after some mystical or allegorical meaning. By what authority, then, shall we reject the literal acceptance of what follows? "*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 it, and to establish it with judgment and with justice from henceforth even forever.*" What could more unequivocally describe the Messiah as a great prince, reigning in David's place in this world?

If we turn to Jeremiah, we find the Saviour spoken of in the same manner. "Behold, the days come, saith the Lord, that *I will raise UNTO DAVID a righteous Branch, and a KING shall reign and prosper, and shall execute justice and judgment IN THE EARTH. In his days JUDAH shall be saved and ISRAEL shall dwell safely.*" "And they shall serve the Lord their God, and *David their King (in his promised Son) whom I will raise up unto them.*"

These are very plain and positive predictions. Others of like import might be presented. Here and elsewhere, the Messiah is again and again called *a king*. He is to possess and occupy David's throne. He is to be a conqueror of His enemies and the possessor of their cities. He is to reign over the nations. He is to be the commander around whose banner the Gentiles shall be gathered. His kingdom is to be that of David, re-established, exalted, extended over all the earth, and made forever permanent. This is the natural and obvious meaning of

the words, and there is no reason why we should understand them differently, or seek for some other remote and occult meaning. Professor Stuart has justly said that "it is one of the plainest and most cogent of all the rules of hermeneutics, that every passage of Scripture, or of any other book, is to be interpreted as bearing its plain and primary and literal sense, unless good reason can be given why it should be tropically understood." What, then, are we to do with the prophecies to which I have referred? The literal meaning is evident. There is not only no necessity for departing from it, but we cannot depart from it without violence and inconsistency. I therefore claim it as a fact, that the Old Testament writers have predicted Christ as a great prince who is literally to reign upon the throne of David in real empire over all the world.

II. It is also true, in the second place, that when the Saviour came into the world, as the Son of Mary, He was expected as a great prince who should set up a literal empire in this world. This is a point so notorious, and so much dwelt upon by theologians and preachers, that it is hardly necessary to do more than state it.

Knapp says, "At the time of Christ, and previously, the current opinion of the people in Palestine, and indeed of most of the Pharisees and lawyers, was, that He would be a temporal deliverer and a King of the Jews, and indeed a universal monarch, who would reign over all nations. *The apostles themselves held this opinion.*"

Neander says, "The Jews expected a Messiah who should be armed with miraculous power in their behalf, free them from civil bondage, execute a severe retribution upon the enemies of the theocratic people, and make them masters of the world in a universal empire, whose glory it was their special delight to set forth."

Schaff says, "The Jews conceived of the Messianic kingdom as a glorious restoration of the throne of David."

Brooks says, "It is quite notorious that the Jews did, in the time of our Saviour, look for a King who should, in an illustrious and glorious manner, inherit the throne of David, reign over Israel, and obtain dominion and possession over all nations."

And so uniform is the testimony on this point, that it is unnecessary to argue it. When Herod inquired of the chief priests and scribes where Christ should be born, "they said unto him, In Bethlehem of Judea; for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not least among the princes of Juda: for out of thee shall come a GOVERNOR *that shall rule my people Israel.*" This shows how the Jews understood the ancient prophets, and what were their expectations at the time. Herod certainly acted under the apprehension that the coming Christ was to be a great prince, when he gave orders "and slew all the children that were in Bethlehem, and in all the coasts thereof." Why adopt measures to slay the infant Saviour if he did not fear that Christ would again restore the Jewish throne? Nay, we read that even from far beyond the limits of Palestine, certain "wise men came, saying, Where is he that is born *King of the Jews?*" It would seem that whithersoever a knowledge of the Hebrew prophecies had gone, it was uniformly expected that the promised Messiah would be a sublime and triumphant Jewish king, whose dominion would absorb all other kingdoms, and stand forever.

III. I proceed, then, to a third remark, viz.: that the New Testament nowhere contradicts what was thus expected of the Messiah. Nay, I go further, and say, that there is much in the New Testament tending directly to confirm and deepen these prevailing expectations. Look for a moment at what the angel said to Mary, when he came to announce to her the birth of the expected Christ. Gabriel there says to the Virgin, "Thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS: He shall be great, and shall be called the Son of the Highest." These are plain words. All understand them just as they stand. And what follows is equally plain, and by all sound principles of interpretation must be taken as equally literal:—"And the Lord shall give 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." Now, what effect could such an announcement have upon those who were looking for the Christ as a great reigning

prince, but to establish and fix all their prepossessions concerning Him in that respect? And when His virgin mother first brought Him as a babe to the temple, Simeon and Anna, by direct divine inspiration, spoke of Him as the consolation for which Israel was looking, and as the one to accomplish *in Jerusalem* the very redemption which Judah was expecting. What could be the tendency of such utterances, but to make the people who heard them still more enthusiastic in the hopes they were cherishing? When Nathaniel first recognized the Saviour's Messiahship, and addressed Him as "Rabbi, the Son of God, *the King of Israel*" he evidently conceived of that kingship according to the prevailing belief of the time. And yet Christ passed it as a proper conception, and replied to it in a way which could only give intensity to the anticipations that were entertained. When the five thousand, who had been miraculously fed in the wilderness, would have taken Him by force, and placed Him on the throne, He withdrew himself; for His time for that had not yet come; neither was that the way in which He was to obtain His crown. But He uttered not a word of censure to indicate that they were wrong in looking upon Him as He who should hold earthly dominion, and reign with authority like that with which they desired to invest Him. When He made His triumphal entry into Jerusalem, and the people around Him shouted, "*Blessed be the King!*" "*Blessed be the kingdom of our father David which cometh in the name of the Lord!*" "*Hosannah to the Son of David!*" what did they mean? Did they not thereby point to Him as their expected Messiah, who should break the power of their enemies, renew the Jewish throne, establish an earthly empire, and reign as a mighty prince? What else could they have meant? And yet Jesus received it all with approbation, and never once so much as hinted that they were at least mistaken. Nay, when the enraged Jewish officials came to Him, angrily complaining of what had been said of Him by the shouting multitude, He not only sided with the applauding people, but declared that if these held their peace, the stones themselves would cry out! What more expressive endorsement could He possibly have given to what the exulting crowd had uttered? Did He not thus

acquiesce in their views? Did He not thus most effectually set His seal of sanction to the proclamation, and emphatically declare Himself the King of the Jews, who should restore and occupy the throne of David, and reign in Mount Zion according to the letter of prophecy? And so again, when the mother of Zebedee's children asked Him that her two sons might sit, as ministers of state, the one on His right hand and the other on His left *in His kingdom*, she doubtless conceived of that kingdom as a princely reign in this world. Her request is amply indicative of this. But, if she was wrong, the Saviour's answer certainly went much further to confirm her views than to deceive her. True, He did not agree to grant her desire; but He left her under the belief that there are such places to be filled in His empire, and that they are reserved for those for whom the Father has prepared them. Are we to suppose the holy Jesus capable of encouraging delusion? He knew what sort of views that woman had of His kingdom; and if it were not in His purpose to establish that kingdom as she apprehended that He would, His conduct and answer are quite inexplicable. The prayer of the penitent thief on the cross presents a similar case. That heart-broken sufferer besought the Saviour to remember him when He came *in His Kingdom*. His ideas of that kingdom were doubtless, in the main at least, just what were generally entertained. And the Saviour answered him without intimating that he was at all mistaken, and left him to die under the impression with which he uttered the prayer. See, also, with what firmness the Saviour expressed Himself when before Pilate. He was there charged with conspiracy and treason. The question of Pilate was addressed directly to His political pretensions. His accusers were standing by, eagerly watching for the smallest intimations in which they might secure His condemnation. But His great spirit did not quail. Rising up in the sublime dignity which belonged to His high nature, He boldly affirmed His claim to royal appointment and power. And then, at the last, having spent forty days with His disciples after His resurrection from the dead, "speaking of the things pertaining to the kingdom of God," how impressive is the sanction which He gave to the fond expect-

tations concerning His earthly principedom! Certainly, all these special instructions to His disciples upon this particular subject left them no room for any further misunderstanding. And yet, at the last hour of His stay on earth, we find them still identifying the Messiah's reign with the Jewish throne, and Christ Himself still replying to them in a way which could only deepen and strengthen their ideas of the matter. If there were nothing else upon the subject in the New Testament but this account of Christ's last interview with His disciples, it would be enough upon which to base the belief, that it is His purpose, at the appointed time, to revive the throne of David, and to reign personally upon earth. They expected Him to "restore the kingdom to Israel," and wished to know the time: and all He said, and the last He said, was, they were not "to know the time."

There is also another class of New Testament passages, equally, if not still more strongly, corroborative of the common expectations of the Messianic reign. When the disciples asked the Saviour what they should have in return for their sacrifices in His cause, He replied, "*When the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel.*" "I appoint unto you a kingdom, as my Father hath appointed unto me that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. . . . When ye see these things come to pass, know ye that *the kingdom of God is nigh at hand.*" He here appropriates to Himself a future kingdom. He says that it is to be set up at the expiration of the Gentile dominacy. He says that the apostles are to share in the administrations of that kingdom, as judges of the twelve tribes of Israel. And what effect would such declarations produce upon the minds of men who contemplated the Messiah's reign as a literal kingdom upon earth? What language could have been framed that would more certainly have been interpreted in favor of their views? May we not, then, set it down as settled and clear, that the New Testament, so far from contradicting the literal statements of the Old, or the

expectations founded thereon, speaks in the same strain, and fans those anticipations into greater brightness and intensity?

IV. But again I remark, that the Scriptures explicitly speak of the setting up of a kingdom in connection with the Saviour's final advent, which answers exactly to the literal predictions of the ancient prophets which I have quoted, and to the expectations of the Jews and His first disciples. Upon this point the text itself is conclusive. All agree that it refers to the Saviour's coming in glory to judge the world,—to His personal coming at the end of the present dispensation. And it is here affirmed, with an explicitness which cannot be evaded, that at the period of His coming there is to be "*given Him dominion, and glory, and a kingdom, that all people, NATIONS, and languages SHOULD SERVE HIM: His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed.*" And that there might be no misunderstanding or mistake about the matter, an angel explains the vision, and says that the blasphemous and persecuting power denoted by the little horn is to prevail against the saints until "*the judgment shall sit,*" and THEN "*the kingdom, and dominion, and the greatness of the kingdom UNDER THE WHOLE HEAVEN, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and ALL DOMINIONS SHALL SERVE AND OBEY HIM.*" These words describe a literal kingdom, a universal kingdom, a kingdom *under* the heavens, over the nations and tribes of this world, and which is only to be set up at the session of the judgment, and the coming of the Son of man in the clouds.

Look also at the vision of the great golden-headed image, and the stone cut from the mountain without hands, which smote the great image, broke it, and filled all the earth. We have there an epitome of the world's history: first, the four great monarchies beginning with Babylon, and extending down to the sovereignties which now occupy the territory of the ancient Roman empire; second, the utter extinction of these monster powers during the regency of the ten kingdoms into which the Roman empire was ultimately divided; and third, the

setting up in their place of a divine, universal, and eternal empire, symbolized by the stone from the mountains. Daniel thus interprets the vision:—"In the days of these kings"—that is, in the days of the kingdoms denoted by the ten toes of the great image, during the existence of the Roman empire in its last form of ten kindred regencies—"shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Therefore the coming of Christ is to be attended with the setting up of a visible outward, universal, divine, and eternal empire such as the Jews associated with the Messianic reign.

The Saviour Himself has spoken of the matter to the same effect. Hear His words:—"WHEN the Son of man SHALL COME IN HIS GLORY and all the holy angels with Him, THEN SHALL HE SIT UPON THE THRONE OF HIS GLORY; and before Him shall be gathered all nations; and He shall separate THEM (THE NATIONS) one from another, as a shepherd divideth his sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left. THEN shall THE KING say to them on His right hand, Come, ye blessed of My Father, INHERIT THE KINGDOM prepared for you from the foundation of the world." In the same strain he elsewhere says, "They shall see the Son of man coming in a cloud, with power and great glory. . . . WHEN ye see these things come to pass, know ye that THE KINGDOM OF GOD IS NIGH AT HAND." Paul also says to Timothy, "I charge thee, therefore, before God, even the Lord Jesus Christ, who shall judge the quick and dead AT HIS APPEARING AND KINGDOM." All these passages unequivocally connect the setting up of the glorious Messianic kingdom with the Saviour's final coming.

Elsewhere Paul connects the final advent with the sounding of "the last trump"; and when we turn to John's vision of what attends the sounding of the seventh or last trumpet, we read: "There were great voices in heaven, saying, THE KINGDOMS OF THE WORLD ARE BECOME THE KINGDOMS OF OUR LORD AND OF HIS CHRIST; AND HE SHALL REIGN FOREVER AND EVER!" And that

there might be no misapprehension of *the time* to which this vision relates, the four-and-twenty elders respond with thanksgiving that it is "*the time of the dead that they should be judged*"—the time of giving reward to the servants of God, the prophets, saints and all that fear Him,—the time that Christ shall "destroy them that corrupt the earth." Rev. xi. 15-18.

Paul also connects the resurrection of the saints with Christ's final coming: "The Lord Himself shall descend from heaven, and the dead in Christ shall rise first." In this he agrees exactly with John's vision of "the first resurrection." But in that vision John saw *thrones*, and the martyrs, the blessed and holy, seated on them; and they were made kings and priests of God, "*and they lived and reigned with Christ a thousand years.*"

In all these passages we have a literal, universal, and abiding kingdom ascribed to Christ in connection with His second coming. It is not a kingdom far off in the remoteness of unknown space, but here in this world. It is to be "*under heaven.*" It is to embrace "the kingdoms of the world." Its subjects are to be "people, nations, and languages." To take possession of it, Christ is said to "descend from heaven," "come," "appear," and stand again upon the earth. It is then, of necessity, just such a kingdom as the prophets foretold, and as the Jews and apostles expected. It is to be outward, literal, universal, glorious, and eternal. It is not "*from or out of this world,*" just as John's baptism was not "*from or out of this world.*" It comes *from God*. It originates from above, not from beneath. It is not set up by earthly means, but by divine power. But as John baptized on earth, although his baptism was not "*from this world,*" and as the Church is located in the world, although not of the world, so Christ will reign in this world in the sublimities of visible empire. We never read of His return to heaven after He once comes to this world a second time. He remains here. His tabernacle is then to be "*with men, and He will DWELL among them, and they shall be His people, and God himself shall be with them.*"

The reign of Christ, then, is also to be a *personal reign*. He was "*made in the likeness of men.*" He must, there-

fore, have a local dwelling-place. As the Son of man He is now in heaven. And when it is said that He will come again to earth, and *dwell with men*, we must believe that this world will be His home. He cannot dwell and reign on earth as the son of David and not be personally present on the earth.

Every point, then, at which the Scriptures touch upon this subject, furnishes something to corroborate and strengthen our doctrine that the Lord Jesus Christ will return again to this world, and here set up a literal empire or Christocracy, and personally reign over the nations in the bliss and glory of a universal and eternal kingdom. The prophecies of the Old Testament, taken in their plain natural sense, teach it. When Christ was on earth, both Jews and Christians held it. The New Testament nowhere condemns it as an error, but in many places refers to it as a matter well and correctly understood; and in the Old Testament and the New we find many passages which cannot be consistently interpreted without admitting it as the true doctrine of God. We cannot, therefore, escape from the conclusion that the blessed and adorable Son of the Virgin is yet to reign in this world as a great and glorious divine prince, whom all the nations shall obey and the world hail as its only King. All the Scriptures proclaim it; the whole creation groans and longs for it; and I cannot but believe it.

To this hour, the greatest desideratum of our race is good government, government freed from the frailties and unrighteousness which have ever adhered to that department of human interest. All nature seems to have heard the promise concerning the seed of the woman and His restorative empire, and has stood in anxious expectancy ever since. All the world, in all its departments, has been longing and prophesying for ages, for a divine Deliverer, and the age of gold which His administrations are to bring with them. And yet He has not come. Everything in Church and state, public and private, is more or less disjointed, weak, sickly, and failing of what we most desire. Remedies only multiply wants and defects. "That which is crooked cannot be made straight; and that which is wanting cannot be numbered." The best-planned institutions and the wisest laws are con-

stantly disappointing us. He does not yet réign as it is necessary for us that He should réign. "*We see not yet all things put under Him.*" Matters now are only in a stage preparatory to something still beyond us. The throne of David is yet less than a cipher. The promised Son has not yet lifted it out of its degradation. Mount Zion is still trodden by the vile foot of the destroyer. Israel, that is to be redeemed and become the standard-bearer of ransomed nations, is still scattered over all the earth. The enemies of God still vaunt themselves over the good. Ignorance, fanaticism, and infidelity still stalk abroad. Great Babylon still stands, drunk as she is with the blood of the saints. Evil men and seducers are still waxing worse and worse. Despotism and tyranny still hold the places which justice and charity alone should fill. War and bloodshed still devastate and deluge this poor fallen world. Rapine and plunder still press their foul trade on land and on sea. Ambition, intrigue, *finesse*, and deceit still hold disgraceful sway in the best parliaments and legislatures on earth. Scoffers abound everywhere, walking after their own lusts, and saying, Where is the promise of His coming? The wails of suffering and wretchedness still float on every breeze; and the cries of wronged millions still go up into the ear of Jehovah.

Oh, tell me not that this is the glorious réign of the Messiah! Tell me not that these are the scenes to which the saints of old looked with so much joy! I will not so disgrace the Saviour or His word, as to allow for a moment that this dispensation is the sublime Messianic Kingdom. No, no, no; Christ does not yet réign in the kingdom which He has promised and for which He has taught us to pray. Isaiah and Gabriel have said that He should occupy the throne of His father David, and réign over the house of Jacob, and establish His government in eternal peace and righteousness; but David's scepter He has never held; over Jacob's house He has never ruled, and the whole world is yet full of iniquity and woe. The Psalmist has taught us that "all nations shall serve Him, the Gentiles be His inheritance, and the uttermost parts of the earth His possession"; but there is not a Christian nation in all this wide world and not a people who acknowledge that Christ is Lord. Of the ten hun-

dred millions of souls that now constitute the family of man, not two-fifths are even professedly Christian! Take from the most Christian community—take from among the highly-favored inhabitants of our own city—all who are not of the household of faith, and what a scanty population would remain! Take the most enlightened and cultivated of the nations: take England—take Saxony—take our own country—take the model nation of Christendom, containing the most churches, and the greatest number of devout people: examine the structure of its government, test the operations of its laws, sift the character of its inhabitants, weigh it in the balances of Scripture truth and divine requirements, aggregate its good and its evil, strike the balance between righteousness and iniquity, and then tell me whether there is a nation on all the globe that does not gravitate towards eternal destruction rather than towards a heavenly state! The Church itself, inclosing within its pale all the purest and holiest specimens of humanity, after the toils and prayers of eighteen centuries, is still a feeble craft, working against wind and tide! Where, then, is that universal righteousness, peace, and glory which gave inspiration to the songs of the prophets and hope to the souls of the dying saints of old? The reign of Messiah is to be a reign of glory, power, and triumph, where vice and iniquity shall come to an end,—where the branch from the root of Jesse is to strike all enemies dead and the Sun of righteousness disperse all darkness forever,—where all nations shall serve, worship, and obey the King of Israel, and the earth shout the alleluia of her ultimate redemption; and it is worse than useless to try to persuade ourselves that such a condition of things belongs to this dispensation.

Nor is there anything by way of inference from the past, or from indications of the present, or even in the sublime promises of the word of God, by which to assure ourselves that such a condition of things ever will be realized until the personal return of the blessed Christ for whom we wait. It is only *when He shall come* that He will sit upon the throne of His glory. Antichrist shall not die till then. The world will not be fully redeemed till then. The glorious kingdom will not come till then.

That is the grand climacteric of our faith; that is the sublime ultimatum of all our hopes.

Long, long has this great consummation been delayed, —so long that many begin to doubt that it ever shall come. But the word of Jehovah is out; He cannot recall it; He must fulfill it. Soon it will be here. Soon shall Messiah come in His glory, and set this imprisoned and downtrodden world at liberty. Soon shall the Son of Mary stand upon the Mount of Olives and plant His throne upon the hill of Zion. Soon shall the glorified saints supplant besotted politicians, and the swelling tide of righteousness and peace overflow the earth. Soon shall the newborn nations send up their delegations to Jerusalem to worship the King in His beauty, and go forth with joy in the blessedness of obedience to Him.

Men may scoff, and say that we are degrading the blessed Saviour to a level with earthly monarchs, and surrounding Him with the miserable trappings of their foul courts. They may ridicule us, and say that we are dragging down the throne of Heaven's King to place it amid graves, almshouses, hospitals, penitentiaries, labor-prisons, sickly cities, and worn out States. But they forget the promise is that Christ shall "MAKE ALL THINGS NEW," and banish forever all these evidences and emblems of depravity and sin. They forget that death is to be swallowed up of life, and the whole sentence of the world's curse forever rescinded. They forget that all tears are to be dried, and that there is to be no more death, nor sorrow, nor crying, nor tears, nor any more pain, nor any more sin, within all the domain of Messiah's dominion. Oh, that men did but look at these things as God has presented them, and lay hold of the promises which He has given to encourage us! Oh, that they would bow with meek submission to the yoke that Jesus has provided, and thus acquire an interest in the glories promised! Then would they go forth to duty with greater earnestness and intenser joy. Then would they pray, with fondest hope, "*Thy Kingdom come!*" and ever and anon respond, "AMEN, EVEN SO COME LORD JESUS!"

Reader, if you desire a share in this glorious reign, study diligently the Scriptures of truth, until you are instructed in the path that leads to life eternal.

THE JUDGMENT DAY.

"The day of Christ's reign of a thousand years."—Acts xvii. 31; Rev. xx. 4.

"I ADJURE thee before that God, and Christ Jesus, who shall *judge* the living and the dead at His appearing and His kingdom, *preach the Word* . . . for the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the *truth*, and shall be turned to fables" (2 Timothy iv., etc.). No plainer doctrine is taught in the Scripture than that of a future "*judgment*." In looking in Cruden's "Concordance" we find he speaks of several phases of "*judgment*." What most interests us is the judgment of the "*great Day*," spoken of throughout the Bible as the "*Day of the Lord*,"—"That Day," etc., a day of 1000 years. Many wonderful events cluster around the inauguration of *that day*. It will be the final winding-up of Sin and Death.

The judgments of past ages will sink into insignificance compared to it. In the Bible unfoldings of God's purpose—in the past—we find there was a time when every man did that which was right in his own eyes—then there was no king in Israel (Judges xxi. 25). "The times of this ignorance God winked at; but now commandeth all men everywhere to repent, because He hath "*appointed a Day*," in the which He will judge 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" (Paul: Acts xvii. 30, 31).

The best we can do is to quote a few Scriptures which we believe will have their fulfillment in that "*DAY*," e. g., "Behold, the Lord will come with strong *hand*, and His arm shall rule for Him; behold, His reward is with Him, and the recompense before Him" (Isa. xl. 10). "Behold! the LORD proclaimeth unto the ends of the world, Say ye to the daughter of Zion, Behold! thy Saviour cometh; behold! His reward is with Him, and His recompense before Him" (Isa. lxii. 11). "Therefore

wait ye upon Me, saith the Lord, until the *day* that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger; for all the earth shall be devoured with the *fire* of my jealousy. 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" (Zeph. iii. 8, 9). (Referring to the time when God will have remembered His mercy and His truth toward the house of Israel. Psalm xcvi.) Zephaniah in the same chapter goes on to say, "I will get them praise and fame in every land where they have been put to shame; at that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord. All the ends of the earth will see the salvation of God." It would be tedious to mention all the Scriptures bearing upon this subject. The student of prophecy, however, will find that God is the same unchanged being, even in His dealings with the nations in the "*DAY*" of the *Lord*—mercy is blended with judgment. It will go hard with those spoken of in the Second Psalm, who 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: notwithstanding the opposition, "I will set my king upon my holy hill of Zion."

He will 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 trembling; kiss the Son (that is, be reconciled), 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." In this language do we not see judgment and mercy go hand in hand? In this controversy with the nations, God will plead with all flesh: "He will give them that are wicked to the sword, saith the Lord." "Thus saith the Lord of Hosts, Behold, evil shall go forth from nation

to nation, and a great whirlwind shall be raised up from the coasts of the earth, and the slain of the Lord shall be at *that Day* from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground" (Jer. xxv.).

"For, behold, the Lord will come with fire, and with His chariots (angels) like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will the Lord plead with all flesh; and the slain of the Lord shall be *many*" (Isa. lxvi. 15, 16). "The Lord Jesus shall be revealed from heaven with the angels of His power, in flaming fire, taking vengeance on them that know not God and obey not the Gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; When He shall come to be glorified in His saints, and to be adored in all them that believe in *that day*." The Judgment Day will be a day of *discernment*; the *harvest* of the world, so to speak. This is set forth in Matthew xiii., a chapter of parables. See also the last chapter of the Old Testament.

"THEN"—does not the word "THEN" emphatically and practically refer to the present time? If not, where shall we place its fulfillment? "Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord and that thought upon His NAME. And they shall be mine, saith the Lord of hosts, in *that day* when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not; for, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the *day* that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the sun of righteousness arise. . . . And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the *day* that I shall do this, saith the Lord of hosts" (Mal. iii., iv.).

“Who is this who cometh from Edom? With dyed garments from *Bozrah*? Who is glorious in His apparel, traveling in the greatness of His strength? It is the announcer of righteousness, mighty to save. Why is thine apparel red, and thy garments like those of him who treadeth in the wine vat? I have trodden the wine press alone; and of the people no man was with me: I trod them in mine anger, and trampled in my fury; so that their blood is sprinkled upon my garments and I have stained all my raiment. For the *day of vengeance* was in my heart, and the year of my recompense was come. . . . Therefore, mine own arm wrought salvation for me; and mine own fury upheld me. I trod down the people in mine anger and broke them to pieces in my fury and made their blood flow down the earth” (Isa. lxiii. 1-7)

“And the seventh angel sounded; and there were great voices in the heavens, saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign throughout all ages. And the four and twenty elders, who sat before God on their thrones, fell upon their faces and worshiped God, saying, We give Thee thanks, O Lord God Almighty, who art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned. And the nations were enraged, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldst give reward to Thy servants, the prophets, and to the saints, and those who fear Thy name, small and great; and shouldst *destroy the corrupters of the earth*” (Rev. xi. 15-18). The judgments of the great DAY may safely be termed the “*Harvest of the world.*” Jesus in His explanation of the parable of the tares of the field: “He who sowed the good seed is the *Son of Man.*” The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one: the enemy who sowed them is the adversary; the harvest is the end of the age, and the reapers are messengers. As, therefore, the tares are gathered and burnt in the fire, so shall it be in the end of the age.

“The Son of Man will send forth His messengers, who will gather out of His kingdom all things that offend, and those who do iniquity, and will throw them into the

furnace of fire; there will be the weeping and the gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. xiii.).

The Scriptures already quoted must have their fulfillment in *that Day*: "All things which are written in the law of Moses, and in the Prophets, and in the Psalms concerning Me **MUST** be fulfilled" (Luke xxiv. The last words of Jesus before He was parted from them and carried up into heaven.) He ascended in the very act of blessing His disciples. It will have its complete fulfillment in the blessing of all nations when He returns. Some years may elapse in their subjugation. But, oh, the grand result will be "Glory to God in the highest heavens; peace on earth, and good will to men." "But as truly as I live, all the earth shall be filled with the glory of the Lord" (Num. xiv. 21). "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice inasmuch as ye are partakers of Christ's sufferings: that, when His *glory* shall be revealed, ye may be glad also with exceeding joy" (1 Peter iv. 12, 13).

"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." It is only through the *Christ* that the unsearchable greatness of Jehovah is manifested to our finite capacities. "He is the Rock. His work is perfect; for all His ways are judgment: a God of truth and without iniquity, just and right is He." "Who is like unto Thee, O Lord, among the gods? who is like Thee, glorious in holiness, fearful in praises, doing wonders?" Although a God merciful and gracious—long suffering—forgiving iniquity, transgression, and sin; yet He will in no wise clear the presumptuous. "He will not judge after the sight of His eyes, neither reprove after the hearing of His ears; but with righteousness shall He judge the poor, 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 shepherd shall lie down with the kid; and the calf and the young lion

and the fatling together; and a little child shall lead them, etc. . . . 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 " (Isa. xi.).

We have given some of the principal Scriptures which give the dark side of that " *Great Day* "; blended, however, with mercy and love toward the human race, as God's dealings always have been in past ages, and still " abundant in goodness and truth." " For His mercy 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 that remember His commandments to do them " (Ps. ciii.).

" Turn unto me, and be ye saved, all ye ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return; that unto me every knee shall bow and every tongue shall swear. Surely shall every one say, In the Lord only have I righteousness and strength: Even to Him shall men come; and all who are incensed against Him shall be put to shame. In the Lord shall all the seed of Israel be justified and shall glory " (Isa. xlv. 22-25). This language is still waiting to have its complete fulfillment in " *That Day*."

Paul (in Rom. xiv.), commenting on this prophetic language: " We shall all stand before the *judgment seat of Christ*. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of ' us ' shall give account of himself to God. For none of ' us ' liveth to himself and none dieth to himself; for whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether, therefore, ' we ' live or die, ' we ' are the Lord's. For to this end Christ both died, and rose, and lived again that He might be Lord both of the dead and living." It is evident that the " us " and the " we " do not take in the ungodly and the sinner, but rather that class who have come under covenant relationship to Christ, through faith and obedience of the Gospel; thus having its individual application in the present dispensation, and which will differ from the future age, which

will be an age of sight. "For we now walk by faith, not by sight" (2 Cor. v. 7).

There are two great focal points to which all the rays of prophetic light converge: the *two Advents* of our Saviour to the world. The first was the cornerstone; the second will be the capstone to the temple of truth. But for the first there would be no hope for the guilty; but for the last, that hope would not be consummated. The first was to atone for sin; the second will be without a sin offering to the salvation of His saints, when all things will be restored to more than their primeval beauty, order, and glory: as when angels shouted in view of their perfection and the Creator pronounced them very good. At the first the wicked triumphed; at the second they will be awfully destroyed. At the first the saints were scattered and abased; at the second they will be honored, triumphant, and glorified. At the first the serpent bruised the Saviour's heel; at the second Christ shall crush the serpent's head. The first was the seedtime of the Gospel; the second will be the harvest of the world. The first was personal and real; the second will be the return of this same Jesus who went up into heaven. The same "I" who went away will come again, and, as the testimony is, "in like manner as He went away."

The *Lord's Supper* points equally to these two great events. "As oft as ye eat this bread and drink this cup, ye do show the Lord's Death *till He Come*." "I will drink no more of this fruit of the vine till I drink it new with you in My Father's Kingdom." Like the magnetic needle which points to the North Pole and thus equally indicates the South, the *Supper* directs our attention to Calvary and Zion, to Jerusalem which was and to Jerusalem which is to come. It is a radiant point from whence we view the tragical scenes of the Garden and the Cross; at the same view with new heavens and a new earth, filled with the redeemed. Oh, what associations cluster around this blessed ordinance. The Jews overlooked the first in their concentrated view of the last; and, alas, the sects of these last days have invented the error. It requires both events to constitute the Gospel of Christ. The Law pointed prospectively to the sufferings of the Christ and the glory that should follow: all its sacrifices pointed to the one

offering of the Lamb of God; and all its Sabbaths and Jubilees, to the "rest which remains to the people of God." "*The Lord's Supper*" points retrospectively to the antitype of those sacrifices and prospectively to the antitype of the Sabbaths and Jubilees.

The "Day of the Lord," or Day of Judgment, has a bright side as well as a dark picture. However paradoxical it may appear it is a time of "blessing" and rejoicing, as well as a day of vengeance. "Do ye not know that the saints shall judge the world?" The Church, which is His *Body*, is joint partaker with the *Head*, in having "power over the nations," as *Overcomers*, sitting with Him on His throne, manifested "Sons of God," by resurrection and change to the angelic nature, thus prepared for their future work. In the days of Jesus and the Apostles their powers were limited; *then* only a *taste* of the powers of the "*Age to come*;" now it will have its complete fulfillment, e. g., "Let the saints rejoice gloriously, let them sing aloud in their assemblies. Let the high praises of God be in their mouth, and a two-edged sword in their hand, to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains and their nobles with fetters of iron. To execute upon them the judgment written; this honor have all His saints. Praise ye the Lord" (Ps. cxlix.).

"God be merciful unto us and bless us (Israel) and cause Thy 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 with 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" (Ps. lxxvii.).

"The Wilderness and the solitary place shall be glad for *them* (Israel), and the desert shall rejoice and blossom as the rose, it shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord and the *excellency of our God*. Strengthen ye the weak hands, confirm the

feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold your God will come with vengeance, even God with a recompense; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing: for in the wilderness shall waters break out, and streams in the desert, and the parched ground shall become a pool, and the thirsty land springs of water. . . . And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring man and those unacquainted therewith, shall not go astray. The redeemed shall walk there; and the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and mourning shall flee away" (Isa. xxxv.). "For the Lord shall comfort Zion; He will comfort all her waste places; and 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" (Isa. li. 3). "O sing unto the Lord a new song (the song of Moses and the Lamb): 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 God." In the language of this psalm, the things that are to be are spoken of as already transpired. The word "*hath*" only gives emphasis, to the certainty of their fulfillment. (See Rom. iv. 17 and Luke i. 48-55.)

In view of the grand result, the Psalmist continues: "Make a joyful noise unto the Lord, all the earth; make a loud noise, rejoice and sing praise. Sing unto the Lord 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 before the Lord, for He cometh to judge the earth. He shall judge the world with righteousness and the people with His truth" (Ps. xcvi.).

The Word of the Kingdom.

THE DAY OF THE LORD.

Behold the day of the Lord cometh.—Zech. xiv. 1.

Blow ye the trumpet in Zion!
 Ye watchman 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 a conqueror descends 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 LATTER-DAY GLORY.

Isa. ii. 2-5, xxxv.; Haggai ii. 7-9; Micah iv.; Psalm lxxii.

Oh, what a glorious sight it was
 For Israel to behold!
 That temple built from God's own plan
 By Solomon of old.

When choristers, in pure white robes,
 With harps and cymbals raise
 Their notes in one harmonious song,
 The Lord our God to praise.

God the Shekinah resting there,
 Above the mercy seat,
 Gave forth His living oracles,
 The glory was complete!

Magnificent the splendor, too,
Of Solomon their king!
To whom the tribes of Israel
Their willing service bring.

The Queen of Sheba travel'd far
This glory to behold;
And cried, when gazing on the scene,
"The half was never told!"

Yet this is but a picture faint
Of splendor that's to come,
When God shall, in the Latter Day,
Gather His people home.

A far more glorious temple, then,
Shall on Mount Zion stand,
Which will attract the wondering eyes
Of every tribe and land.

From Zion shall go forth the law,
And truth be spread abroad;
While people go in joyful haste
To learn the ways of God.

Forth from that temple there shall flow
Refreshing streams of grace,
To make the wilderness rejoice,
And earth a gladsome place.

How beauteous Carmel's landscape then!
How lovely Sharon's vale!
The glory of the Lord, we know,
Shall o'er the earth prevail.

And then as touching Israel's King—
Great David's greater Son—
Though Solomon was grand, indeed,
Behold a greater One!

Magnificent beyond compare
Messiah's reign shall be;
His kingdom stretch from shore to shore,
His rule from sea to sea.

He'll reign in righteousness and truth,
Bid war and tumult cease;
For earth shall know a glorious rest
Under the "Prince of Peace"!

God! give Thy judgments to the King—
 On Him our hopes depend!
 The whole earth with His glory fill,
 "Our prayers with David's end!"

THE RIGHTEOUSNESS OF GOD.

"Seek first the kingdom of God and His *righteousness*, and all else will be added."—Matt. vi. 33; Jer. xxiii. 4. 5.

"FOR I am not ashamed of the Glad Tidings; because they are the Power of God for salvation to everyone believing; to *the Jew first* and also to the Greek; for the *righteousness of God* by faith is revealed therein in order to faith; as it has been written, But the *righteous* by faith shall live" (Rom. i. 16, 17). The reader will find the subject of *God's Righteousness* enlarged upon in the 4th of Romans, the 3d of Galatians, and the 11th chapter of Hebrews, and which by a careful reading will give him a more definite understanding of God's plan of Redemption. But in order to make the matter as simple as possible to the ordinary mind, we fall back on the faithful Abraham. It is testified: "*He believed God*" and it was "*accounted*" to him *for righteousness*, or "*imputed*" (margin); the word "*reckoned*" is also used. The three words are used interchangeably, therefore they must each convey the same meaning. "How was it then reckoned? when he was in circumcision, or in uncircumcision? And he received the sign of circumcision, a *seal* of the righteousness of the faith which he had yet being circumcised; that he might be the father of all them that believe though they be not circumcised, that righteousness might be imparted unto them also: for the promise that he should be the heir of the world was not to Abraham or to his seed through the Law, but through the *righteousness of faith.*" Faith is the prime mover.

The reader can follow out this subject in Paul's letter to the Romans. He was at one time—or, rather, considered himself—blameless concerning the righteousness which the Law required. "I was alive without the law

once—that is, without a knowledge of the spirituality of the law; but the commandment having come, sin revived and I died (to all hope of being saved by the Law).” In the 10th chapter we read: “Indeed, brethren, the good desire of my heart, and that prayer I offer to God on their behalf, is for their salvation. For I testify to them that they possess a zeal of God, but not according to knowledge. For being ignorant of the righteousness of God, and seeking to establish their own, they were not submissive to the Righteousness of God; since Christ is the end of the law for Righteousness to everyone that believeth. For Moses writeth that the man that doeth the righteousness which is of the law, shall live thereby. But the righteousness which is of faith saith thus: Say not in thy heart, Who shall ascend into heaven (that is, bring Christ down)? or, Who shall descend into the abyss (that is, bring back Christ from the dead)?” But what does it say? “The word is near thee in thy mouth and thine heart, that is the word of faith which we preach: because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved (live), for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” Paul, in his letter to the Philippians, 3d chapter, simplifies this in his own experience: “What things were gain unto me, I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in Him; not having a righteousness of my own; even that which is of the law, but that which is through faith in Christ, *the righteousness which is of God by faith*; that I may know Him and the power of His resurrection, and the fellowship of His sufferings, becoming conformed to His death. . . . If possibly, or by any means, I may attain unto the resurrection from the dead.” We might pause a moment and inquire what we are to understand by becoming conformable to Christ’s Death. May it not possibly refer to the overt act of *Baptism* . . . a most striking symbol of *death, burial, and resurrection*; popularly considered a *sign and*

seal of the covenant of grace, an ingrafting into Christ—of remission of sins?—a sacrament of Christ's own appointment, to be continued in His Church until the end of the age. Christ is the personification of God's righteousness, and in what other way can we invest ourselves with this royal robe of God's providing but through faith and the obedience of the faith? "For we are all sons of God through faith in Christ Jesus." "For as many of you as were immersed into Christ, were clothed with Christ" (Diaglott).

Being thus invested with God's righteousness in Christ Jesus, we are raised from the watery grave to walk in newness of life. "As we have received Christ Jesus as our Lord so walk ye in Him, rooted and built up in Him as ye have been taught, abounding thereunto with thanksgiving." "This is a faithful saying, and these things I will that thou affirm constantly, that they who believe in God should be careful to maintain good works." Being invested with God's righteousness will not exonerate us from living a righteous life. "Without holiness no man shall see the Lord." "They that are Christ's have crucified the flesh with its affections and lusts." "I am crucified with Christ (says Paul), nevertheless I live—yet not I but Christ liveth in me; and the life that I now live in the flesh, I live by faith in the Son of God who loved me and gave Himself for me."

As the *Sun* is the great center of our solar system, and gives light, and life, and heat, so *Christ* as the "sun of righteousness" is the center of all God's plans in the redemption of our world from sin and death, and all associate evils, which have cursed the earth for 6000 years. "The night is far spent, the dawning of a bright day is near at hand."

Those who have *done well* by taking heed to the sure word of prophecy have witnessed the unfoldings of the great purpose of Jehovah, during ages past, as revealed in the Scriptures of truth, and cannot fail to see that a number of waymarks have passed, and that we are verging near the consummation of all prophetic declarations; or, in other words, we are living on the end of this *Eclectic* dispensation, and that the coming of the

Lord draweth nigh to establish His Kingdom. "Seek first the Kingdom of God and *His Righteousness* and all things else will be superadded" (Jesus).

"For He hath made Him who knew no sin to be made sin (offering) for us (in being treated as a sinner), that we might be made the *righteousness of God in Him*." The Gospel! the only joyful sound for human ears. "Blessed are the people who 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" (Ps. lxxxix.). "Behold, the days come, saith the Lord, in which 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 *Jehovah Our Righteousness*" (Jer. xxiii. 5-8). "Behold the Lord's hand is not shortened, that it cannot save, neither is His ear heavy, that He cannot hear: but your iniquities have separated between you and your God, and your sins have made Him to hide His face from you, that He will not hear" (Isa. lxix. 1, 2). "Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn and to the hole of the pit whence ye are digged. . . . 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 return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon" (Isa., chaps. li. and lv.). "Take My yoke upon you and LEARN of Me (says Jesus), for I am meek and lowly in heart: and ye shall find rest. For My yoke is easy, and My burden is light." "In Him are hid all the treasures of wisdom and knowledge," and ye are complete in Him, which is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. BURIED with Him in Baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the

dead. And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him having forgiven you all trespasses." Paul, in the 6th chapter of Romans, 17th and 18th verses, says: "But God be thanked, though ye were the servants of sin, ye have obeyed *from the heart* that form of doctrine which was delivered you. Being *then made free from sin* ye become the *servants* of Righteousness." Being invested with God's righteousness, strong in the Lord and in the power of His might: "not using carnal weapons." "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." "We wrestle not against flesh and blood." An armor is provided for us (see Eph. v. 12-19). "Wherefore take unto you the whole armor of God, that ye may be able to stand in the evil day and having overcome all to stand. Stand, therefore, having your loins girt about with *truth*, and having on the breastplate of righteousness."

There are too many in these last days ignorant of the righteousness of God's providing, who expect to be saved by living a moral life. It is safer to know we have a clear title to God's Kingdom and Glory, "to which we are called," by learning and complying with God's terms of Reconciliation, that we may not be ashamed before Him at His Coming.

THE GOOD CONFESSION.

MAN having by disobedience become subject to death as the punishment of sin, God, out of His own free grace, and not from any value or worth that was to be found in the sinner, formed a plan by which the mortal race might attain to everlasting life, and be renewed in holiness after the image of their Creator; and this appointed way is made known to us in the Scriptures of truth. Here we find it revealed that God, after sundry general intimations of a coming Deliverer, made choice of His servant Abraham "that he might be the father of all them that believe" (Rom. iv. 11). Saying to him: "In thee shall all families of the earth be blessed" (Gen. xii. 3). He further definitely promised him an inheritance upon the earth for an *everlasting* possession (Gen. xiii. 14-17), and told him that the Deliverer should be of his race, and that in him (the promised Deliverer) this inheritance was to be secured, saying of him: "Thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed" (Gen. xxii. 17, 18; Gal. iii. 17).

This promise He from time to time renewed to the fathers, and amplified in terms as the years rolled on. Thus we learn that the Deliverer was to be of the house of Israel (Gen. xxviii. 4, 13, 15), of the tribe of Judah (Gen. 1. 9, 10); to be a scion of the line of David (2 Sam. vii. 12-16; Ps. lxxxix.; Isa. xi. 1, 10, etc.); that He was to occupy the throne of His father David (Isa. ix. 6, 7; Jer. xxxiii. 15-17, 19-22, etc.); and that He was to restore the Kingdom to Israel, gathering them from all nations into their own land (Isa. xi. 11-13; Jer. xxiii. 5, 6; Ezek. xxxvii. 21-28, etc.); that besides being ruler in Israel (Micah v. 2) all nations should do Him homage, all kings fall down before Him; that He should rule the world in righteousness and execute justice and judgment in the earth (Ps. lxxii., etc.). "Behold a King shall reign in righteousness and Princes rule in judgment" (Isa. xxxii.). "Of the increase of His government and peace there shall be no end, upon the Throne of David, and upon his kingdom, to order it and to establish it with justice and judgment from henceforth even forever. The zeal of the Lord of

hosts will perform this." "This kingdom should never be overthrown (Dan. ii. 44), but should endure forever" (Ps. lxxii.). "In Him all the ends of the earth should see the salvation of Israel's God." (See Ps. lxxvii. and xcvi.). "His enemies shall lick the dust" (Ps. lxxii. 9, cx. 1). It will be restoring a rebel world to its allegiance, and filling the earth with the knowledge of the Glory of God, even as the waters cover the sea. This Almighty Restorer, this destined ruler of Israel and the nations, has already been made manifest: "*Jesus of Nazareth*," of the seed of David, is *He* (Luke ii. 32, 33; 68-77; John i. 41, 42, 49; Matt. xvi. 16, 17; Luke xxiii. 3; Acts ii. 22-36, etc.). In the lowly form of a servant, He came to His own possessions, and His own people (the Jews) received Him not (John i. 11). They rejected His claims; they would not have Him to rule over them; they despitefully used Him, and cruelly put Him to an ignominious death.

Notwithstanding this apparent extinction of His claims, God raised Him from the dead, of which the New Testament bears witness in every part, thereby vindicating His title to be the Christ, the King of Israel, and Son of God. The *Messiah* having by His death made an offering once for all for sin (Heb. x. 12) has entered into the most Holy place at the right hand of the Majesty in the Heavens (Heb. xi. 12; viii. 1), there to present His sacrifice before the mercy seat, and to them that look for Him shall He appear the second time without a sin (offering) unto salvation (Heb. xi. 24-28).

Further, the *Messiah* having been raised from the dead, dieth no more, death having no more dominion over Him (Rom. vi. 9), but is alive for evermore (Rev. i. 18) and has become the firstfruits of them that sleep and the author of endless life to all that believe in Him. This immortality shall be conferred when the *Messiah* comes from heaven to take to Himself His great power and reign, to set up the Kingdom spoken of by the prophets and men of God since the world began (1 Tim. iv. 1; 1 John iii. 2; 1 Tim. iv. 8; Rom. ii. 5-7). The believer having made the good confession, is now ready to put on the saving *name* of Jesus, by being Baptized according to the Lord's command, for the remission of sins and the hope of Eternal Life (Rom. x. 9; Acts ii. 38;

viii. 36-38; Rom. vi. 2-11). It is now for us, being introduced into the family of Abraham and having sealed our covenant relationship to the Christ, to ABIDE IN HIM; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming (1 John ii. 28). We see the amazing love of God in calling dying men, with no life in themselves, not only to the unspeakable blessing of everlasting life (Rom. vi. 23), but also to the high honor of being a Son of God (1 John iii. 1, 2), an heir of the promise made to Abraham (Gal. iii. 27-29), and joint partakers with Christ of all God hath promised Him. May this God of all grace who hath called us unto His Eternal glory by Christ Jesus (1 Pet. v. 10), that He would "stablish, strengthen, and settle us: making us perfect in every good work to do His will" (Heb. xiii. 21), granting me with patience to wait for His Son from heaven (1 Cor. i. 7; 2 Thess. iii. 5) and to watch as knowing that the Lord is at hand (James v. 8; Phil. iv. 5; 1 Thess. iii. 24), that He would enable us, as receiving a kingdom which cannot be moved, to serve Him acceptably with reverence and godly fear (Heb. xii. 28). And give me in the end an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Pet. i. 11).

BAPTISM: ITS OBJECT AND MODE.

THE word "Baptism" is Greek, and signifies a dipping, plunging, or immersing. Sprinkle comes from the Greek word *raino*, and means to sprinkle. The two words do not mean the same thing; "Raino" is nowhere applied to Baptism. There is but one Baptism, for Paul so says: "One Lord," "One faith," "One Baptism" (Eph. iv. 5).

That "One Baptism" is in water; for says Peter: "Can anyone forbid water: that these should not be baptized" (Acts x. 47). This one baptism in water is a burial: "Therefore we are buried with Him by baptism into death" (Rom. vi.). Hence it cannot be sprinkling, for that is not a burial. A man is not *in Christ* before

he is baptized, for we are plainly taught that we must be baptized into Him (Gal. iii. 27). Baptism is for the remission of sins that are past. "Repent and be baptized every one of you for the remission of sins" (Acts ii.). Baptism, like all of God's commands, is essential. "The like figure wherunto baptism doth also now *save us*. (1 Pet. iii. 21). When God orders a thing done, He wants it done after the pattern given. For an illustration, see Ex. xii. 43-51; also xxv. 40; 2 Kings v.). God's way is the best. To say that Baptism is not essential, is to say that God gave a command which He did not require believers to obey. Baptism is preceded by a Gospel faith. That is the *One faith*, without which it is impossible to please God, or, in other words, it is preceded by a belief in the things of the Kingdom of God and the name of Jesus Christ" (Acts viii. 12). Baptism includes a burial and a rising up to walk in newness of life. "Buried with Him in baptism wherein ye are risen with Him." Baptism is a form or type of Gospel doctrine. The Gospel as preached by Paul included that Christ died for our sins; "was buried and rose again the third day according to the Scriptures." Baptism gives it a formal expression. Obedience to Jesus in this ordinance honors the Gospel (Col. ii. 12, 13). It makes our life, death, and resurrection real—a reality. Those "buried in the waters of baptism" could never walk in newness of life if they were not raised up from the water to that end; so also if the dead in Christ are not to be raised, then they are perished. All depends on the resurrection. No other act of obedience secures a distinct promise of a resurrection. "If ye are planted together in the likeness of His death you shall be also in the likeness of His resurrection." That likeness of Christ's death and burial is stated in the previous verse, *to be buried with Him in baptism*.

Baptism is enjoined on all who believe the Gospel. It symbolizes also purgation from sins. We have in this ordinance an emblematic burial and putting off the Old Man of sin, or Adamic nature. We have also an emblematic resurrection to walk in a new life, but it is a walk by faith, not by sight.

Thus we see that the hope and resurrection of the dead are prefigured by this striking ordinance. "Christ loved

the Church and gave Himself for it, that He might sanctify it, having cleansed it by the bath of water with the Word, that He might Himself present to Himself a glorious Church, having no spot or wrinkle, or any such thing, but that it may be holy and blameless" (Eph. v. 27). The bath of water sanctifies and cleanses no one apart from an intelligent and affectionate reception of the *One Faith and Hope*; neither is it by virtue of anything infused into the water, but because of the association of the all-saving name of Jesus, with immersion in water. Faith and Immersion are inseparable. What therefore God hath joined together let not man put asunder. The original mode was immersion—our opponents themselves being judges.

GRACE AND GLORY.

"For the Lord God is a sun and shield: the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly. O Lord of Hosts, blessed is the man that trusteth in Thee."—Ps. lxxxiv. 11, 12.

THE Law was given by Moses, but *grace* and truth came by Jesus Christ. That is, Christ brought it to light or made it manifest. It existed before Christ came. *Grace* is a thread of gold, appearing everywhere in the doctrine of the Old and New Testament. The whole system of redemption displays it; and everyone truly enlightened by the Gospel must see and admit it. *Grace* is used in the Scripture in relation to the whole and every part of the work of redemption from the foundation to the top stone, especially is it displayed in the justification of the sinner. *Grace* is the free, unmerited love and favor of God. *Grace* is used in relation to faith as the substance of things hoped for, to express the gift of righteousness as bestowed upon us by the Father, received through Christ as our trustee and surety.

The work of Redemption is *Grace*! "The manifold grace of God." The Father of His mere good pleasure gave to us His Son, and with Him has given to us the

Kingdom. He has freely given us all things (Rom. viii. 32). Christ's righteousness is the only ground upon which grace can be exercised towards us. "That grace reigneth through righteousness unto eternal life by Jesus Christ our Lord," is the leading sentiment of the Kingdom (Rom. v. 21). In this way salvation is wholly of grace; "therefore it is of faith that it might be by grace." Grace regards no good in us as the moving cause. Therefore it is exactly what is needful and necessary for the children of Adam, who by his one offense were constituted sinners, and hence are by nature children of wrath—under condemnation to Death.

"God hath saved us and called us with an holy calling, not according to our works, but according to His own purpose of *Grace* which was given us in Christ Jesus before the Aionian times. But is made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death and brought life and immortality to light through the Gospel." Thus were grace and truth made manifest or brought to light by the birth, life, death, and resurrection of Christ. *The good news* of that Kingdom in which the Glory of God will be manifested on earth as it is now manifested in heaven, may well be called "the Gospel of the *grace of God*," and a Heavenly kingdom. A kingdom, heaven-like in wisdom and knowledge, in righteousness and holiness, in joy and blessedness, and in honor and glory, as well as in endless duration. "For the *grace of God* that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present world, looking for that blessed hope, even the appearing of the glory of our great God and Saviour Jesus Christ, who gave Himself on our behalf, that He might redeem us from all iniquity and purchase unto Himself a peculiar people, zealous of good works. *These things* teach and exhort and rebuke with all strictness. Let no one disregard Thee" (Titus ii. 11-15). "For ye know the *grace of our Lord Jesus Christ*, that, though He was rich (having the wealth of the world at His command), the appointed heir of all things," yet He denied Himself that we through His poverty might be enriched.

“When the kingdom has come Israel will say: “O Lord, our Lord! how excellent is Thy name in all the earth, who has set Thy glory in our land above the brightness of the heavens.” “For then the *Moon* shall be confounded and the *Sun* ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem and before His ancients shall He be glorified.”

RESURRECTION.

No plainer doctrine is taught in the Bible than the doctrine of the *resurrection*. The resurrection of the *Christ* is the seal of the truth of the Gospel. The 15th chapter of 1st Corinthians settles this matter: “If Christ be not raised, your faith is vain; ye are yet in your sins; then they also which are fallen asleep in Christ are perished. If in this life only we have *hope in Christ*, we are of all men most miserable. But now is Christ risen from the dead and become the firstfruits of them that slept.”

The “*Head*” is born from the dead. The *BODY* will come in its due time. “Knowing that He which raised up the Lord Jesus shall *raise up us* also by Jesus and will present us with you” (2 Cor. iv. 14, see also 1 Cor. vi. 14). “God hath both *raised up the Lord*, and will also raise up *us* by His own power.”

Thus we see the resurrection of Jesus is a pledge of the resurrection of all those who are in Him. “Because I live *ye shall live also*.” “This is the will of Him that sent Me, that everyone that looketh to the Son, and believeth on Him, may have Everlasting Life, and I will raise him up at the last day.” “This is the Father’s will which hath sent me that of all which He hath given Me I should lose nothing, but should raise it up again at the last day” (John vi. 39, 40). “No man can come to me, except the Father which hath sent Me draw him and I will raise him up at the last day.” “Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day.” “I am the resurrec-

tion and the life (says Jesus). He that believeth in Me, though he were dead yet shall he live."

Our connection with the first *Adam* lands us in the grave; as in *Adam* all die, even so all that are *in Christ* shall be made alive. So far, this seems all plain, the resurrection affects only those that are *Christ's* at His coming, and no others. It is the HOPE of the believer. "For the *hope* and *resurrection* of THE dead (says Paul) I am called in question" (Acts xxiii. 6). "But I would not have ye to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have *no hope*. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him—(as He brought again from the dead our Lord Jesus). For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (or go before) them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in *Christ* shall rise first: then we which are alive and remain shall be caught away together with them in clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. iv. 13-18). Jesus, in confuting the Sadducees, who, denying the resurrection, propounded a certain question to *Him* (see Luke, 20th chap.), said unto them, "The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry, nor are given in marriage; for they can die no more; for they are equal unto the angels; and are the children of God, being the children of the resurrection."

The above language from Jesus and Paul certainly proves there will be a class who will not be found worthy of that age and the resurrection from the dead. "The man who wandereth out of the way of understanding shall remain in the congregation of the dead" (Prov. xxi. 16). "Nevertheless, man being in honor abideth not: he is like the beasts that perish, like sheep they are laid in the grave; death shall feed on them;

and the upright shall have dominion over them in the morning; and their beauty shall consume. The grave being an habitation to every one of them. But God will redeem my soul from the power of the grave; for He shall receive *me*. Man that is in honor and understandeth not, is like the beasts that perish." Many other texts might be quoted to disprove the universality of the resurrection. I am aware there are a few texts which seem to teach what is popularly called a *general resurrection*, other texts as clearly seem to qualify, restrict, or limit the application of the first class. It then requires reverence for God and His truth to compare Scripture with Scripture and let the spirit of God in and by His word guide to a just conclusion on this subject that shall stand approved of God in the great day, e. g., "For as in Adam all die, even so in Christ shall all be made alive." The first clause is taken as if it read, that the all in Adam is identified with the all in Christ; as if all the human race in Adam were also in Christ, which would, if true, make out universal salvation; for all in Christ must certainly be saved. But we read of a state that is without Christ—having no hope and without God in the world—all such are spoken of as "alienated from the life of God." On the other hand, the phrase "*in Christ*" occurs thirty-five times and is descriptive of the true Christian state of grace. Now, can it be possible that this phrase "*in Christ*" should embrace both those who are called of God and baptized into Christ, and those without Christ? Of course not. We leave those without law and those in honor, to go to the grave, as those who shall never see light. Thus we are compelled to the conclusion that the resurrection of the dead is qualified. If so, as the most distinctive texts teach, it necessarily follows that it is limited to those having the necessary qualifications. We are fallible mortals. There are many questions not easily solved—hard to be understood; on such we would not be dogmatic. Our principal aim (with Paul) should be "If by any means we might attain to the *resurrection of the dead*." "If any man be *in Christ*, he is a *new creation*; the old things have passed away; behold! they have become new, and *all things are of God*" (2 Cor. v. 14-21). "Sanctify

the anointed Lord in your hearts, and be always prepared with a defense for everyone, demanding an account of the HOPE that is in you; but with meekness and fear" (Diaglott). "We are all the children of God IN *Christ Jesus*, through THE FAITH; besides, as many of you as were immersed *into Christ* were clothed with Christ. In Him there is not Jew nor Greek; there is not a slave nor a free man; there is not male and female; for you all are *one in Christ Jesus*; and if you belong to Christ, certainly you are *Abraham's Seed*, after the pattern of *Isaac*." "In Isaac shall thy seed be called" (Rom. ix. 7), and "heirs according to promise" (Gal. iii.). *In Adam* and *in Christ* are two distinct states. The result of one is death, the result of the other is resurrection. How we get into Christ, or how we become constituents of that all-saving NAME, and so members of the one body and joint partakers with the Christ of all that is promised, is a question plainly answered by the Bible: Believing what God says and doing what He requires.

Infinite wisdom knows best. "Look that thou make them after their *pattern* which was shewed thee on the Mount." Moses, when about to construct the tabernacle, was divinely admonished; for "See," says He, "that thou make all things according to the *pattern* shown to thee on the Mount" (Ex. xxv. 40; Heb. viii. 5). "Let us then have the answer of a good conscience toward God by following His directions as given in His word" (1 Pet. iii. 21).

"THE GREATEST THING IN THE WORLD."

"He who does not love, does not know God; because *God is Love*." By this; the love of God to us was manifested, that God sent forth His only begotten son into the world, *that we might live through Him*. In this is love; not that we have loved God, but that He loved us, and sent forth His son as a propitiation for our sins (1 John iv. 8-11). "We love Him because He first loved us" (1 John iv. 19).

"You earnestly desire the more eminent gifts; and yet I shew you a much more excellent way. . . . If I should speak in the language of men and of angels, but have not *Love*, I have become sounding brass or a noisy cymbal. And if I have prophecy, I know all secrets and all knowledge. And if I have all faith, so as to remove mountains, but have not *Love*, I am nothing. If I distribute all my possessions in feeding the poor, and if I deliver up my body to be burned, but have not *Love*, I am profited nothing. . . . *Love suffers long* and is kind. *Love does not envy*. *Love is not boastful*; is not puffed up; acts not unbecomingly; seeks not that which is not her own; is not provoked to anger; thinketh no evil; rejoices not with iniquity, but rejoices with the *truth*; covers all things; believes all things; hopeth all things; endureth all things. *Love fails not at any time*; but if there be prophesyings, they will be done away; whether there be tongues they shall cease; and if knowledge it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, as a child I talked; as a child I thought; as a child I reasoned; but when I became a man, I put away the manners of the child. For now we see through a glass dimly; but then we shall see face to face: Now I know in part, but then I shall know fully, even as also I have been fully known. But now these three remain—Faith, Hope, and Love; but of these the *greatest is Love*" (1 Cor. xiii.).

"Then one of them which was a lawyer asked Him a question tempting Him, and saying, Master, which is the great commandment in the law? Jesus said unto him: Thou shalt *love* the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it: Thou shalt *love* thy neighbor as thyself. On these two commandments hang all the law and the prophets" (Matt. xxii. 35-41). "But the end of all things is at hand; be ye therefore sober and watch unto prayer, and above all things have fervent *love* among yourselves; for love shall cover a multitude of sins" (1 Pet. iv. 7, 8).

“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, and every man that hath this hope in him, purifieth himself, even as He is pure” (1 John iii. 1-4). “And above all things put on *love* which is the bond of perfectness. . . . Let the words of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord” (Col. iii. 14-16).

ELECTION—“CHOSEN.”

It is part of the revealed purpose of God to take away the SIN of the world, and to restore all things to more than their primeval beauty, order, and glory. Infinite wisdom will use the best means to this end. Man was created a *free agent*, having the power to choose or refuse the terms of reconciliation, and so he becomes arbiter of his own destiny. God has endowed him with various faculties capable of being instructed in the Divine will that he might form a character in harmony with the mind of his Creator, and reflect His glory. To this end Jehovah has been graciously pleased to give a revelation of His purpose and the manner of its accomplishment. In this revelation JESUS is set forth as the pivot or center of all the designs of God with respect to the redemption of man and the curing of the evil sin has caused. During the ages past, God has seen fit to choose certain ones through whom He would commit His *Oracles*, and, from them to the rest of mankind, *e. g.*, Israel were God's “*Elect*” *people*. “He made known His ways unto *Moses*, His *acts* unto the *children of Israel*.” *Election* is plainly taught in the Bible, not arbitrary, however, for “God is no respecter

of persons, but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." "Many are called, but few are *chosen*." "We are chosen to salvation through sanctification of the spirit and *belief of the truth*." "Elect according to the *foreknowledge* of God the Father, through sanctification of the spirit, and sprinkling of the blood of Jesus Christ." It is God's prerogative to "set apart him that is godly for Himself"; as far as the *rights* of man are concerned, it is *the right* to do right; to "give diligence to make *his* calling and *election* sure. For so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ." The attribute of God's *Omniscience* should not stand in the way of our own individual salvation. It is true that "known unto God are all His works from the beginning of the ages" (Acts xv. 18). "He declares the end from the beginning, and from ancient times the things that are not yet done, saying My counsel shall stand and I will do all My pleasure" (Isa. xlvi. 10). Our Heavenly Father foreknew that the Gentiles would obey the Gospel, and He therefore foreordained by the ancient prophets that they should hear it. He foreknew that the *Jews* would disobey it; and He therefore ordained them to be cut off from being His people. "For I would not, brethren, that ye should be ignorant of this mystery . . . that blindness in part is happened to Israel until the fullness of the Gentiles be come in. And so all Israel shall be saved," that is, *Prevailers*; in Romans ix. 6 it is stated, "For they are not all Israel which are of Israel: neither, because they are the seed of Abraham are they all children: but in *Isaac* shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." I quote these three verses of the 9th chapter of Romans to show that *ALL Israel* may embrace those who become the seed of Abraham by faith in Christ Jesus—*The Israel of God*. In this *Eclectic* dispensation—the *Church* is made up of both Jew and Gentile—and will constitute the body of Christ—joint partakers with Him in His future work of subjugating and blessing the nations. It will be well for the reader to

take up the 8th, 9th, 10th, and 11th of Romans and from these chapters study out the matter for himself, that is, the Bible doctrine of *Election*. Study it in the light of God's promises, and act accordingly; and he will not worry himself about God's foreknowledge or decrees; for it is "WHOSOEVER WILL, let him take of the water of life freely." "Him that cometh to Me I will in no wise cast out." Act in regard to your future welfare as you do in your temporalities, and God will do the rest. We have seen that, in the past ages, revelation has been progressive; it is a fair inference that He will give us a fresh installment in the *Age to come*. "Now, we know only in part. Then, that which is in part shall be done away, we shall see face to face and know as we are known" (1 Cor. xiii.). "Now is the accepted time, now is the day of salvation." The Scriptures are our only guide; in the which are some things hard to be understood; some of "the deep things of God." Rightly to divide the word of truth, is oftentimes not an easy matter. We are to STUDY the Word, asking God for wisdom. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James i. 5). All past ages have had their dispensational truths, and it is for us in these last days to be found "giving meat in due season." As we cannot all see eye to eye, in this dispensation, we *shall* do, when the Lord shall bring again Zion." While we are abiding the time, "We can walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace." We will all see the beauty of the whole arrangement in the age to come. The Angelic nature which we will then possess will give us powers for surpassing those capacities we at present possess. "Eye hath not seen nor ear heard, neither have entered the heart of man, the things which God hath prepared for them that love and wait for Him."

“THE DESIRE OF ALL NATIONS.”

“For thus saith the Lord of hosts. Yet once more, in a short time, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and He shall come, even the desire of all nations, shall come: And I will fill this house with glory, saith the Lord of hosts.”—Haggai ii.

“REJOICE greatly, O daughter of Zion! Shout! O daughter of Jerusalem! Behold, thy King cometh unto thee. He is just, and victorious, and unselfish.” The ecstatic cry of the patriot seer as in vision he sees the King whose coming is the deepest need, the highest hope of his beloved land and race of Israel. We may catch up the joyful cry of the old prophet and apply it to a wider need, and a larger hope of its *King*. Human society has always felt this need of a rightful ruler to rule in righteousness, and it has tried hard to fill it. Through ages it has tried many ways and sought out many inventions. It has tried despotisms—absolute, irresponsible rulers; given them full power to administer justice between man and man, and to provide security to person and property, to judge and to assure human rights, and has failed. It has tried constitutional monarchies, for the attainment of the same great and essential ends, and these have failed! It has tried republics—what it has fondly called a government by the people and for the people—to gain the same great ends, and this, also, as we know and have reason to know by sad experience, and by the plain sight of our eyes, has failed to attain the end sought—coming nearer, indeed, than others, as we believe, but yet having not attained. And still there remains, as thoughtful men know, the need of a supreme authority, a rightful and effective ruler—a King. This is the world's great need. One who has supreme power to overthrow the evils that are rife. Notwithstanding all remedies that have been tried to prevent or heal them, the world is full of evils! Even in this “land of Liberty,” where every man is a freeman, and every man has his chance, as is claimed; this republic, where, as we say, the people is sovereign; this popular constitutional government where, as we proudly claim, the dignity of

man is respected, and the rights of man are safeguarded as nowhere else on earth—even here, where wise and righteous government is best assured, what evils are rife! The strong oppress the weak; the high trample on the lowly. Trusts, combinations, syndicates, ruin and crush the *individual trader*, or force him to join them in their extortion and violence, robbery and wrongful gains. Even government lends itself to class and sectional interests. Law is made to join the oppressor against the oppressed. Bribery, wrong, and violence go unrebuked and triumphant. The poor cry and no man heareth them. And man's inhumanity to man in a thousand ways plants pain, and hate, and revenge in human hearts as bitter seeds for a dire harvest of sorrow and disaster to be reaped in tears by and by.

All these evils are rife even here! Where on earth are they not rife? What single reason have we from long and varied experience to hope that any wisdom or virtue of power of man can overthrow and remedy them? *We want a King to do this!* A king of God's appointment to lead the way along the pathway of true progress, uplifting ennoblement. The kings of the earth have rarely and feebly ever tried to do this; have never done it effectively; and popular government never leads. Well if it would follow where others lead. As thoughtful students of history know, all the suggestions, impulses, steps of human progress upward have been from private individual enterprise. Human society is what it is and enjoys because individuals have thought and planned, and toiled, and sacrificed themselves for the good of man. And so, at best, the world is dragged on a slow, blind, reluctant course upward by rulers that it does not recognize, and leaders whom it is slow to follow, and generally stones to death. For all this, for all these mighty interests a king is needed; a recognized king of men, whose authority is owned, whose person is loved. A personal king, with authority and power, and wisdom, as a center of human unity, drawing all men into oneness of aim and interest through a common loyalty to the *one Lord*; as a leader whose energy can inspire, whose influence can guide, whose personality can control, whose power can protect. Yes; the world needs its

king! and not only the world at large, but also as individuals, we need a king. We have a master, each one of us. For some the master is self. Now, experience bears witness that this is not the true master. It is not for our own good that self should reign in our hearts. This does not make beautiful characters, or useful lives, or easy consciences, or contented, peaceful minds. Our blessedness is found when we serve another master than self. If we take not this, as we stumble on in our blind search, we shall take up with some other wrong master, "Mammon," the "world," "human society," etc. We must have a master! Well! the noblest is a king; a person whose right it is to rule; one to be to us an inspiration to good; one to stir our loyalty; one to follow; one to serve; one to devote ourselves to. The deep craving and need of the individual heart is for a personal Lord, a noble master. And so the world, human society, the race, the individual—all in common, need a king. Look at the picture of a true king. "He is just." His justice will be the deepest source of satisfaction in our king. His absolute fairness to all. He is "victorious." No weak ruler, but having power over all—able to execute his will; mighty to save, strong to deliver; Lord of nature, conqueror of death, and sin, and the devil, and all the foes and perils of his people.

He is "unselfish." He has no pride or selfishness. His heart is set on his people's welfare, not his own. He cares wisely, tenderly, supremely for them. Ah! such a King and such a reign! What a vision of noble hope for human kind; who can right all the injustice of the world; who can straighten out all the confusions of earth; who can heal all the miseries of men; who can command peace among all interests; who will respect the dignity and guard the rights of every man; who inspires men with perfect, unselfish devotion to Him, and to their fellow-man; who can lead the race of man to realize its destined glory and blessedness. For such a King, ruling not by the sword, or craft, or the balancing of contending interests, but by love; not in outward state only, but in the devoted hearts of willing subjects; for such the world languishes and all true hearts hope and long and pray. And Christ is exactly this king.

“Behold the King shall reign in righteousness and Princes 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. The eyes of them that see shall continue to see, and the ears of them that hear shall hearken. The heart also of the hasty shall be attentive in order to know, and the tongue of the stammerers shall be ready to speak plainly,” and “Wisdom and knowledge shall be the stability of thy times, and strength of salvations.” “Judgment shall dwell in the wilderness and righteousness remain in the fruitful field and the work of righteousness shall be peace; the effect of righteousness, quietness, and assurance forever.” “Thine eyes shall see the King in His beauty: they shall see a far-off land.”

THE SECOND APPEARING OF THE LORD JESUS CHRIST AND ITS PURPOSE.

THERE is a general admission among professing Christians that Christ will come again; but, at the same time, there is considerable difference of opinion as to the nature and object of His coming. Some believe that the coming of Christ will not necessarily be an appearing, as they think the statements of the Scriptures regarding it can be fulfilled by His coming representatively, or “in Spirit.” Others hold that the second advent will be a personal appearing, as real as the first.

It is the object of this lesson to show, in a cursory way, that the Scriptures not only plainly teach the personal appearing of Jesus Christ, but also that He will come to carry out a clearly revealed purpose appointed Him by the Father, the fulfilment of which will necessitate His return to the earth in person.

As to the personal appearing of the Lord Jesus Christ, the reader is referred:

(1) *To the promise made to the Apostles when the Master departed from them.*

“Ye men of Galilee, why stand ye gazing up into

heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."—Acts i. 11.

(2) *To the testimony of the Apostle to the circumcision.*

"That the trial of your faith . . . might be found unto praise and honor and glory at the appearing of Jesus Christ. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."—1 Peter i. 7, 13.

(3) *To the following statements of the Apostle to the Gentiles.*

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."—1 Thess. iv. 15, 16.

"So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation."—Hebrews ix. 28.

(See also 1 Cor. i. 7, 8; Philippians iii. 20, 21; 1 Thess. i. 10; 2 Thess. i. 7-10.)

The full meaning of the foregoing testimonies will be more apparent when it is seen that Jesus Christ, when He returns, will personally carry out the purpose already referred to, and remain forever upon the earth.

THAT PURPOSE IS TO ESTABLISH THE KINGDOM OF GOD, as the Lord Himself taught His disciples to pray, "Our Father which art in Heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. vi. 9, 10). Undoubtedly God is the Creator and Possessor of heaven and earth, and in this sense "His kingdom ruleth over all"; but this in no way conflicts with the promise of a time when men will be more in harmony with their Creator, and all pay Him that homage which is due unto His great name. Thus a time is heralded when "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever" (Rev. xi. 15). Accordingly, the Apostle Paul associates the appearing

of Jesus Christ with the establishment of God's kingdom: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom" (2 Tim. iv. 1). Jesus Christ must therefore return to establish the kingdom, for the dominion of the earth has been promised to Him as the one through whom God is to rule the world, as Paul preached to the Athenians: "God hath appointed a day, in which He will judge [or 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" (Acts xvii. 31); and as promised in the Second Psalm, verses 7 and 8: "I will declare the decree the Lord hath said unto me, Thou art My Son; this day have I begotten Thee. Ask of Me and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession."

The Old Testament foretells that time in language which no one need misunderstand: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt a foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and He shall speak peace unto the heathen: and His dominion shall be from sea even to sea, and from the river even to the ends of the earth" (Zech. ix. 9, 10). This prophecy has only been partly fulfilled. If the fulfilled part required the personal presence and action of Jesus Christ, is there not as much reason to believe that He will come again to make a complete fulfillment, that He will personally return "to speak peace unto the heathen," and exercise personal control of a "dominion from sea to sea, and from the river to the ends of the earth?" That He will do so is evident from what was shown in vision to the Prophet Daniel: "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, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion,

which shall not pass away, and His kingdom that which shall not be destroyed" (Daniel vii. 13-14). *See also* verse 27 and chapter ii. 44. In the 72d Psalm there is a beautiful description of the blessedness of the earth when Zion's King will "speak peace unto the heathen" (or nations)—"*In His days shall the righteous flourish: and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. All kings shall fall down before Him: all nations shall serve Him. His name shall endure forever: His name shall be continued as long as the sun: and men shall be blessed in Him: all nations shall call Him blessed*" (Psalm lxxii. 7, 8, 11, 17). *See also* Isaiah ii. 1-4, xi. 1-10; Zech. xiv. 9; Malachi i. 11.

The New Testament is in complete accord with the Old. Even a hurried glance at the "Four Gospels" will show that the subject-matter of the preaching of Jesus Christ during His ministry was the "Gospel of the Kingdom of God." *See* Matt. iv. 23; Mark i. 14; Luke iv. 43, viii. 1, ix. 2, 6; John iii. 3; *also* Matt. v. 5; Luke i. 30-33; Acts ii. 29, 30. The Apostle Paul proclaimed the same kingdom (*see* Acts xx. 25; xxviii. 23, 31); James reminded his brethren that they were "heirs of that kingdom" (James ii. 5); and Peter exhorted those of like precious faith to give diligence to make their calling and election sure, so that "an entrance might be ministered unto them abundantly into the everlasting kingdom of their Lord and Saviour Jesus Christ" (2 Peter i. 10, 11). The promise to one of the Seven Churches is that "he that overcometh and keepeth My works unto the end, to him will I give power over the nations" (Rev. ii. 26). The apocalyptic song of the redeemed is, "Thou hast made us unto our God kings and priests; and *we shall reign on the earth*" (Rev. v. 10). Lastly, they are, in chapter xx. 6, described as "blessed and holy who have part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

With the Bible within the reach of everyone, reader, you need be in no doubt in regard to the second appearing of Jesus Christ. The testimony is plain, abundant,

and convincing. God's gracious offer of forgiveness of sin, and life through the Son of His love, and that mighty work to be accomplished at the return of His Son from heaven, form the theme of His revelation to man. Therefore the second appearing of the Lord Jesus Christ should not be treated as a question of no moment: it is indeed of paramount importance. Indifference or uncertainty in regard to the subject deprives one of the consolation of a most blessed hope, and clouds the mind to the understanding of that marvelous purpose the Most High has with our earth, which He has declared will yet be "filled with the knowledge of His glory as the waters cover the sea."

A PRAYER FOR CHRIST'S RETURN.

Our eyes are lifted Heavenward;
 Our hearts within us burn;
 We wait, O blessed Jesus,
 For Thy foretold return.

Didst Thou not speak in sweetness
 These words to weeping men:
 "Let not your heart be troubled,
 For I will come again"?

Then why is all this waiting?
 Oh, why this long delay?
 Is it because we're sleeping—
 Have ceased to watch and pray?

Then rouse us, blessed Master;
 May every lamp be bright;
 Wilt Thou not come in glory
 And end this fearful night?

Our world is wrapped in darkness;
 Our hearts are filled with pain;
 But what will be our gladness
 When Thou shalt come to reign!

Then evil shall be banished,
 And Satan shall be bound;
 Another glorious Eden
 On Earth again be found.

Our groans be turned to praises,
And every tongue shall sing;
All men shall hail Thee, Jesus,
The universal King.

How can we then be silent!
How can our lips be dumb!
Dost Thou not see our anguish?
Oh, come. Lord Jesus, come!

THIS SAME JESUS.

Acts i. 11; Heb. xiii. 8; Rev. xxii. 12.

Just "the same Jesus!" It fills us with gladness,
That just "the same Jesus" is coming again!
The same that was slain upon Calvary's mountain,
Is coming in glory on this earth to reign.

Just "the same Jesus" shall come in like manner
As when He ascended from Olivet's hill!
Christ the Messiah, our blessed Redeemer,
Is coming with blessings the whole world to fill.

Just "the same Jesus," but robed in His glory!
Past are the thorns, and the mocking and pain.
No more to be pierced by the nail or the spear thrust!
Only the memory and scars will remain.

Just "the same Jesus"—and God will bring with Him
All those who have fallen asleep in the Lord!
Tell this good news to the mourner in pity!
Naught else on this earth can such comfort afford.

Just "the same Jesus"—no other, no stranger—
Says, "Behold, I come quickly. Hold fast till I come!"
The foe may be strong, and fierce be the battle,
But soon we shall join in the conqueror's song.

Just "the same Jesus." The Lord keep us watching!
The signs of His coming are seen far and near.
The night is far spent; the day is approaching
When Christ in His glory and pomp shall appear.

Just "the same Jesus," blest hope for creation!
He'll bid all her groaning and travail to cease;
Will settle the question of rule for the nations
And banish the sword for the plowshare of peace.

Just "the same Jesus," all eyes shall behold Him—
 Exalted to honor where once He was slain!
 The great King of kings all nations shall crown Him!
 For over all earth He in glory shall reign.

SIGNS OF THE TIME: OR, EVIDENCES OF OUR LORD'S RETURN.

BY DR. HORATIO BONAR.

THE night cometh! nor does it seem far off. It never appeared so nigh. The shadows are lengthening out, and falling with ominous gloom upon the valleys of earth. The dimness of twilight is beginning to make itself felt. It is settling down drearily upon our cities, and on our solitudes; upon the towers of our strength, and the palaces of our pomp; nor can the noisy rush of eager multitudes, hurrying to and fro for gain or pleasure, wholly stifle the utterance of fear and awe. Men cannot help foreboding evil, for who can tell them what may be in the womb of darkness? The night-birds are already on the wing, flitting around us, and reminding us of the descending night.

Yet it is written also, "The day is at hand!" The night, though dark, will be brief, and will be soon succeeded by a glorious day. But still of that day the night will be the forerunner. And this world's night is surely near.

The signs of Christ's Second Advent that have been given us both by the Lord and His Apostles are both notable and numerous. And it is very evident that those have been selected which were the most expressive and least ambiguous. They are chosen as being the most prominent and explicit that could be given. It cannot be thought that the least striking have been announced, and the most striking concealed. If so, then is it not very remarkable that the Millennium of a thousand years (Revelation xx.) is never mentioned as a sign at all? Had this been to take place before the Second Advent, how has it never been alluded to as one of the signs? It

would have been by far the most distinct and visible. No one could overlook or mistake it. Yet nowhere, by prophets or Apostles, or by the Lord Himself, is it noted as a sign. How can this be accounted for, save upon the ground that it was to take place *after* (not *before*) the Advent? If this be admitted, all is plain; if it be denied, then let those who deny it account for the fact, that among the many signs of the Advent, the Millennium is never mentioned as one.

But this is not all. The signs which are given are inconsistent with the idea of a Millennium before the Second Advent. Who that reads the Lord's prophecy in Matt. xxiv., which begins with the destruction of Jerusalem and ends with His second appearing in the clouds of heaven, does not feel that the whole drift of it was to show the Church that they were to expect sorrow, not joy, tribulation, not triumph, up to the time when He should return. These signs were the successive crests of the billows, on which she was to be tossed, till He, with His own voice and presence, should rebuke and calm the ocean. The simple *omission*, then, of the Millennium as a sign, is a fact on which we ought to lay much stress; but the omission of it in circumstances which preclude the possibility of its being a thing, reserved or merely unspoken, furnishes a strong argument in proof of a pre-millennial Advent.

Let me now note some of the signs which in the present day seem most remarkable as forerunners of the Lord's appearing.

WARS AND RUMORS OF WARS.

Matt. xxiv. 6, 7. I need not enter minutely into the proof of the existence of these. The public journals bear witness to it. For a while, it seemed almost as if the world were at rest, as if its storms had spent themselves. But now all seems changed. Every day brings new indications of disquietude and convulsion. Few nations seem willing to draw the sword, yet every nation has her hand upon the hilt. Over the whole earth is heard "the long, low, distant murmur of dread sound." And is this not the prelude to the last universal war? Ezek. xxxviii.;

Zech. xiv. ; Dan. xi. 40-45 ; xii. 1 ; Rev. xiii. 7 ; xvii. 12-16 ; xviii. 8-14 ; xix. 11-14. Is it not a sign of the near approach of Him, who, when earth's madness and ambition are at their height—when the summoned nations are gathered at Armageddon, girt for battle and slaughter—Himself appears for their discomfiture and ruin?

THE RESTLESSNESS OF THE WORLD.

This sign is in part connected with the preceding, yet may be viewed separately. The state of the world is at present very ominous. "Distress of nations with perplexity—men's hearts failing them for fear and for looking after those things that are coming on the earth," "and then shall they see the Son of Man coming in a cloud" (Luke xxi. 25-27), in God's picture of the state of men as the final crisis draws on. This certainly seems our attitude at this moment. The earth and the things that are coming on it, attract the attention of all serious thinkers. There is something in the state of the world so unsettled, so pregnant with uncertain evil, that every eye is moving to and fro in expectation of strange issues, and as if to catch the first sign of their approach. The form and color of the clouds forebode speedy change and threaten tempest to the nations. Now will the kingdoms of the earth be shivered; throne and temple overturned; wall and fortress laid in ruins. Such is the night which is to precede the long-looked-for day—when not only Irsael, but the whole earth shall arise and put on the garments of beauty, fit and meet for the personal presence of their glorious King.

DISBELIEF OF THE APPROACHING ADVENT.

It is no marvel that the world should either deride or deny that event. And it is of the world's mocking that Peter speaks when he says, "There shall come in the last days, scoffers, saying, Where is the promise of His coming?" But the Church also loses sight of that day; nay, refuses to credit the news of its approach. She says, "My Lord delayeth His coming." She slumbers and sleeps. And it is just when she is speaking thus, and

thus slumbering; it is an hour when she thinks not, that He arrives. It is often said, "Surely if the time were just at hand, more of God's people would believe it." But it is when many of them are not believing it, and counting on delay, that the Bridegroom comes. While then we mourn that so many should disbelieve the nearness of that day, let us also lift up our heads, for by this sign we know that our redemption draweth nigh (2 Peter iii. 3, 4; Matt. xxiv. 48).

HUMAN EFFORTS OF SELF-REGENERATION.

I do not say this of the Church, though there are some tokens of it even in her. But I speak of the world. Man seems now to be putting forth every effort to regenerate himself without God. Amid all the modern achievements of science and art, he has lost sight of his own helplessness and dependence on Him who created him. It is as if before God's glorious purpose of restitution is brought to pass, man is to be allowed to do his utmost for the renewal of himself and of the world. He is to be put to the proof. He is to be permitted to boast himself for a little, and congratulate himself upon the triumph before him. Hence the vainglorious speeches we so often hear, of man's powers and man's prospects. Political reforms are spoken of as the regeneration of the world.

Education, science, literature, philosophy, are called the world's regenerators, and no limits are assigned to the blessings which these are to confer upon the world. These efforts at self-regeneration must prove abortive; for man cannot undo either his sin or its consequences. They may succeed to a certain extent, but only to prove how little they can effect. These are, however, signs of a coming deliverance. For when man's endeavors shall prove fruitless, both in reference to himself and society, God shall at length interpose and accomplish the work of renovation by the word of His power.

THE SPREAD OF KNOWLEDGE.

"Many are running to and fro, and knowledge is increasing" (Dan. xii. 4). Nor is it knowledge of one

kind, but of every kind, secular and sacred. It is, however, for the former, that this age is specially distinguished. Most truly has the present state of the world been described by one of the world's own poets, when picturing the gay glitter of an evening assembly, over which was thrown—

“A dazzling mass of artificial light,
Which showed all things, but nothing as they were.”

So it is now upon the earth, among the heedless multitudes of the children of men. It is the world's midnight. They are eating and drinking, marrying and giving in marriage. Literature, science, art, philosophy, are all their own! Yet there is an artificial coloring, an unreal brightness, over all. And, in connection with this, there is a proud air of independence, like that which said, “Our lips are our own; who is Lord over us?” There is a reckless determination to hold what opinion men please, unchecked and unproved.

THE MATURITY OF THE PAPAL ANTICHRIST.

Popery itself is no new thing on earth, so that its mere existence is no peculiar sign of the last day. But its progress and prevalence are entirely new. There is a maturity about it which in other ages it could not claim. It is rising in stature, and fast hastening to its consummation.

Never, since the Reformation, has Popery made so deadly and determined a struggle for the recovery of throne and altar. Hundreds of missionary priests are thrusting themselves into every corner, winding themselves into the confidence of the influential, and insinuating themselves with serpent-stealth and subtlety into all seats of power. They mark off their districts, and rear their churches everywhere, carrying on their work of proselytism at any expense, and by every method. They build with costly splendor; they adorn with most attractive grace; they cast the net with consummate art, that beneath its ample stretch they may entangle the thousands of every age, and class, and temper, who love a theatrical

religion, that will gratify the carnal sense, and furnish men with a license for the commission of any amount of iniquity. They talk proudly, too, and boast openly of their success, casting off the mask of meekness and modesty which they had in some measure assumed; proclaiming loudly that as no heresy was ever allowed more than a duration of three centuries, the British apostasy has now reached its close. Thus they prophecy of their own speedy triumph, and of our hastening doom.

It is not my part either to confirm or to confute the prophecy. A few years will unfold it all. There may be darker days in reserve for Britain than many will believe. Her day has been long bright, her sky long cloudless. What nation has ever enjoyed a century of such profound tranquillity as we have experienced, unbroken save by a few political commotions, or a few murmurs of fretful discontent? The cup of trembling, which was put into the hands and pressed to the lips of every nation in Europe, in 1793-1815, passed us by. The revolutionary earthquake shocks that have during this century successively laid waste every kingdom around us, convulsing nations and overturning thrones, tearing up a thousand hearths, and agitating ten thousand fearful bosoms with alternate despair and hope, reached us not, nor stirred even one ripple on our sea-bound shore. When God raised up Napoleon Bonaparte as the scourge of the Papal empires; when He called him to His feet, gave the nations before him, and made him ruler over kings, giving them as dust to his sword, and as driven stubble to his bow, He appointed him his bounds, that he could not pass over, and we were preserved, unmolested and secure. When every capital in Europe was in flames, from Moscow to Madrid, we were sitting each man under his own vine and fig-tree, with none to make us afraid. The enemy, with the vanquished might of Europe in his train, prepared to overwhelm us. He threatened, boasted, numbered his armies, talked of a second Armada; but in vain! We were secure. We needed "no bulwarks, no towers along the steep." We were Protestant, and therefore invincible. Our protest was our palladium. From our far-off lonely island, there went forth upon the earth the solitary voice that testified for Christ against Antichrist, in the

midst of a world of idolatry and darkness. God heard the testimony, and He blessed the witness.

But since that time what has taken place? We have laid aside our protest, as too bigoted for an enlightened age like ours. We have struck our Protestant colors, and hung out the flag of neutrality; or rather we should say, of religious indifference. With our own hands, we have taken down the old ancestral standard which has braved three centuries of storm; allowing the spoiler to tear in pieces and trample under foot the inheritance of our fathers, the birthright of our sons; proclaiming to the world that our past protest was a stain upon our history, and that it matters nothing to a nation's well-being whether the national ensign be surmounted by the cross, the crescent, or the triple crown. We have little reason to hope that we shall ride out another storm as we have done the last. The anchor of our National Protestant testimony is gone!

THE DIFFUSION OF INFIDELITY.

This at least is new. Our fathers knew comparatively little of this. An infidel was rare indeed in their day; a man wondered at and shunned. Towards the close of the last century, infidelity burst forth in France, and partially extended itself elsewhere. Of late years it has developed itself with prodigious swiftness, and assumed a bold and lofty attitude of assault. Its extent is incredible. The masses are thoroughly leavened with it. It has insinuated itself everywhere, and is eating out the very heart of everything like deep principle among men. It has corroded the cement by which society hangs together, so that nations and communities are now like walls or towers without mortar, ready to fall to pieces of themselves, or be leveled by the first blast. Social, political, kindred ties are worm-eaten and ready to break asunder. The erect bearing and manly vigor which religion imparts is no longer visible. Superstition has come to the rescue, and is trying to supply its place. But in vain! Expediency rules. Large masses of people are either openly or secretly infidel, if not atheistical. God is not acknowledged. His yoke seems to gall men's shoulders. The

nations are ready to cast it off. And what hope is there, what token, that this is to end before the Lord's return to end it? Is it not a sign of His approach, and a denial of the possibility of a previous Millennium of holy blessedness upon the earth?

THE INCREASE OF IMMORALITY.

Like a flood it is swelling and widening in its course. It is without shame and without fear. Crimes that our fathers knew not of, are common among the nations. Licentiousness riots fearfully, perpetrating deeds without a name, so that it is "a shame even to speak of those things that are done of them in secret." Drunkenness staggers along every street. Blasphemy pours itself forth, till we shudder and close the ear against its horrid sounds. Murder has broken loose, and every day our newspapers are telling some horrible tale of bloodshed; man slaying his fellow-man, in fiendish hatred, or more fiendish love of gain; none spared; the parent slaying his children, the child his parent, the husband the wife, the wife the husband; no sanctity of relationship is any safeguard from the poison, or the bullet, or the knife, or the more brutal hammer. (Oh, what a cry of innocent blood, blood which a righteous God will yet avenge!

But the picture of our spreading immorality is one not easily drawn, save by the record of facts, facts which one man scarcely ventures to whisper to another, too awful to be laid before the public eye. It calls for a prophet's eye to see it, a prophet's pen to record it, and a prophet's soul to weep over it "in secret places" before the Lord. Men are truly "lovers of their own selves, covetous, boasters, proud blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-bearers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than of God." All this is to come to pass in the last days, and to wax worse and worse till the Lord come. How vivid, then, and how numerous the signs of the advent—signs whose nature, whose progress, and whose termination demonstrate irresistibly that there can be no millennium before His coming.

And are these signs of the last days? Is it not when the virgins are slumbering that the midnight cry is to be heard, "Behold the Bridegroom cometh"? And when the Son of Man cometh, "shall He find faith on the earth?" Where, then, is there room for a millennium before the advent?—*Signs of the Times.*

HOW TO STUDY THE SCRIPTURES.

SUCCESS in any given enterprise depends largely upon knowing how to begin. Especially is this the case when applied to the study of the Word of God, with a view to intelligently comprehending its teachings. "*How readest thou?*" is a very important question to propound, at the outset; and then follows another equally proper inquiry, "*Understandest thou what thou readest?*" The Bible is to many an obscure book, in which they can see but very little to interest them. Hence many persons who have been old Bible-readers have said to us after learning the truth that the "Bible was a new book to them," not that the book itself was any different, but that they had come to see the harmony, beauty, and glory of its teachings.

It is supposed by many honest and sincere persons that the Word of God must be interpreted in a twofold way, viz.: literally and spiritually. That its language is not to be read and understood the same as any other book; but that there is a kind of hidden and mystical meaning in its language, peculiar to itself; and that it must not be understood to mean always just what it says. Now, all such ideas are false; and no man holding them, be he learned or unlearned, can ever make progress toward the truth. The writings of prophets and apostles claim to be a revelation of the mind of Deity—designed to make known to mankind those things which, according to the wisdom and goodness of God, are calculated to comfort and otherwise benefit all who are mindful of their instruction. We should not, therefore, open the Bible as a revelation from God; and at the same time think it so

enigmatical and mysterious in its nature as to preclude the possibility of our understanding it. When the Lord speaks to man He means to be understood. He, therefore, uses language which man can understand. Nevertheless, Deity designs that His people shall study and comprehend by searching for the *truth*. He has endowed man with intellect—the faculty of reason and the power of reflection—that he may be able to study and comprehend the deep things of God. The stimulative effect of this study is calculated to strengthen and invigorate man's mental capacity, and to intensify and exalt all the noblest feelings of his nature.

The purpose of God concerning this planet and its inhabitants, as made known to the prophets, Jesus, and His apostles, is a theme truly sublime and glorious; and its contemplation opens up before the human mind a boundless, but inviting field of thought. Who does not feel a desire to explore this field? We remark, then, in the outset, that in order to make progress in studying the Scriptures, it is necessary to adopt the literal system of interpretation, that is, according to the letter of the text, just as you would proceed to read the history of England, the biography of Washington, or any other book. But someone will say that this cannot be done, because of parables, symbols, and figurative modes of speech, which are frequently employed by the inspired penman; and, therefore, a departure from the literal interpretation is absolutely necessary. By no means; these do not constitute the rule; they are exceptions to it, and even here, where the general narrative may be parabolic or figurative, the language employed is used literally.

Words are signs of ideas; and while they may be used figuratively in order to give buoyancy, beauty, and force to language, they nevertheless must be understood literally. Whenever we attempt to interpret the language of the Bible otherwise, we at once make it a confused and contradictory book. If it does not mean what it says, who can tell what it does mean? One may interpret it one way, and another in another way, and so on without end, if we depart from the literal system of interpretation. Parabolic and symbolic narratives are nearly always explained, and a little patient study is all that is necessary

to understand in outline, if not in detail, whatever may be properly termed a parabolic illustration or a symbolic representation.

Take, for example, the parable of the sower, recorded in Luke viii. In the subsequent explanation, the sower is the "Lord Jesus," the seed the "word of the Kingdom," which He proclaimed throughout all the villages and cities of Israel. The four kinds of soil spoken of are four different classes of persons, and the good soil is "they who in an honest and good heart, having heard the Word of the Kingdom and understood it, bring forth fruit with patience." Now, the exposition of the above parable is so full and explicit that a little child can hardly mistake its import. Symbolic representations are also explained, so that the Bible student,—for we mean such (God will have His people labor for eternal life),—so that the diligent Bible student may be able to comprehend its import. They are to experience a pleasure and a delight in meditating upon the Spirit's words, and the more they meditate and study, the stronger they grow. Instead of being exhausted and wearied by their efforts, they become more vigorous. They drink in, through the Spirit's words, a portion of the inexhaustible vitality of God, and are therefore being constantly re-supplied with the energy and life powers of Him who is above all—the Infinite and Eternal. He who refuses to study the Word of Deity is unworthy of the reward He has promised.

The way of holiness is the way of truth, which makes the knowledge of truth essential to holiness of character. Those who love truth and revere God are diligently studious to learn all that the Lord hath spoken by the mouth of His holy prophets and apostles. They read His Word not for a pastime simply, but because they are exceedingly anxious to know what the Spirit has said. They don't take up the Bible with a heavy heart, or with a disposition of lazy indifference, as do thousands of persons who understand not what they read, but with a lively interest and quick perception they *search* the Scriptures with all the avidity of a miner who seeks for the golden ore or the costly diamond.

Another very essential point in the study of the Bible is to "rightly divide the Word." Many persons read the

Scriptures to no purpose all their days, just because they fail to compare Scripture with Scripture. A man may begin with the Book of Genesis and read the Bible through every month in the year, and in the end know but very little concerning the "way of Life." The books of the Bible are not arranged in chronological order; no one writer confines himself to any one topic in particular. For this reason, reading the Scriptures through in a routine manner is no evidence of a superior knowledge or understanding of what the Holy Spirit has spoken. "No prophesy of the Scripture," says 2 Peter i. 20, "is of any private interpretation." Thus the necessity of comparing Scripture with Scripture, if you would learn the "mind of the Spirit." Do not attempt to interpret a text, passage, or even a prophetic narrative, privately, or by itself alone; but compare it with all that other writers say upon the same subject, and thus get the testimony of all combined.

To study the Bible, then, by subjects is the proper way. Rightly divide the word so as to create harmony, not discord. Paul charged Timothy to "study to show himself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of *truth*." Thus, "by a manifestation of the *truth*, commending ourselves to every man's conscience in the sight of God."

(Read the 4th chapter of 2 Corinthians and 2d chapter of 2 Timothy.)

BAPTISTS ASTRAY FROM THEIR FORMER POSITION.

THE following Confession of Faith, signed by forty elders and deacons and brethren, and approved by more than twenty thousand others, was presented to Charles II., in London in 1660. In presenting this confession of their faith, these Baptists declared: "We are not only resolved to suffer persecution to the loss of our goods, but also life itself, rather than decline from the same. We believe that the same *Lord Jesus* who showed Himself alive after His passion, by many infallible proofs, which

was taken up from the disciples and carried up into heaven, shall so come in like manner, as He was seen to go into heaven; and when Christ, who is our life, shall appear, we shall also appear with Him in glory, for then shall He be King of kings and Lord of lords, for the Kingdom is His, and He is governor among the nations, and King over all the earth.

"The kingdoms of this world (which men so mightily strive after here to enjoy) shall become the Kingdom of our Lord and His Christ, for all is yours (O ye that overcome this world), for ye are Christ's and Christ is God's. For unto the saints shall be given the kingdom, and the greatness of the kingdom under the whole heaven, though (alas!) how many men be scarce content that the saints should have so much as a being among them? But when Christ shall appear, then shall be their day; then shall be given unto them power over the nations—'to rule them with a rod of iron.' Then shall they receive a crown of life which no man shall take from them, nor they by any means turned or overturned from it; for the oppressor shall be broken in pieces, and their now vain rejoicings turned unto mourning and bitter lamentations as it is written. We believe that there will be an order in the resurrection, Christ the firstfruits and afterwards those that are Christ's at His coming, then cometh the end" (1 Cor. xv.; 1 Thess. iv.).

"Concerning the Kingdom and reign of our Lord Jesus Christ, as we do believe that He is now in heaven at His Father's right hand, so we believe that, at the time appointed of the Father, He shall come again in power and great glory, and according to the Scriptures, reign on the throne of His father David on Mount Zion in Jerusalem forever. We believe that the Kingdom of our Lord will be a universal kingdom, and that in this kingdom the Lord Jesus Christ Himself will be the alone visible supreme Lord and King of the whole earth. It will have no end. It cannot be shaken; in which kingdom the saints and faithful in Christ shall receive the end of their faith, even their complete salvation—joint partakers with Christ in all that God has promised. We believe that the New Jerusalem that shall come down from God out of heaven will be the metropolitan city of this King-

dom. The Tabernacle of God shall be 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.

"We do believe that this kingdom will be a peaceable and very glorious kingdom, beyond conception, and much more beyond expression, of which Solomon's kingdom was a type. We believe that this kingdom ought not to be set up by the national sword, *that* being so exceedingly contrary to the very spirit of Christianity, because Christ's Kingdom is not of this world, therefore, His servants ought not to fight. His Kingdom of which we are speaking, *Himself* will set up at His appearing. 'When the great men, and noblemen, bond men, and free men shall run to the rocks and mountains to fall upon them and hide them from the presence of the Lamb.' This will be the day of the Lord's vengeance, and it belongs to Him to execute it and not unto us." (Deut. xxxii. 15, 35; Hosca x. 8; Isa. ii. 19, 20, 21; Micah v. 15; Luke xxiii. 30; Heb. x. 30; Jer. iii. 17.)

This above confession of faith was copied from the four original volumes (now in the British Museum, London). The object of publishing it is to let modern Baptists see now how far modern ministers have led us astray by preaching a kingdom beyond the sky, which is contrary to Scripture.

Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore,
Till sin shall curse the earth no more.

For Him shall endless prayer be made,
And praises throng to crown His head;
His name like sweet perfume shall rise
With every morning sacrifice;

People and realms of every tongue
Dwell on His love with sweetest song,
And infant voices shall proclaim
Their early blessings on His name.

Where He displays His healing power
Sorrow and pain are known no more;
In Him the tribes of Adam boast
More blessings than their father lost,

THE WORDS OF JESUS: THEIR SURPASSING EXCELLENCY AND POWER.

“ Never man spake like this man.”

Most people, that is most religious people, are familiar with the Bible words which occur in the title of our address just announced to you which we have selected as the basis of our discourse this evening, and have heard them doubtless repeatedly applied to the Lord Jesus Christ. They were uttered in connection with one of the great feasts of the Jews which all the male portion of the community were expected, and indeed commanded to attend. We have an account of the circumstances connected with this particular feast in the 7th chapter of the Gospel of John. Just before the commencement of the feast we find that Jesus was in Galilee, and the reason given why He absented Himself from Judea is that “ the Jews sought to kill Him.” In order for Him to completely fulfill the law of God, which He came to do, it was necessary for Him to be present at the approaching feast. He had already acquired fame as a public teacher, as a worker of many miracles, as a preacher of righteousness, and He had not failed to denounce the character of His contemporaries, and especially, in the most scathing language, the gross hypocrisy of the Scribes and Pharisees—the religious guides of the people to whom He was sent. Hence their hatred of Him: hence their desire to put Him to death. They were jealous of His growing influence, and they knew that what He said of them was perfectly true.

As the time of the feast drew near, we read in the opening verses of the chapter, that some of Christ’s own brethren came to Him, and urged Him to go into Judea, in order to show His disciples the works that He did, “ For,” said they, “ there is no man that doeth anything in secret, and He Himself seeketh to be known openly. If thou do these things, show Thyself to the world.” And then the significant words are added “ For neither did His brethren believe in Him.” There is nothing to be wondered at particularly in that. It often happens that a man’s foes are they of his own household. That a man

is quite alone in the midst of his family. That there are none around him who can understand his mission, or the spirituality of his life, or enter into the lofty motives that impel him to a certain course of conduct, or who have the slightest sympathy with the earnestness of his life. Thousands have shared an experience of this kind, and Jesus Himself was not exempt from the trial, "neither did His brethren believe in Him." Jesus, however, preferred to choose His own time to go up to the feast. They could go at once, for there was no danger in their case. They were too much of the world themselves to be hated by it, for the world always loves its own. It will always pronounce him a jolly good fellow—be he clergyman or layman—who mixes up in, and panders to, its frivolities, and gives it a good word and pats it upon the back as opportunity offers; but it will have no sympathy with those who hold aloof from its folly and sin, and who are not slow to condemn its vanities and lusts. "The world cannot hate you," said Jesus; "but Me it hateth, because I testify of it that the works thereof are evil." Jesus remained therefore a little while longer in Galilee, but after His brethren had gone, "then went He also up to the feast, not openly, but as it were in secret."

In Jerusalem, where there would be multitudes of Jews assembled from all parts, there was great anxiety manifested to see Him. All men seemed to be on the tip-toe of expectation to behold the man concerning whom so many reports were prevalent. The utmost curiosity might be observed on every hand, and it was evident that He filled the minds of the majority of those who had come up to the feast.

"WHERE IS HE?"

was the question that passed from one to another, the personality of the "He" being perfectly well understood, and on all hands excited groups could be seen talking concerning Him, some saying, "He is a good man," only to be immediately contradicted by others who said, "Nay; but He deceiveth the people." "About the middle of the feast" we are told that "Jesus went up into the temple and taught." How eagerly He was listened to! What

varied comments were made upon what He said! How great was the contempt of some towards Him when they exclaimed—after He had asked the question, “Why go ye about to kill Me?”—“Thou hast a devil: who goeth about to kill thee?” How greatly surprised were others, who, after hearing His discourse, said, “How knoweth this man letters, having never learned?” How others marveled at His fearlessness and outspoken manner and exclaimed, “Is not this he whom they seek to kill? But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?” Some were so incensed against Him that they sought to take Him, yet they were afraid to lay hands upon Him, they were mysteriously kept in check, for His hour had not yet come! and others among His auditory were so impressed by what He said and by His manner of saying it that they believed upon Him, and asked the question, “When Christ cometh, will He do more miracles than these which this man hath done?” These various ideas respecting Him,—and the sensation He was causing—were reported to the Pharisees, and—influenced probably by the fact that many were sympathetically listening to His words—they, together with the chief priests, dispatched some officers to arrest Him. When they went they found—in all probability—Jesus in the midst of a throng which He was addressing, and the officers themselves were compelled to listen to His words. What He then said provoked further discussion, some emphatically declaring “Of a truth this is the Prophet,” others insisting that He was the promised Christ, while others again insisted that that could not be the case, and the men who were sent to take Him were so restrained that they could not fulfill their mission. They therefore returned to the priests and Pharisees, who said to them, “Why have ye not brought him?” The only answer to which question they received was, “Never man spake like this man,” to which reply the Pharisees indignantly retorted, “Are ye also deceived? Have any of the rulers of the Pharisees believed on him? But this people who knoweth not the law are cursed.” There was a fair-minded man among them, named Nicodemus, who had himself sought an interview with Jesus by night, and he wisely reminded

them of the provisions of their law by asking the question, "Doth our law judge any man before it hear him, and know what he doeth?" This question provoked an angry retort, but led to the breaking up of their meeting, and every one of them—some of them disappointed enough—went away to his own home.

Now these words of the officers sent to take Jesus, though in no sense a divine utterance concerning Jesus, though expressing no more than the wonderment occasioned in the minds of the men as the result of listening to the extraordinary words of Jesus, which may perhaps have had a convincing effect upon them, yet assert a truth which it will be our endeavor to enforce and prove, for it is indeed a fact that no man ever spoke as He did, no man ever uttered truth so momentous, and none have ever left such an ineffaceable mark upon the world. It is a sweeping statement to make after nearly nineteen centuries more of human history has been added to those that preceded the coming of Christ; centuries, too, filled with the names of great men, mighty warriors, powerful statesmen, and men mighty with the tongue. The world has not lacked men with eloquent tongues from the time of Demosthenes, the greatest of Grecian orators, to the time of Bright or Gladstone. All through the ages there have been men who have been able to move the deepest passions of their fellows by the power of speech. Love and hatred, liberality and sordidness, laughter and tears, have been produced, and appealed to, and effected, by those with eloquent tongues. Noble deeds, deeds of the loftiest and grandest heroism men and women have been stirred to accomplish under the inspiration of those gifted with a rare faculty of speech, and deeds, too, of cruelty, and revenge, and villainy, and unspeakable horror have all been instigated in a like manner. But among all the lists of names of men who have enthralled, it may be, their contemporaries, where can you pick out one to, in any way, compare with Him whom the Jews sought to kill, and whom they did at last get nailed to the cross? We must judge of a man's words and work by the effect they have, not only upon his contemporaries, but upon succeeding generations, and judging by this test can anyone be placed in comparison with Christ? How quickly

men, ordinary men, aye, and extraordinary men, and their work, fade from remembrance. An occasional lecture concerning them, or brief references to them now and then—that is all. To this rule there may be a few exceptions. The works of a great writer—if popular, may have an extensive circulation; his novels—if attractive, may be widely read, but have they a constant and abiding influence upon the lives of those who read them? The works of a master mind like that of Shakespeare may be extolled, and doubtless manifest a vast insight into human character on the part of their author, but how comparatively few are they who read his work compared with those who read the works of Jesus! Is it not, too, the playhouse with all its attractive scenery, and the fascination of the stage, which tends to keep his name before the world? In how many houses in Nottingham could the works of Shakespeare be found? How few are the houses comparatively where the words of Christ are absent?

In the case of many human speakers and writers, too, there is another consideration to which I would draw your attention.

THE TORCH OF THEIR ELOQUENCE HAS BEEN LIT

at the fire Christ kindled, and has burned brighter because fed with the oil of the Spirit He gave. A large part of human eloquence has been inspired by the man who evoked the admiration of the officers sent to take Him, and the world has been filled with books, and the printing-presses are still pouring forth innumerable volumes, all inspired by His profound utterances and based upon, or professedly based upon, His sublime teaching, while a great many of the noble deeds which the histories of mankind contain, and much of the moral heroism manifested,—sometimes in obscure lives of which the world knows nothing, nor cares, as well as in those more public lives where the light cannot be hid,—have been inspired by the nobility of His life, and by the sublime truths expounded by Him. Christ is indeed the light of the world. He Himself declared it. It was one of the utterances of His of which it can be said “Never man spake as this man.” “I am

the light of the world." What a presumptuous speech for any man to make who could not give some marvelous proof, some wonderful substantiation of his words! The word, however, is true. The world is in darkness apart from Christ. In all these problems affecting the future, relating to life beyond the grave, and of the prospect before the race, man is naturally in the dark. Philosophy throws no light upon the dark screen that veils our vision. An impenetrable cloud hangs before us, and none can pierce its density. There may be, as there has been, abundant speculation, but the cloud does not lift. We wander in the dark apart from someone who has authority to lift the veil and make known those secrets the thoughtful in all ages have so desired to know. This is what Christ has done, as we hope to show before we close. He has lightened our darkness. He has flashed a light into the tomb. He has come to the valley of the shadow of death and dissipated its awful gloom. He has scattered the cloud that naturally obscures all future things from our view. He has thrown a light upon the screen and revealed glories which eye had not previously seen, nor ear heard, nor the heart of man conceived. He is "the light of the world." He reveals "the light of life." He has "brought life and incorruptibility to light by the Gospel." He has filled millions of hearts with joy that before were dark and desolate and sad, and His words to-day, spoken though they were nearly nineteen centuries ago, exercise a wider influence than ever they did, and are thought about, and prayed about, and written about, and preached about every day in the year, all the year round, and all the century through in every civilized land under the whole heaven. Of whose utterances can this be said but His? Must there not be something remarkable about them to produce such an effect? The greatest man who ever lived is but as the rush-light to the sun compared with Him, and perhaps borrowed the light he had from His superior flame. How marvelous must be the words of Christ to bear constant reading by the same people, constant expounding year after year to the same ears, in the same communities, and yet not to pall upon the ear! How remarkable that their fullness cannot be exhausted, that their beauty never di-

minishes, that their power never fades away! The words of this teacher of Galilee and Judea are an inexhaustible mine. From generation to generation, men, and women too, have been employed in the task of digging, and exploring, and bringing up to the surface its unsurpassed riches, but its wealth is unexhausted, and inexhaustible. Age after age only reveals its magnificent resources and abundant wealth. While many are made rich thereby it remains unimpoverished. Other literary mines are soon worked out and closed up and forgotten, but this one supplies the demands of all, and its mind-imparting wealth can be obtained without money and without price.

The meaning of the words of Jesus is not fully realized at one reading. There is far more in them than often appears upon the surface. They will stand earnest thought and prolonged study.

THEY HAVE BEEN CALLED "GERMINAL WORDS."

"They are full of the seeds of richest thought. They unfold living principles. The thought is often the deepest when the form is the simplest. Hence the necessity of attention and study, to be able to appreciate the evidence which His words furnish of His divine mission." This fact is specially observable in His wonderful parables. How simple, yet how sublime. Full of the profoundest thought, yet apparently inspired by the natural imagery around Him at the time they were uttered. Yet there are no parables in the world to be compared with His.

"Think, too," says one writer, the author of "Rock versus Sand," referring to the evidences of the truth of Christ's mission to be found in His utterances, "think, too, how easily these words of wisdom fall from Him. He does not retire to His study (study He seems to have had none) and read what the philosophers before Him had written, and painfully think out a system of truth. He stands on the grassy plain or in the little boat beside the shore, or anywhere, and pours out without the slightest effort, though only turned thirty, such words of heavenly wisdom, as the greatest of the philos-

ophers, after a long life given to study and meditation, or even all the philosophers of the world together, after all their labor, had never been able to equal. Does not this, too, correspond with His claim [to be the sent of God]? He needs no stimulus of an appreciative audience even to draw out His powers. When He speaks to an obscure woman, who has come to draw water at the well, where He is resting in the heat of the day, His words are as full of thought and heavenly wisdom as when the great multitudes are thronging around Him. In fact, every time He opens His mouth, He gives new evidence that He is what He claims to be.

“Every intelligent person knows that this test of words is a most searching one. When a spiritualist circle succeeds in calling from the vasty deep the spirit of Shakespeare, prudence would dictate that he should not be allowed to open his mouth; for if he should, it is more than likely to be too apparent that his residence in the spirit world has not added to his intellectual force! The moment the attempt is made to put words into the mouth of a Shakespeare or a Milton, the fraud becomes apparent. How certainly, then, must failure have been stamped on any attempt to put words into the mouth of one who was to stand, not only to the people of the time, but to generations yet unborn, for the Son of God.

“In the pages of the Evangelists, on the other hand, we are sensible of a decided elevation whenever we pass from their own simple story to the wonderful words, reported by them as words of Christ. This thought has been so eloquently expressed by Dr. Peter Bayne that I take the liberty of quoting a sentence: ‘The Evangelists write as truth-loving, plain-minded, ordinary men; they give us no gleams of insight into nature’s beauty, no apt and beautiful parables, no profound and far-reaching truths; but once Jesus opens His lips, the page is illumined with colors of fairest poetry, enlivened by most exquisite apologue, radiant with keenest truth; the lilies of the field beam out in a beauty eternally fresh; the companies of virgins, wise and foolish, advance with their lamps; . . . and truths which, after thousands of years, are the guiding stars

of spiritual civilization, break upon the intellectual vision.'"

WHAT IS THE SECRET OF THIS WONDERFUL POWER

and influence attaching to the words of Jesus? For that there is a superiority about Him and His words none can truly deny. What was the source of His power? Was He an ordinary man in every mental and physical sense only more highly gifted than His fellows? No, the secret is not here. Jesus was the Son of the Most High God. His wisdom was divine. He came to reveal the Father and the Father's love. God was in Him and was the source of His wisdom and power. This is the only explanation of the fact that He spake as never man spake before or since. There have been many false claimants to this honor, false prophets and priests have abounded from the ancient priests of Bel down to the prophets of Mormonism, the emissaries of which false system are often so busy in our towns and cities, and the history of which is one of deceit, polygamy, crime and falsehood, but Christ is the real revealer of God, and we require no other. His very manner of teaching impressed His auditory: "For He taught them as one having authority, and not as the Scribes" (Matt. vii. 28, 29). You may remember the passage of Scripture He quoted and applied to Himself in the synagogue at Nazareth one Sabbath day soon after His ministry was commenced. It is recorded in the 4th chapter of Luke's history, verses 18 and 19, "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 of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." This Divine Spirit we are elsewhere told was given Him "without measure" (John iii. 34). Jehovah thus tabernacled in Him, and by divine power He wrought His mighty works and spoke His wondrous words. Thus it could be said God hath in these last days "spoken to us in His Son" (Heb. i. 2). He was indeed the very Word of God embodied in human flesh, and therefore

authoritatively made known the Father. This is what Jesus declared of Himself, and thus in the true sense "spake as never man spake." Let us prove this. In the 5th chapter of John, verse 43, He declared to the unbelieving Jews to whom He spoke "I am come in My Father's name, and ye receive Me not." In My Father's name. Invested with His authority. Commissioned by Him to do the work He had to do. In the 7th chapter, at verse 16, we find Him saying "My doctrine is not Mine, but His that sent Me," and again at verses 28 and 29 He declared "I am not come of Myself, but He that sent Me is true, whom ye know not. But I know Him: for I am from Him, and He hath sent Me." "I and the Father that sent Me," are words that occur at the 16th verse of the 8th chapter, and at the 18th verse we read "I am one that bear witness of Myself, and the Father that sent Me beareth witness of Me," and again at verse 47 His words read thus: "He that is of God heareth God's words: ye, therefore, hear them not, because ye are not of God."

As there was thus a distinct claim set forth to speak the words of God, can we wonder at the power and depth and sublimity and lasting influence of His words? Not, be it remembered, that He was God. Do not confound His doctrine and person with the Trinitarian view. There is but one God, Jesus—"the man Christ Jesus"—was His Son, divinely begotten by Him and qualified by His spirit to say and do what He did. As Peter stated to Cornelius: Acts x. 38. "God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good, and healing all that were oppressed of the devil; for God was with Him." Such language is entirely inexplicable upon the supposition that Trinitarian views are correct. In the 12th chapter of John there is more teaching to the same effect as that we have adduced. At the 49th verse he is reported to have said, "I have not spoken of Myself"—that is, on My own authority; "but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak. And I know that His commandment is (results in) life everlasting; whatsoever I speak therefore, even as the Father said unto Me,

so I speak." Now there is more evidence of this kind, but this is sufficient. It shows us the source of His marvelous speech. He was the manifestation of God. Referring to Him in the 1st chapter of his 1st Epistle to the Corinthians, verse 24, Paul speaks of Him as "Christ the power of God, and the wisdom of God," and when we remember that in God are hidden all the treasures of wisdom and knowledge, and that out of His fullness Christ received, then we have a full and satisfactory explanation of the reason of His pre-eminence in the world of thought, we see why He is so much higher than the greatest besides, why His personality stands out in bolder relief, why His life was so exalted, and His words so forceful and comprehensive, "the one exhibiting" to use the words of a living writer, "a character beyond the range of human virtue, the other a wisdom beyond the range of human genius."

There are many ways in which it can truly be said that "Never man spake like this man."

LOOK AT THE ETHICAL TEACHING OF CHRIST.

Can you find a code of morals anywhere that in any way approaches that code which He gave to the world? You cannot. No man, guided solely by the light of nature, has ever promulgated laws so pure, so elevated, so sublime as He. You may ransack the literature of the world, and you will fail to find any system of morality to be compared with His. Study His Sermon on the Mount, and ask the question if this man could be the deceiver He has been thought by some to be. The superiority, the surpassing excellence of His teaching, even the most learned unbelievers acknowledge, and they scarcely know how to explain it on the hypothesis of a merely human origin. The late J. S. Mill in his celebrated Essay on Revelation simply remarks, "We cannot have conclusive reason for believing that the human faculties were incompetent to find out moral doctrines of which the human faculties can perceive and recognize the excellence." There is an admission of the excellence of Christ's moral teaching, and after all it only expresses the bare possibility that humanity might possibly rise to

such excellence as the words of Christ reveal. And it has been pointed out that "in that one sentence He makes a statement which sets aside the well-known and obvious facts that the human mind is so constituted that its powers of appreciation very largely exceed its powers of origination." The very men who hate the Bible most, and scorn its teaching, owe to a large extent the morality they possess, and much that makes life tolerable, to that teaching of Christ which to some extent at least has permeated society and somewhat raised the standard of morality around us. And if the precepts of Christ were universally acted upon the world would be completely transformed. Paradise would be restored, as it is destined yet to be. What purity would reign, what peace and goodwill! What gentleness and kindness and brotherly love would be everywhere manifested! How wars would cease to the end of the earth, and hatred be buried in an eternal grave, and lust and crime be banished the wide world through. What righteousness would be manifested in the lives of all men in all the relationships of life. No tyranny, no oppression, no dishonesty, no over-reaching in business, no avarice, no endless grasping after money and hoarding it up to rust and rot while the poor are starving and dying, and dependents are kept well-nigh penniless, and the cry of misery daily ascends to heaven, touching no chord of sympathy in the hearts of the miserly rich, as is constantly the case now. Truth would be spoken on every hand in place of the abounding lying we are all compelled to listen to now; hypocrisy would hide its hateful head, men would be actuated by nobler feelings and a loftier morality than that which permits them to live out of the vices and debased habits contracted by their fellow men, and there would be glory to God in the Highest, instead of the pandering to, and glorifying of, men who do no deeds worthy of honor, but who, notwithstanding, in this present age get exalted to power and authority, and abuse—alas! too often—the gifts and the wealth that the circumstance of their birth or business has conferred upon them. Christ's words are pure and good and holy and exalting, and the lives and habits of those who are regulated thereby are pure and true and

generous and exalted likewise, and though they who follow Him may be poor and humble now, the time is coming when they will be exalted to the high places of the earth, while the ungodly rich—those who have no fear of God before their eyes—will be sent empty away.

It is one of the greatest testimonies to the power of Christ's words—which were the words of God—that wherever they are heartily received they transform the life.

THEY ARE POTENT WITH LIFE.

They possess power to re-create the natural man. It is Paul's assertion—proved in the experience of men and women in thousands of cases—that "if any man be in Christ, he is a new creation, old things have passed away, behold all things have become new" (2 Cor. v. 17). A new creation in Christ Jesus! Begotten by the power of divine truth, the spirit words of the Deity. I believe that wherever the Gospel of Christ is received in the heart it has this wonderful transforming effect. It weans from the world. It destroys the power of evil. It will save men from the influence of the ale-house and the liquor shop, from the contamination of evil companions, and from the uncleanness of tobacco smoking and tobacco chewing,—habits which no man ever contracted under the inspiration of divine truth,—it will teach them to "put off the old man and put on the new," to be honest and truthful in all business transactions and in the intercourse of daily life, pure in conversation, righteous in life, and to bear "the fruit of the Spirit" which is "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance," for "they that are Christ's have crucified the flesh with the affections and lusts" (Gal. v. 22-24). Whenever these results are not produced in those who are nominally connected with the name of Christ it is because His words are not allowed to operate, because they are not allowed full play, because the flesh predominates over the spirit, because the old man is stronger than the new. But in thousands of cases Christ's words have so operated for goodness and purity, and in this great moral result we

have a marvelous evidence of their wondrous potency and power.

Christ "spake as no other man" ever did, or ever truthfully can in regard to His own personal righteousness. It was a life such as no other man lived. His was a perfect character. It was not merely that He was a better man than His fellows—He was absolutely sinless.

THERE WAS NO FLAW IN HIS LIFE.

It was without sin. This is claimed for Him by the New Testament writers. "In Him was no sin." The redemption of man needed a perfect, sinless, unspotted being, and God produced such an one in Christ. Though bone of our bone, and flesh of our flesh, though tried and tempted as we are, yet He sinned not, and was obedient to His Father's will when it meant the scourging, and buffeting, and mockery, and the crown of thorns, and all the indignity that was heaped upon Him, and though it meant at the last to have the nails driven through His quivering flesh and to be raised upon the Cross to suffer and die, yet with the meekness of a lamb He bore it all, and died, we might almost say, with the prayer for His murderers upon His lips—"Father, forgive them, for they know not what they do." Christ Himself claimed to be sinless, and none of us are ever surprised at the claim. We have never supposed it to be a self-righteous boast. When we have read His statement in the 29th verse of the 8th chapter of John: "He that hath sent Me is with Me: the Father hath not left Me alone; for I do always those things that please Him," we have never been struck with the unseemliness of these words, or concluded they were not literally true. And it would seem from what follows that some of His hearers were not so impressed either, for we read that "As He spake these words, many believed on Him." When we read His question, "Which of you convinceth Me of sin?" (John viii. 46) we feel assured that none could successfully take up the challenge and truthfully charge Him with unrighteousness, and we have the testimony of the Father, confirmatory of His word, "This is My beloved Son, in Whom I am well pleased." It was because of His com-

plete sinlessness, and His entire conformity to God's will that He was raised from the dead, exalted to the Father's right hand, made the Redeemer of men, and offered to repentant sinners as their "Righteousness, wisdom, sanctification, and redemption," so that by being united to Him by rendering obedience in baptism, they might stand approved before God, their past sins blotted out, and their natural nakedness covered by the garment of the righteousness of Christ.

Christ "spake as never man spake" in words of power to the sick, the palsied, the blind, the deaf, the dumb, the dying, and the dead. Power, the power of healing, the power of the creative and all-sustaining and invigorating Spirit of God accompanied His words. The crippled were made straight and strong, the deaf had their ears unstopped, the tongue of the dumb was loosened; the groping blind—even those blind from their birth—had sight given to them, and "since the world began," as one who received His mercy once said, "was it not heard that any man opened the eyes of one that was born blind" (John ix. 32); the palsied were invigorated with new life; the idiotic and the raving lunatic had their reason restored; the flush of fever vanished at His touch, the out-cast lepers were cleansed by a word of His of their loathsome disease; the very hem of His garment was filled with healing virtue; and the dead, whose eyes were shut from beholding the loving faces of their friends, and their ears from hearing their loving voices; whose pulse was still, and their heart throb silent, and their thoughts perished, these were quickened again at His commanding word, and restored to the loving embraces of those who wept their ears of agony at their bedside, or at their grave.

It may be said that others have worked miracles besides Jesus. That the Apostles did marvelous works. True. But they did them in His name, by His power, or by God's power given through Him. With them it was "In the name of Jesus Christ of Nazareth rise up and walk" (Acts iii. 6), or, "Jesus Christ healeth thee: arise and make thy bed" (Acts ix. 34), but, when He said "Lazarus come forth," He said also "I am the resurrection and the life; he that believeth on Me, though he die,

yet shall he live: and whosoever liveth and believeth on Me shall never die"—and never man spake like that besides.

Think too of the extent of His mighty works! The Apostle John at the close of the 20th chapter of his history says (verses 30 and 31), "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name"; and again he says, at the 25th verse of the next chapter (xxi.), "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

We refer now to another portion of the work of Christ in which the words of the officers sent to take Him are applicable, viz., to His doctrinal teaching, or to the truths He taught relating to the future which center in Himself. Those of you who are in the least degree acquainted with the four Gospels, as they are called, must be aware of the fact that Jesus went about preaching certain

"GLAD TIDINGS OF THE KINGDOM OF GOD."

If you have not noticed it, a reference to the 23d verse of the 4th chapter of Matthew will show you that such was the case, for we there read that "Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." There are constant references to this kingdom of God in His teaching. Nearly all His parables refer to some aspect of the truth relating to it, and we find that His disciples were sent out also to make announcement concerning this kingdom. The coming of this Divine dominion is spoken of as the reward time, and inheritance in it as the reward of those who rendered obedience to Christ's commands then, and who do so now, for the kingdom of God has not yet come. Now the kingdom of God is a great theme to talk about and we can only very briefly allude to it at this time, but for a long time prior

to the appearance of Jesus there had been many prophetic announcements relating to a glorious dominion which the Almighty intended to establish upon the earth, the territory of which should be the land of Palestine, the capital—Jerusalem: the subjects—the Jews; the rulers—the saints of every age; the king—a descendant of David, with whom God had made a covenant to this effect; and we are further informed of the majesty and glory of this dominion which was to be world-wide in its influence, to which all nations were to be subject, which are to fill the earth with righteousness and peace, and be the grand instrumentality of reconciling the world to God. Jesus came preaching concerning this kingdom. The angel announced Him as the king, and said to Mary, His mother, "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" (Luke i. 32. 33). When Jesus was about to commence His ministry John the Baptist directed attention to Him as the Christ, or the Anointed, as the word means. He Himself claimed throughout His ministry to be the expected Messiah, the Son of David, the long-promised King, the one in whom centered all God's gracious purposes towards the human race. The appearance of this man, His wonderful wisdom, His mighty works, and His tone of authority—it was these things that so excited His contemporaries. They wanted their doubts satisfied as to whether He was the one who was to come. Some, as we have seen, were convinced, and said: "This is the Christ, (John vii. 41). Others would not accept Him. His lowly character and humble manners offended them. He was despised and rejected of men. It was pre-ordained that this was to be the case. Yet notwithstanding He was the King of the predicted glorious dominion, and constantly used the words "I am He," or words of similar import, when speaking to the Jews. They made this the foundation of their accusation against Him at last, and He shrank not before Pilate from a confession of the truth, but, when asked by that governor: "Art Thou a King?" He replied: "Thou sayest that I am a King, or thou sayest it, I am a King. To this end was I born, and for this cause came I into the world, that I should bear

witness unto the truth. Everyone that is of the truth heareth My voice" (John xviii. 37). The superscription over His Cross proclaimed His Messiahship, and His resurrection from the dead was the grand final proof of the truth of His claim. His miracles, or signs, were wrought in confirmation of His mission, and prove that in asserting His claim he spake as none other ever did. We know there have been many men who have falsely claimed to be the Messiah, but they lacked the miracle-working proof, and when they died they failed to rise again, and who knows anything about them now? But Jesus lives. His words are potent to-day, and His power will be felt again in the earth by and by, for God will fulfill His wondrous purpose and establish in the earth yet a kingdom of unparalleled grandeur and inconceivable glory, at the head of which will be He who was once described as a "man of sorrow and acquainted with grief," Jesus of Nazareth, the King of the Jews, the Lion of Judah's tribe, the King of kings, and Lord of lords, the Son of the great and everlasting God.

There is another important and most vital matter to me and to you upon which Jesus spake as never man spake, and that is on the question of immortality.

WHAT BECOMES OF US AT DEATH?

Is endless life a dream? Is the future a blank? Does death end all? Ah! how these thoughts have perplexed the greatest of mankind. The poet has said,

"One question more than others all
From thoughtful minds demands reply;
It is—as breathed from star and pall,
What fate awaits us when we die?"

It has been a speculation among philosophers in all ages. Unenlightened men have groped and guessed in the dark and tried to pierce the future and assure their minds of an existence apart from the environments of the flesh, but they have all lacked authority and perhaps sighed for someone to speak who could lift the veil and make known to them things to come. That one has spoken. That One is the Lord Jesus. He has spoken as none ever

has, or can, or dare. He has brought life and incorruptibility to light as we said at the start. He has proclaimed Himself the life-giver, the bestower of immortality upon all who shall finally be acceptable to Him. He has said that the Almighty God, the source of all existence, the fountain of life, the Being out of whom are all things has "given Him power over all flesh, that He should give eternal life, or immortality, to as many as the Father hath given Him" (John xvii. 2), and no other man dare say that. He has said, "I give unto my sheep eternal life and they shall never perish, neither shall any man pluck them out of My hand" (John x. 28), and no other man can utter such words as those. He has said—glorious words—"I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of Hades (the grave) and of death," and "never man spake like that man." Alive for ever—think of it, and have the keys of the grave, which He is going to unlock by and by and bring forth His sleeping saints, and fashion them, too, after the power of an endless life, and transform their poor mortal nature into the glorious incorruptible nature which for eighteen centuries has been His. This is His mission. These are His promises, and know you any like them? Have you heard of another who can so speak, who can so act? Who can say, "I am the way, and the truth, and the life, no man cometh to the Father except by Me?" Who can say, "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation" (John v. 29)? Who can say of every individual who believes in Him, "I will raise him up at the last day?" "I am the bread of life. . . . This is that bread that came down from heaven: . . . he that eateth of this bread shall live forever" (John viii. 39, 40, 44, 48, 58.) Know you of one that can give living water for the thirsty to drink, water that shall be in him a well of water springing up into everlasting life (John iv. 14; vii. 38)? Christ has no rival here. He stands alone in the world, and we are dependent for life everlasting upon Him. If we ever come out of the grave it will be by His power, for there is no other life-

giver appointed for the race. And, friends, had we not better seek speedily His friendship and aid? For it is an undeniable fact that we are one and all speedily hastening to the final rest. The grave is just before each one of us—how near we cannot tell. Disease lurks everywhere to mark its prey. The very methods adopted to purify and make healthful our towns and cities may convey to us the infection which will quickly hurry us to the cemetery. Our food—taken to sustain life—may have hidden within it the poison germs that will destroy. At any rate there is no immunity from death. There are a thousand ways of dying, but no human way of living for ever. No earthly being has authority or power to prolong our life except it be for a very little while. The graveyard is an institution absolutely necessary in this age as in all ages that are passed. And how quickly they get filled!

Some ten years ago, I remember, a friend of mine told me that Witton Cemetery—only one of the burying places of Birmingham, opened twenty years before—then contained the mouldering bodies of 50,000 dead!

Your turn will come by and by—and mine. These frail tenements will soon dissolve. The spark of life will soon fly, and we shall cease to be. Ye lovers of pleasure will be taken from it in a little while. Ye lovers of money—those griping hands will soon loose their hold of the money-bags, and if you have made no friend of Christ, you will never rise to the glory of the life to come, or enter into the unspeakable joy and honor of the kingdom of God.

There are other matters we might refer to in which Christ spoke as none other did or can. He proclaimed Himself the judge of men, the one to whom all judgment was committed. He revealed the Father's love to mankind, His yearning desire to save a perishing race from destruction. He offered pardon to those who sought His forgiving love, and He could say to the sinner, "Thy sins are forgiven thee," and "never man" besides Him had authority to speak like that. We know that priests—falsely so called—claim this divine power, and thousands believe they possess it, but what a vast imposture it is! Christ alone has had this power delegated to Him, and He offers forgiveness, friends, to you,—will you ac-

cept it at His hands? Will you turn from your sins and live? Will you waken up to a little earnestness upon the most momentous subject of your salvation? Will you forsake folly, and conquer selfishness and pride, and render obedience to Christ? Will you deny yourselves, and take up your cross and follow Him? Oh! He calls you to follow Him—will you do so? Shall He say to you, “Ye will not come unto Me that ye might have life”? Or, will you listen to His invitation to seek the rest He only can give—“Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light” (Matt. xi. 28-30)? Let this be your unchangeable decision, and throughout eternity you will rejoice in Him, and glory in His great salvation.

“ETERNAL LIFE”: OR “MORTALITY” IN
THE FIRST, IMMORTALITY IN THE LAST
ADAM.

“Truly, truly, I say unto you, he that heareth my words, and believeth Him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life.”—John v. 24.

THE above passage and its correlated texts (John iii. 36; vi. 47, 54), are often presented as conclusive proofs of the immortality of man. The word *hath* being specially emphasized, it might astonish our friends to know that, according to leading authorities on Greek, the word *hath* in these texts is not used in an absolute, but in a relative sense.

The translation by J. H. Thayer, D. D., in Grimm's English Lexicon of the New Testament makes the following statement: “The word is used in relation to opportunities, benefits, advantages, conveniences, which one enjoys or can make use of.”

A parallel of this use of the word is seen in 1 John v. 12: “He that *hath* the Son.” Now, everyone knows that the word *hath* in this text is in the relative sense, for

no believer has hold of Christ absolutely. Therefore, the above quotation goes to show that eternal life is placed in a favorable position or relationship to the believer when he complies with the conditions of belief of God and obedience to His Son (1 Tim. i. 10). There is nothing in the text that has any bearing whatever on man's natural possession of eternal life. It is a proof positive to the contrary. But granting the contention that a believer has eternal life now, that does not prove the possession to be eternal, nor does it support the theory that man is now immortal. There are conditions to fulfill in order to possess it; belief and obedience of the *Gospel* are the terms of salvation or *Life*. "Immortal," or "Immortality," is only mentioned three times in the original Greek text, and is applied only to corporeal persons (the unsearchable Jehovah excepted). And then in relation to resurrection (1 Cor. xv. 52-54). It is in all cases used as a noun—never as an adjective. "Immortal body"! "Immortal flesh"! "Immortal soul"! "Immortal Spirit"! NEVER. Neither is the word "eternal" used as an adjective to any of the foregoing nouns. "Eternal body"! "Eternal flesh"! "Eternal soul"! are terms never found. But in Heb. ix. 14, the term "Eternal Spirit" occurs, being a synonym for "Eternal life." (See 1 Peter iii. 18; Rom. viii. 11.) Because the Lexicon meanings of the root of both words, Life and Spirit are the same.

The word spirit is from the Latin—*spirare*, to breathe or inflate with air. "Spirit" is used as a synonym for Life, because it is the most essential condition, in order that life should remain in a person; for without *breath* or spirit no being could enjoy life (Job xxxiii. 4; xxxiv. 13, 14; Eccles. iii. 19-21; Ps. cxlvi. 4; Rev. xi. 11, 13, 15). Therefore we read in relation to man's creation (Gen. ii. 7), that the Creator breathed or blew into man's nostrils the breath of Life, and man became a living soul or person (1 Cor. xv. 45, 47). This Paul evidently believed, for before the Athenian philosophers he declared that God needed not anything, seeing He himself giveth to ALL life and breath; and all things. Moses used the word "Spirit" in the same sense (see Num. xvi. 22; xxvii. 16).

Mark the parallel with Paul. All, with the addition of *flesh*—*i. e.*, animal as well as man. That the words SPIRIT and LIFE signify the same thing is evident by their use in John vi. 63: "It is the Spirit that quickeneth." *i. e.*, giveth life. "The words I speak are spirit, are life," because Jesus had the power to call to life (John xi. 43). There are four principal words used in Greek for LIFE. Three of them are used in the relative sense, because each word expresses a condition in which life can exert its influence in animating living beings.

First, "*Pneuma*—spirit or breath of life" (Gen. vi. 7; vii. 22), *i. e.*, the air, which is essential for life, because it purifies the blood and keeps it warm throughout the organism, making it possible for life to manifest its power in animation.

Second, "*Psyche*"—"soul," or blood, called "life" (Isa. liii. 12; Matt. x. 28, 39), because the life is in the blood (Lev. xvii. 10-14; Deut. xii. 23), by which means life is able to replenish the wear and tear of the system, and to develop a living creature in growth.

Third, "*Bios*" is called life, indicating the manner or character in which life is exhibited. But fourth, the word "*Zoe*" means life itself—ABSOLUTELY, never in a relative sense. The word *eternal* is applied only to this word, out of the four quoted.

It is a noticeable fact, which confirms the view expressed, that Paul, when writing to the Church at Thessalonica, makes use of the terms *body*, *soul*, and *spirit*, but not of life, *i. e.*, "ZOE." He, believing that Jesus would soon return, prayed that the "*Spirit*, soul, and body of the brethren *there* might be preserved entire till the coming of Christ." Mark, he does not pray for *life* to be preserved, only the *conditions* necessary for life to keep the individual brethren alive, *i. e.*, the complete corporeality in its entirety of body, soul, and spirit. Mark the words "preserved entire," *i. e.*, not to be dissolved by death till Jesus comes (1 Thess. v. 23).

The word "eternal" is not used as a quality term, but of an age in which life will be manifested under new conditions. It cannot refer to life only, as it relates to the being that now believes. *Life never comes to an end.* It is eternal with God; it always was, and always will be.

Life never dies. It is the being that dies by the life leaving it. There is only one life absolutely, but it is often named from the channels through which it works, such as tree-life, insect-life, animal-life, or human-life. Yet it is the same life in all cases, and it ceases to occupy the place assigned to it through the limitation placed on creation (Gen. iii. 17-19, 22), or because of the violations of the laws under which man lives. "It returns to God who gave it." Yet it is possible for a person to place himself in that relationship to life by complying with the conditions mentioned in the text, that he can call it his life, because he has made it a substance of promise (1 Tim. iv. 8; 2 Tim. i. 1), eternally assured to him, in that he has believed and obeyed the Gospel.

Thus it was that Jesus, and Paul, and Stephen (2 Tim. i. 12) could look upon the life they had as their own, and prayed, "Lord, receive my life," and died expecting that the life would be restored to them under more favorable conditions, and by better promises, in that they would be made co-eternal with life by being raised immortal and incorruptible. They were able to view the life they had as tantamount to having eternal life, for the life that man now possesses to be eternal to him, as an actual fact, he must be changed in three physical conditions. He must be immortal, incorruptible, in spirit, in nature.

Man is now mortal, *i. e.*, subject to weariness, fatigue, exhaustion, and old age. Immortality is the opposite state to that. Man is now corruptible, *i. e.*, liable to disease, boils, cancers, etc. "Incorruptibility" is a state of health in which the ills that flesh is heir to can never exist. Man is now a SOULICAL being, confined in his movements and location to this earth. In the spirit state it will not be so, for he will be as wind on the wings of the morning, able to go and come at pleasure, and even the material nature around him will be no impediment to his movements (John iii. 8; 1 Cor. xv. 45, 47; Luke xxiv. 31; John xx. 19, 20; Acts i. 9). Thus the changed physical nature, from soulical or blood conditions (1 Cor. xv. 42-50) to a spirit condition will make a person co-eternal in nature and duration with life; so that life will be possessed by him eternally. The latter part of the verse of the text, "hath passed from death unto life,"

calls for remark. It is the verdict of a judge in relationship to the law; it does not mean, but points to, an accomplished fact. Mark the person who said it—Jesus, the judge of all men (John v. 22). I have tried to show that life is eternal with God, and can be, in an abstract sense, eternal to a person complying with the conditions now, and in the resurrection it will be consummated in Him, He being co-eternal with the life.

LIFE.

O gift of life! to us how strange,
 Through all its wide extended range;
 A wonder in the mighty plan,
 From monad up to lordly man;
 A mystery in this human frame
 That with the breath primeval came;
 The heaven-enkindled fire that burns
 In these decaying mortal urns;
 The underlying gift of all
 The blessings that around us fall:
 A hidden secret, central force,
 Outflowing from its primal source,
 To cause the pulse to throb and beat
 In head and heart, in hands and feet,
 The latent power by which is wrought
 The visions in the realm of thought;
 That fans the flame of fancy's fire,
 And lifts the hand that strikes the lyre,
 Relates us to a world of sense,
 Where linked are cause and consequence,
 That we may trace in nature's laws
 The guiding hand of reas'ning cause.

O wondrous gift! and yet so brief,
 'Tis symbol'd by the falling leaf;
 'Tis like the summer's scented flowers,
 That bloom a while in woodland bowers;
 The drawing of a fleeting breath,
 A cry, a tear, then sullen death!
 So short! a handbreadth or a span
 Will measure out the life of man.
 So short! and yet no human tongue
 E'er put in speech or ever sung
 The glories of what is to be
 In our eternal destiny.

A few days here of toil and pain—
If this were all 'twould seem in vain,
But a world of meaning's found
Within our being's narrow bound,
In view of what around it swings,
The issue of immortal things;
In sight of this each kindly deed,
However small, becomes a seed,
Whose growth shall be a hundred fold,
In that fair City paved with gold.

Then what if pain, if toil and tears,
Be crowded in these fleeting years,
Or poverty should be our lot,
Our dwelling but the meanest cot?
Joint heirs with Christ, and heirs of God,
Some day we'll walk the verdant sod,
Beneath the smiling cloudless skies,
Of the heavenly Paradise.

ETERNAL LIFE A GIFT.

THIS subject involves two questions: first, What is eternal life? and second, How is it to be obtained? The only truthful answer is contained in the Word of God; His Word means what He says, and uses the most suitable language to express His meaning. God's Word is for all, and within the comprehension of all—for it is not the wise after the flesh whom God has called, but He has chosen the "weak things of the world, and the things that are despised."

Read the Bible like a peasant, is the counsel of an aged Christian. It will be well for us to follow the advice. Read it, not to read into it, and make it square with your philosophies, but to find out what is in it, and let it speak for itself. First, then, what does the Bible say about *eternal life*? We find a great deal about life in the Old Testament, but it has, for the most part, reference to this present state of existence. The words of Moses, in the solemn charge he gave to Israel just before his death: "See; I have set before thee this day, life and good, and death and evil; in that I command thee this day to love

the Lord thy God . . . that thou mayest live and multiply; and the Lord thy God shall bless the *in* the land whither thou goest to possess it," etc.

When, however, we come to the Psalms, as we should expect, we find gleams of something better. Life is there spoken of in more hopeful terms, as reaching beyond the span of this present state, *e. g.*, Ps. cxxxiii. 3, where Zion is described as a place where "the Lord commanded the blessing—even life for evermore." It is only once in the Old Testament (Dan. xii. 2). The redeemed, as ages rolled on, with ever increasing apprehension of the unspeakable gift, the inestimable boon of life eternal, will view the folly, the madness, of those who have judged themselves unworthy of eternal life, and flung away so wonderful a gift. Let us now turn to the New Testament: and there, as we should expect, in the revelation of Him who came to bring life and immortality to light through the Gospel, life is spoken of continually.

What is that eternal life of which we hear so much in the New Testament? Some will say it means spiritual life. Well, I will not quarrel with the term. It may be a very suitable one to describe *eternal life* in some aspect of its character; but it is not the term God has been pleased to use. I read of "spiritual songs," "spiritual sacrifices," "spiritual meat," "spiritual rock," of a "spiritual body," and a "spiritual house," but nowhere of "*spiritual LIFE*." Spiritual, however, suitable *we* may think it as an epithet of life, is nowhere so used in the New Testament. Someone may say, Eternal life means Divine life. Undoubtedly—it is divine life. I read of some who are "alienated from the life of God through the ignorance that is in them," and of others who are "partakers of the divine nature,"—"begotten of God." These latter possess divine life. But that particular expression is unknown to the Word of God, nor is this life called happy, glorious, perfect, all which may be suitable epithets to describe it—suitable indeed! for it is happy—it possesses fullness of joy and pleasures for evermore—perfect and glorious, for it will be a life of realized ideals, of satisfied desires, of perfect knowledge, of fruitful service, a life spent in the presence of God, in

the full light of His glory, where "His servants shall serve Him, and see His face, and His name shall be in their foreheads"; but none of these things are emphasized in connection with life in the New Testament. The special word for life there is found upwards of one hundred and thirty times, forty-four times with an epithet. That epithet is one and the same, the word translated *eternal* or *everlasting*, save in one instance, viz., Heb. vii. 16, where the priesthood of Christ with that of "Aaron," and the word rendered "endless"—"indissoluble." In every other instance in which life is qualified with an adjective, that adjective is "eternal" and nothing else. What is the inference? That God designed to emphasize not its character, nor its origin, not its happiness, nor its glory, but its "perpetuity," and that the true definition of eternal life is "living forever," or as it is expressed in Ps. xxi. 4, "He asked life of Thee, and Thou gavest it him, even *length of days for ever and ever.*"

How is this eternal life to be obtained by man? It is the inalienable possession of God alone. In Deut. xxxii. 30 we find God putting in contrast with all others: "There is no God with me, or beside me"; and in verse 40 He adds: "For I lift up My hand to heaven, and say, I *live forever.*" We have a similar contrast in Jer. x. 10, 11: "The Lord is the true God, He is the LIVING God, and an everlasting King. . . . Thus shall ye say unto them, the gods that have not made the heavens and the earth, even they shall perish from the earth and from under these heavens."

How continually do we meet with the title "the *living* God," and what else is the idea conveyed by the name *Jehovah*—by which God revealed Himself to Moses—but the self-existent one? Man's present life, which he derives from Adam, is no inalienable possession. It is transitory. Hear what James says (chap. iv. 14): "For what is your life? It is even a vapor that appeareth for a little time and then vanisheth away." This life man can spend independently of God: though God has not abandoned His right to cut it short, and has done so in past history, and I doubt not sometimes does so still. Adam, possessed of this, took the first opportunity to

live it apart from God, and to go into alliance with the enemy of God. Therefore, God, in His great and amazing love to these creatures of the dust, determined that man should not have it apart from Him. He was the self-existent source of life, and He made His Son the channel through which life eternal should be bestowed. "As the Father hath life in Himself, so hath He given to the Son to have life in Himself." Man can only have eternal life in Christ, and not apart from Him. This is the universal testimony of the Scripture. Here is God's own message: "This is the record: that God hath given to us eternal life, and this life is in His Son. He that hath the Son, hath life; and he that hath not the Son of God hath not life."

The testimony of John's Gospel is to the same effect, *e. g.*: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish but have everlasting life. For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have eternal life." What believing means is explained by the first chapter, where we read, at verses 11 and 12: "He came to His own, and His own received Him not: but as many as *received* Him, to them gave He power to become the Sons of God, even to them that *believe on His name*." So "believing on Him" and "receiving Him" are one and the same, and life, which comes by believing in Christ, is ours when we receive Him. The Lord's words in John v. 24, introduced by the double "verily," are to the same effect. "He that heareth My words, and believeth on Him that sent Me, hath everlasting life." Here it is, believeth on the Father who sent the Son,—but the truth is the same. The message of the Father is that already quoted from the 1st Epistle of John, that He has given us eternal life in His Son. Such passages are numerous, especially in John's Gospel. The conversation with the woman of Samaria, the address in the synagogue at Capernaum, the discourse about the good shepherd, the parable of the vine and the branches, all bear witness to the same truth. In Romans vi. 23 He gives the contrast: what man deserves and what God bestows. "The wages of sin is

death." that is all that we can earn—but this is God's offer: "The gift of God is eternal life in Jesus Christ our Lord."

Such, then, are our conclusions: That eternal life means "living forever"; that man by nature does not possess this life; that God designs to bestow this wonderful boon, but not to be enjoyed save in union with Himself; therefore, it is in Christ, and only to be received by receiving Him; so all its glad possessors shall forever live in harmony with God, every heart beating in response to His, and sending up continually the incense of adoring gratitude for His unspeakable gift. This teaching glorifies, because it makes intelligible, the work of Christ, who died, as we maintain, not to save beings already immortal from eternal torments (an idea so unthinkable that its advocates dare not look it fairly in the face), but to save man from death, and to confer upon creatures of the dust the gift of immortality, truly, as Hannah sings, in her outpouring of grateful praise. "raising up the poor out of the dust, and lifting up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory" (1 Sam. ii. 8).

LIFE ONLY IN CHRIST; OR, WAGES AND GIFT.

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. vi. 23.

THE text contains two distinct statements. First, that the revealed penalty of sin is *death*; the other, that the gift of God is eternal life through Jesus Christ our Lord.

That the gift of God is eternal life, is generally assented to by the professed Christian Church, whilst the first statement of the text, although nominally received, is almost as universally denied. All the sacrifices of the Jewish economy, and the sacrifices that preceded that economy, from the sacrifice of Abel, downward to Calvary, were hieroglyphics, carrying with them a distinct but symbolical significance. That significance was two-

fold. When the victim was brought to the altar and slain, and the blood was poured out—that is, *the life*—the significance was this, that life was forfeited by sin, and that the judicial desert of sin was *death*. There was another significance attaching to this sacrifice, for when the worshiper brought the victim he was supposed in that very act to confess that he had committed the sin, the desert of which was death; but on the basis of that confession—over that sacrifice—his sin was forgiven and he himself was accepted and his life preserved. (See the Book of Leviticus.)

But all these were but shadows and types of the fullness which was to be found alone in the Christ. So He says, "Sacrifice and offerings Thou wouldst not; in the volume of the Book it is written of Me: I come to do Thy will." When Christ came He represented, as the sacrifices of old represented, a physical life without spot or blemish: what was a *perfect life*, sinless obedience, in thought, word, and deed. But inasmuch as He also represented sinful man, He had to be made a sacrifice by offering up His life for the ransom of the many. He was made in all respects like unto His brethren—*yet without sin*. All that was lacking in animal sacrifices (which, by the way, were only provisionary) was fulfilled in the life and death of Christ. Death had no legitimate claim upon Him. His death was voluntary. Having thus, as man, in His sinless life, represented what was due from man to God, and yet, as representing the sinner, poured out His life: having resumed His life in resurrection, He had power to confer eternal life upon all that the Father should give Him. Thus, then, "eternal life" is the gift of God through union with Jesus Christ. God is the giver of life, and Christ is the word of God, the expression of that Life.

Let us see what we understand by God being the giver of life. Wrath is the aspect of the Divine government toward sin; Love is the aspect of the Divine heart towards the sinner. Life, then, is the gift of God's love. The wages of sin is death: and the gift of God is Eternal Life. This gift of the Father is through our union with the Lord Jesus Christ; which union is effected through faith and obedience to the Gospel.

The question arises: What is Death? Death is the disintegration of a compound being; its resolution into its original elements. When God pronounced upon Adam the penalty of death, as a result of transgression, it must have carried some meaning to Adam's mind. We cannot suppose that God pronounced a penalty which was unintelligible. We all know that death—at least in the animal kingdom—existed anterior to the creation of man. And when God said to Adam, "In the day that thou eatest thereof thou shalt surely die," Adam must have known what it meant; it must have conveyed to him a clear and definite idea. But lest man in his perversity should attempt to show that death referred only to the body and not to the entire man—not the death of the soul—the Holy Spirit says, "The *soul* that sinneth shall die." In another text we read, "He that converteth a sinner from the error of his ways shall save a *soul* from death." Does then death mean something different in the Bible to what it means elsewhere? If we were to receive the general teaching of the day we should say "Yes." But we hold no authority, and recognize no authority, outside the covers of the Book.

I ask again: Does death in the Bible mean something different from what it means in other works; to what we usually understand by it? The only way to answer the question is by a careful analysis of the different Scriptures in which the word occurs. We shall therefore attempt to show how the Holy Spirit in the subsequent texts of the Bible amplifies and explains the primal penalty pronounced against sin. For instance, the word *perish* is used as representing death. In the 49th Psalm, "Man being in honor abideth not; he is like the beasts that *perish*." It is written: "God so loved the world that He gave His only begotten Son that whosoever believeth in Him shall not *perish* but have everlasting LIFE." The antithesis of life is PERISH. And what is to be understood from this word we can gather from its use in relation to other objects. In the first chapter of the Epistle to the Hebrews it is written, they shall *perish* but Thou *remainest*. The words "cut off" are used to represent what is meant by death. "Shall be *cut off*" as a branch from a tree. It is not necessary to quote the innumerable

passages of Scripture conveying the same truth, viz., "The wicked will ultimately be destroyed. But God will preserve all them that love and obey Him."

Such are the revealed penalties of sin. And we put the question: Had it been the wish of the Holy Spirit and the apostles to have conveyed to our minds that the ultimate penalty of sin was extinction, could they have used stronger, more decisive terms than they have used, only a few of which we have quoted? You know they could not. No terms could be found to express more clearly that the time will come when the wicked will not be. Such, then, from Genesis to Revelation, is the statement of the Holy Spirit as to the revealed penalty of sin. "It is DEATH." It is compared to "the broad road which leads to destruction." It is Death! Is it the pre-announced penalty before man sinned? It is death. Is it the amplification of the penalty when sin has become an accomplished fact? It is death! "In the sweat of thy face shalt thou eat bread, till thou return to the dust from whence thou wast taken: for dust thou art and unto dust thou shalt return." Is it a law in the members? "It bringeth forth fruit unto death." Is it a way that seemeth right unto a man? The end thereof is death! Is it a servitude, a bondage? Its wage is death! Is it a regal and a reigning power? It reigns unto death!

We need hardly say that the above statements of inspiration regarding the desert of sin is flatly contradicted by the popular theory which affirms that the wage of sin is eternal life in conscious torture in fire and brimstone. We might quote extracts from eminent leaders to prove this statement, but it would be too horrible and God-dishonoring to put in print. We would rather dwell on the love of God, "whose mercy endureth forever." The justice of God will be satisfied with the death of the offender. The great Apostle Paul, "who kept back nothing that was profitable," "and shunned not to declare the *whole counsel of God*," never used the word "*Hell*" in all his writings. Read the few last verses of the first chapter of Romans. A list of most flagrant crimes is here given us for our admonition. What does Paul say concerning the desert of them that commit such things? Hear the verdict: "Who knowing the *judgment of God*, that they

which commit such things ARE WORTHY OF DEATH." Judgment is Jehovah's strange work. He rises to it reluctantly and speedily dismisses it: as the judge upon the bench, while in the interests of justice, he is compelled to pass sentence of death to the criminal, frequently does it with a quivering lip and a tearful eye; so the Almighty, though, while in the interest of His moral government He must pass the sentence of death upon the sinner, will inflict upon him no unnecessary pang. Nay, "The Father himself judgeth no man, but committeth all judgment to the Son," because He is the Son of man, one who has fathomed all life's depths of woe and knows by experience the force of its temptations.

The wage of sin is death, not eternal torment, and "the gift of God is eternal life through Jesus Christ our Lord." Sin has introduced discord into our world; it shall be hushed forever, but not till Christ has accomplished the purpose for which He came—to destroy sin and suffering and death: cast out all rule, all authority and power, when He will hand back the kingdom to God the Father without the least taint of moral evil, and radiant in purity and resonant with song.

And then Creation's harp, retuned, and struck afresh by its Maker's hand, shall give forth the melody that pleases Him; awakening in angelic minds long slumbering memories of Creation's birthday, when God pronounced it good!

And then, from the vast dominions of Jehovah shall gather and roll and swell, without one jarring note, the deep diapason of universal praise—"God all in all."

THE SECOND ADAM AND ETERNAL LIFE.

"And this also know ye, that it is the time and the hour, that we should henceforth be awake from our sleep. For now our LIFE hath come nearer to us, than when we believed. The night now passeth away, and the day draweth near. Let us therefore cast from us the works of darkness; and let us put on the armor of light."—Rom. xiii. 11-13 (Syriac).

"AND the Lord God took the man, and put him into the garden of Eden, and commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for after the day that thou eatest thereof thou shalt surely die." (Dying, thou shalt die, Marg.) And in dying he died at the age of 930 years.

Jesus said: "I am come that they might have *life* and that they might have it more abundantly." John, the much honored disciple, in his prophetic forecast of the future, looking through faith's telescope, entranced with the heaven-born vision which he saw, describes in language brief and sublime: "There shall be no more death." It is obvious that of all absorbing questions exercising the minds of all peoples, of every land and clime, throughout all past time, none have possessed interest equal to that of "*Life*." How to solve the vital problem of human destiny. If there is to be a hereafter, how to bridge the here with the hereafter. Men have resorted to human and sophistical reasoning, and have drawn their deductions, and have formulated upon this hypothesis and the other, resolving itself in one word: *Mystery*.

Some, in the frenzy of grief, approaching despair, have asked: "Does Death end all?" Have we gazed upon the forms of our loved ones, now silent in death, for the last time? While reason has written over our graveyards, "death is an eternal sleep," *science* stands by the coffin of our precious dead and brings in its judgment—Death ends all. All this leads us to conclude that all classes of men are more or less alive to the presence of a great evil. When, as the progenitor of the race, Adam left the hand of his Creator, he had brilliant prospects. As a race, we were splendidly created, wonderfully

started, magnificently set up, and gloriously endowed. Yet do we find ourselves in a wide waste of mortal strife, and beleaguered by multiform evils, with the inevitable and relentless "king of terrors" dogging our footsteps. What has happened to our race? Whence this ending of such a beginning? Here is the conclusion, and we have reached it thus early: SIN is the DISEASE, and Death its legitimate fruits. "Wherefore, as by one man sin entered into the world and death by sin; so death passed upon all men," etc. By the disobedience of Adam the many were constituted sinners; and "the soul that sinneth it shall die, . . . saith the Lord" (Ezek. xviii. 20-32). "Sin, when it is finished bringeth forth Death." Death is, therefore, an event which impends in all cases; at the longest, a few brief years will bring us (if Jesus tarries) face to face with that insatiate foe. "The way of all flesh is to the silence and oblivion of the tomb." The Scripture saith of man that "he cometh forth like a flower, and is cut down"; "man lieth and wasteth away; yea, man giveth up the ghost (breath), and where is he?" "Thou takest away their breath, they die, and return to their dust;" "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish;" "So man lieth down and riseth not till the heavens be no more; they shall not awake nor be raised out of their sleep." No human voice can penetrate the awful silence or effect an awakening of that countless multitude of the *Hadcan* valley. They sleep till "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God."

All men born of Adam are born to a forfeited life, hence have no claim on God for a future *life*. The breath in our nostrils is His sole prerogative to give, and in Him is the power to take it away (Job xxxiii. 4; Ps. civ. 29; Dan. v. 23; Acts xvii. 25). Could we but claim monopoly of power to give and retain the breath of the spirit of life, then man might talk about his right to *life* with some degree of reason. "But the living know that they shall die," and "none can keep alive his own soul," or retain the spirit or breath of life. If men are to live eternally, it must be by the free, unmerited

love and favor of God. Thus we see a broken law, and death in consequence ensues. Is there no appeal? None whatever. The law is violated; "sin is the transgression of the law." The law says the sinner must die. Our relation to the first Adam lands us in the *grave*. "By one man sin entered into the world and death by sin; so death passed upon all men, for that all have sinned." Death has reigned for six thousand years; a calamity resulting in untold myriads following each other down to the dishonor of death, until the face of this once beautiful earth has become one vast charnel house. The primitive grandeur and glory of earth and its inhabitants. "when the morning stars sang together, and all the sons of God shouted for joy," has been lost by sin, and sixty long long centuries find it draped in fearful gloom.

Is there no hope for this world? Is the history of the past to be repeated forever? No! It is the revealed purpose of God that "the sin of the world shall be taken away," with all existing evils, and "Death swallowed up in victory." "All things made new." It is the "good pleasure of Jehovah to make known to us the mystery of His will which He hath *purposed* in Himself," that in the fullness of the times all things will be gathered under one head—the *Christ*, the "appointed heir of all things." The day is appointed "for Him to take to Himself His great power, and reign King over all the earth." Here is where our high calling comes in: "a call to His kingdom and glory." "Members of His body, of His flesh, and of His bones." "Joint partakers with the Christ of all God hath promised Him." This is the hope set before us in the present dispensation. "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*?" The Scriptures abound with God's promises to the believer. Unless we understand "*Life and Death*" to be real, and that a man is a *unit*, we cannot understand the promises concerning the future of God's children. The Bible is perfectly consistent with itself. In the resurrection of *the Christ*, we see the importance of the literal view: the Blessed words of the Angels: "He is not here: for He is risen, as He said; come see *the place where the Lord lay*." Jesus says: "I am He that liveth, and *was*

dead, and behold, I am alive for evermore" (Rev. i. 18). The personal pronoun "I" is the same as the "me" and the "I" of John xx. 17.

Thus we see that human philosophy fails to bridge the chasm from the now to the nowafter. Death is the penalty of God's law; the law says man must die; we were nowhere once, as men; and so far as the law of sin and Death is concerned we shall be nowhere again. Once in the grip of Death we are its victims forever, unless "the law of the spirit of LIFE in Christ Jesus makes us free from the law of sin and Death." Hence it is useless to formulate upon any premise apart from "the law and the testimony" concerning inheritant immortality. All such assumption being based on a lie: "Ye shall not surely die," that lie must go with its author into utter extinction, while the truth of *Life only in Christ*, the "Second Adam," will triumph eternally. This notion of the soul being in itself immortal, found its origin in the pride of the human heart. We who contend for the truth, that eternal life is the gift of God through Jesus Christ, find no great amount of pleasure in the discovery that we are mortal, and fading as a leaf and withering as the green herb; and that we have breath in common with the beasts who graze in the meadow, only as we rejoice in God as the giver of the unspeakable gift "of the evermore life." This doctrine was taught first by some of the ancient heathen philosophers, and from this corrupt source it found its way into the Christian Church, and finally came to be incorporated as an essential part of the "orthodox creed." Men were more ready to listen "to the enticing words of man's wisdom," and thus fell an easy prey to "philosophy and vain deceit."

Immortality is the basis of eternal life, while eternal life is the result of immortality. The sinner has neither; but by virtue of their union with the Son of God, every man who believes the Record which God gave of His Son may have Life: "Because I LIVE ye shall live also." Immortality can be predicated only of Him who is the King eternal, immortal, invisible (Deut. xxxii. 40: 1 Tim. vi. 15, 16). When God made man, He made him capable of immortality, upon the fulfillment of certain

conditions. God's great scheme of salvation utterly ignores the popular idea that man has an immaterial, invisible, immortal soul. Christ never died to save it! All the rewards promised, all the judgments threatened, have sole reference to the man made out of the dust (Gen. ii. 7), and we do not believe that God, the author of all life, the Creator of every living, moving thing wherein is the breath of LIFE found it necessary to ADD another man inside the first one to make him conscious. The trouble is, theologians seem to see two men, while God sees but one man, and from that one man come all men by the law of procreation. Thus we see that "all the world having become guilty before God," and lying under the sentence of death, man's greatest want is Life! Life!

And here we have hope in God, not that we are now immortal and deathless, but that we SHALL BE; and the basis of our confidence is: Christ came and "He gave Himself" for the LIFE of the world. "God has laid help upon one that is mighty"; "God commandeth His Love towards us, in that, while we were yet sinners, Christ died for us." "Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new, and all things are of God." "Come now, and let us reason together, saith the Spirit . . . though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool." Here is the most gracious, the most wondrous of all confidences. Infinite purity stoops to reason with finite vileness; Deity deigns to speak to dust and ashes. What! crimson sins, scarlet sins, all forgiven and forgotten? Yes. It is the just God justifying the unjust, and them He justifies He also glorifies, for "the Lord God will give grace and glory." Grace conceived the whole plan and attended it all through, until glory shall crown what grace began.

Thus speaks the adorable Lord: "Fear not, I am the living one: I was even dead, but behold, I am living for the ages of the ages, and I have the keys of death and of hades." These life-inspiring words come from one to whom all power is given. He it is who hath abolished death, and hath brought LIFE and immortality

through the Gospel. "Now is Christ risen from the dead, and become the firstfruits of them that slept." He has authority to unlock the prison-house of Death, and will give grace to carry us through this vale of tears and the shadow of Death; and power enough to subdue the last enemy and to plant our feet upon the curseless soil of the New Earth kingdom. In the language of Paul (1 Cor. vi. 15), we will say, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ." The unmerited favor of God brings pardon for the past, peace for the present, and glory for the future. This grace, in contrast to the Mosaic Law, justifies, while the other condemns. Grace gives LIFE, while the Law brings death. The Law brings us to school where we are educated up to a knowledge of our true position before God; and grace is the teacher. The Law is the mirror in which we behold ourselves with the stain of sin upon us; we should have no disposition, as some, who would smash the glass which shows them their real selves. Bless God it is even so, a man who would be right will come to the light, and his prayer will be "Search me, O God, and know my heart; . . . and lead me in the way everlasting." God, in His wisdom, makes us to know ourselves first, then brings us into the blessed knowledge of Himself. The first step toward God begins in a knowledge of self, and ends in a knowledge of Him.

We have hope because our "Head" is alive, and is declared to be the Son of God, with power, according to the spirit of holiness, by the *resurrection* from the dead. Not only has He power, but "all power"—not only power, but wisdom. Not only wisdom, but LIFE: "For as the Father hath life in Himself, so hath He given the Son to have life in Himself." As the reservoir contains the water, so Christ is the fountain of all life to His people, the progenitor of the immortal race, Father of the everlasting family. When Jesus had something to say He said it, He had no blank cartridges to fire off among the people; every word fell with wondrous precision and vital force.

What does He say? Hear Him: "I am come that

they might have *life*." Hence the prominence given in Holy Scripture to this—the chief object of His mission to men. He is spoken of as the "*word of life*," the "*Lord of life*," the "*Prince of life*;" He is said to be "*our life*," "*the life*," the "*giver of Life*," the "*Bread of life*," the "*water of life*," the "*way of life*," the "*resurrection and the life*." He bestows upon every true and obedient believer "*the promise of Life*," "*justification of life*," "*newness of life*," the "*spirit of life*"; gives "*sight to the tree of life*"—in the beginning of the coming kingdom—to "*drink of the river of life*"; enrolls our names in the "*book of life*," and bedecks our brows with the "*Crown of Life*." All Scripture, reason, common sense, true science, and facts, unite in one harmonious testimony that immortality is not a natural endowment, but a conditional gift; that it is not in the SINNER, but in the SAVIOUR, and what is not taught in the Bible cannot be a Bible doctrine. And a doctrine which has no foundation in Scripture, and which requires so many groundless assumptions to prop it up, we say, is not worth the believing. So let it go back whence it came, and to the Papal dunghill—where it has been fostered and nourished among the rubbish of Roman decretals these many centuries. "*Christ the way, the truth, and the Life*," or in other words, *the true way of life*. We read in the last two verses of the twentieth chapter of John: "*Many other signs truly did Jesus in the presence of His disciples, which are not written in this book. But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name. In no other is there salvation, for there is none other NAME under heaven given among men whereby we must be saved (or have life).*"

Oh, what excellencies cluster round that all-saving *name*. "*His name alone is excellent*," says David, prophetically, in looking forward to *that day*, when there shall be but "*one Lord and His name—one*." "*O Lord, our Lord, how excellent is Thy name in all the earth: who has set Thy glory above the heavens*." The exaltation of Christ is here referred to, *e. g.*, "*Wherefore 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 should confess that Jesus Christ is Lord, to the glory of God the Father." This prophecy will have its complete fulfillment in the Age to come. This language is based upon the testimony of Isaiah, *e. g.*: "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 is gone out of my mouth in righteousness, and shall not return. That unto me every knee shall bow, and every tongue shall swear" (confess). This prophecy evidently reaches beyond the present dispensation for its complete fulfillment. Do we not see the necessity of taking heed to the sure word of prophecy, in our efforts to rightly divide the word of truth: "they testify beforehand the sufferings of *the Christ* and the glories that are to follow." "For the joy that was set before Him He endured the cross, despising the shame." Christ said of Himself, when about to make His soul (life) an offering for sin: "No one takes it from me, but I lay it down of myself. I have authority to lay it down, and I have authority to take or receive it again." And so He died, the friend of sinners died, and was buried, and rose again the third day according to the Scriptures, "and became the first-fruits (to immortality) of them that sleep, and death found her gloomy caverns illuminated by the presence of the resurrected Christ; and having ascended on high He led captivity captive and He gave gifts to men."

Thus the *ONLY* hope of a future life for a dead man is by a resurrection from the death state consequent upon sin. This is God's revealed method. God never meant His people to go to His kingdom by way of the undertakers, nor by an underground way. *NO*, above ground is His revealed way; where we were born, lived, and died is where we will be, if we are to be again. And too precious in the sight of Jehovah are His saints, to give them up forever to death. To us the resurrection of the dead in Christ is not incredible, because we put God in the question, and simple faith loves to believe that He *can* and *will* cause to live His chosen and faithful ones who have died in the Lord. Please read carefully 1 Thessalonians iv. 13-18; Isaiah xxvi. 19-21. "If a man

die, shall he live again? (says Job). All the days of my appointed time will I wait till my change come." Where is your waiting place, Job? Hear him: "If I wait the grave is my house; I have made my bed in the darkness. I have said to corruption, Thou art my father: to the worm, Thou art my mother and my sister, and where is now my hope? as for my hope who shall see it?" Read his answer, Job xix. 23-37. The *change* that Job speaks of is a change from death to Life.

It is no more wonderful in our minds that men should live *again* than that they should ever live *at all*. Surely the same power that reared this noble piece of mechanism at first, and allowed it to be taken down, can resurrect it from the dust of ages. It is a matter of faith in God's promise: we may not understand the process, but we can see a wide difference between *living again* and never ceasing to live. The one is resurrection according to the Scriptures; the other immortal soulism as taught by *Plato*. We are asked to believe by a certain class of good, well-meaning people that a man is resurrected the moment he dies. If this is so, then Christ could not have been the first, as *Abel* was the first to die, hence, the first to rise. We have no desire to be wise *above* what is written. Resurrection changes no man's character, nor does it alter a man's relation to God. We do not regard it as being the hope of the believer in its unqualified sense, but *life eternal* by the resurrection. Paul the apostle was called in question: "Concerning THE HOPE and resurrection of the dead" (Acts xxiii. 6; Isa. lv. 3; Acts xiii. 34). Hence this life is not to everybody in general, and no one in particular, but it is God's promise to every individual believer, ratified by the precious blood of Christ, "who of God is made unto us, wisdom, righteousness, sanctification, and redemption."

"If thou wilt enter into *life* keep the commandments," saith the Lord, and behold, I come quickly; and My reward is with me, to give every man according as his work shall be." Eternal life, through the favor of God, is the proper hope and common inheritance of all the *redeemed* family alike. God has in Christ promised eternal life from the foundation of the world (Titus i. 2) and has revealed this truth to His believing people

gradually as the ages rolled on; until, by the appearing of His Son, this superb truth burst forth in all its meridian splendor; clearly discovering to man that he had no life, no element of immortality in himself, but that "he that hath the Son hath the life; (but) he that hath not the Son of God *hath* NOT the Life." How are we said to have the Son? Purely by faith: we must wait until He shall come back ere we can see Him. Just in the same way have we the life. Christ is with the Father, THE LIFE is with Him. "When Christ, who is our life, shall appear then shall we appear with Him in glory."

Every man resting squarely upon the immutable Jehovah, "looking for that Blessed hope," "waiting for the Son of God from heaven," can say with divine assurance, "I have everlasting life"—in hope. A son, whose father dies bequeathing to him all his wealth, who is under age, must wait the years to his majority to come into actual possession of the property; but it can be truly said of him, he has his father's property or wealth. He is the heir to it, it is his by provision and promise of the will, so he has it also by hope. Thus we behold the medium, through whom life and immortality is brought to the dying Sons of men—to be Christ. Inasmuch as we receive this mortal life through Adam, so is the more enduring life given by the Second and Last Adam, the Lord from heaven. He is the treasure-house of the more abundant vitality; in Him is the virtue of re-existence and permanency. He is the Divine trustee, who holds it in trust till the time is due for its communication to us who believe: at the time of the great harvest (the end of the Age). We fail, then, to see from the word of God that any but believing ones have this life, or that even they have it in any more absolute sense than by an adequate *provision*; according to the sure word of PROMISE; we become HEIRS of God by receiving the pledge of the Holy Spirit, in response to our faith, which inspires the HOPE to be consummated at the Coming of Christ, when the sons of God will be manifested by resurrection to the Divine nature.

The Second Advent of the Saviour is the one door that opens, to the glory to be revealed, and to admit the entire

multitude of God's sons and daughters to the realizing of all the good that is promised them in the Holy Scriptures. A recommencing of life where broken off by death on the part of those who have yielded up their life in faith of taking it again, and the changing in a moment on their behalf who may be alive at that time. It is an attribute of God to see the end from the beginning, and to speak of things which He has determined as being already accomplished. Such things are Yea and Amen to Him, and should be to us: hence we read: "God quickeneth the dead, and calleth things *which be* not as though they were." It is our duty as creatures endowed with various faculties capable of being instructed in the divine will, to become acquainted with God, and this can only be done through *His Son*, who is the manifestation of the Father, the mouthpiece, if I may so speak. "For in Him dwelleth all the fullness of the Godhead bodily." So we see the necessity of feeding daily upon the "word." "Man liveth not by bread alone, but by every *word of God*." "The words that I speak unto you, they are Spirit, and they are life." "Let the word of Christ dwell in you *richly* in all wisdom, for in Him are hid all the treasures of wisdom and knowledge." Thus God in His word "hath given us all things that pertain unto LIFE and godliness through the knowledge of *Him* that hath called us to glory and virtue." "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "My Father giveth you the true bread from heaven, for the *bread* of God is He who cometh down from Heaven, and giveth *life* unto the world; . . . and Jesus said unto them, I am the *bread* of life. . . . I am the living *bread*. . . . If any man eat of this *bread*, he shall live forever." Here we learn that for mortal men, who believe in the Lord Jesus Christ, God has made provision of what is called in figure "*bread*," in order that they may not perish but continue forever, being raised up immortal and incorruptible at the resurrection.

This, then, is the sublime fact: that Jesus, *the life*, is the bread of life; God having graciously provided Him to satisfy the hunger of mankind for the evermore life,

which He will do completely in the day of His Second Coming. Therefore can the believer say: "Jesus is God's provision for my life," and can in consequence say: "I have eternal life *in provision.*" "Now He that hath wrought us for this selfsame thing (What thing?—That immortality, might be swallowed up of life) is God, who also hath given us the earnest of the spirit." "Our-selves also, which have the firstfruits of the spirit, . . . groan within ourselves waiting for the adoption, to wit, the redemption of our body." Such a one, realizing how great a change has been wrought in him by the grace of God which led him to repentance, and remembering that this moral transformation is but a prelude of the physical (1 John iii. 2, 3) can say I have Everlasting life "in pledge." Is it so, that none but believing ones have the promise of this *life*? What about those who will not come to Christ that they might have *life*?

Is it not strange that so many will give thousands of dollars in insuring the present life, yet will not accept the offer of Eternal *as a free gift*, with all the emoluments associated with it? Is the gate too strait, and the way too narrow that leads to it? *Moses* didn't think so, although he had the prospect of succeeding *Pharaoh* in the throne of Egypt, yet when 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 of Egypt: for he had respect unto the recompense of the reward."

Let us look a little at the character of Jesus: a prophet like unto *Moses*: "Hear ye Him." We cannot contemplate Him apart from His mission. He who was the brightness of the Father's glory, and the express image of His substance. That such an one should have appeared as a "root out of the dry ground, without form or comeliness." That He to whom the earth, and the fullness thereof, was covenanted of God, should have nowhere to lay His head; that He whose mind was enriched "with all the treasures of wisdom and knowledge." should choose uncultured fishermen as His companions. His manner and experience were directly the opposite of what men would have supposed. They would have ex-

pected Him to be accompanied by a splendid retinue in keeping with his high position, or in many other ways that He might express His greatness and pre-eminence. But it is in the union of this greatness with HUMILITY that we have the most attractive attribute of His beautiful character: notwithstanding His meekness and humility—He demonstrated conclusively to the common people that He was sent of God. If the reader will turn to Luke iv., from the 16th to the 23d verse, he will learn something of the character of His mission. "This Jesus is the same yesterday, to-day, and forever." His character has lost nothing by the progress of time. None have gone beyond Him: none have overreached His altitude; while familiarity, which is fatal to most men, has only invested Him with a brighter luster. The more we know of Him, the more do we love and reverence Him. This is our duty and privilege now, even to be like Him characteristically, that when He is manifested in the glory of His Father, we shall participate of His Divine nature and "see Him as He is." It is not an unpleasant thought to the believer that we are nearing the end of the reign of Sin and Death. "The night is far spent and the Day (of the Lord) is at hand." The consummation of all prophetic declarations will usher in the "Acceptable year of the Lord." We are admonished to "exhort one another and so much the more as we see the day approaching." "Our redemption draweth nigh, and we lift up our heads and rejoice." This Day will also be a day of vengeance on God's enemies. "A day of discernment between him that serveth God and him that serveth Him not." Read the last chapter of the Old Testament.

If the reader has not as yet come under Covenant relationship with God and identified himself with His purposes and plans concerning the world and its inhabitants, "Heirs of God and joint heirs with Christ," in the inheritance promised—by "belief and obedience of the Gospel," he has no time to lose. "Now is the accepted time, now is the day of salvation." "The Master of the house is about to arise up and shut the door." You must come now in the day of mercy and love.

If you neglect this great salvation, how shall you escape? Do you realize how great a price was paid that

you might live? “We were not redeemed with corruptible things, neither with silver or gold, but with precious blood—as of a Lamb without blemish, and without spot. *even the blood of Christ*: who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake who through Him are believers in God which raised Him from the dead and gave Him glory; so that your faith and hope might be in God.” The great Day of the Lord is upon us. It hasteneth greatly; step out of the vortex of death; receive the sin-dispelling, death-conquering Redeemer as your friend. God loves you; He sent His Son to save you. None need despair; no sinner need die, for the voice from heaven is the voice of mercy and tender, importunate pleading love.

And the gift is ETERNAL LIFE.

“DESPISE NOT PROPHECYINGS.”

“Prove all things, hold fast that which is good.”—1 Thess. v. 20, 21.

WHAT is prophecy? It has often been said that prophecy is the history of events before they come to pass; a description or representation of something future, beyond the power of the human mind to discern. Prophecy comes direct from the Spirit of God. It forms no small part of Bible teaching, and every inspired Scripture being profitable for teaching and instruction in righteousness, it follows that this profit is to be derived from *prophecy*. Testimony concerning *Jesus* is the principal theme of Prophecy. “Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of the Christ and the Glories that should follow.” “Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the Gospel unto you with the Holy Spirit sent down from heaven; which things the angels desire to look into” (1 Pet. i.).

From this language we infer that the prophets themselves did not fully understand in minute detail the things they spoke of. "Whatsoever things were written aforetime were written for our learning that through patience and through comfort of the Scripture we might have hope." Thus, the prophetic writings come down to us as "a light shining in a dark place, until the *Day* dawn and the *Daystar* arise." It is a principle in the moral government of God and in His dealings with the human race, not to permit a dispensation to pass away without premonitory symptoms of its approaching dissolution; symptoms and signs, which pre-announced on the sacred page, pass into historic fact as the dispensation draws to a close. All past ages prove this. If we neglect to acquaint ourselves with what God has revealed, will it not be our own fault?

Peter, in his general epistles, shows the necessity of being mindful of the words which were spoken before by the prophets, *e. g.*: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honor and glory, when there came to Him such a voice from the excellent glory: This is my beloved Son in whom I am well pleased. And this voice which came from the heavens we heard, when we were with Him on the holy mount (of Transfiguration)." The Kingdom of God in miniature, an earnest, if I may so speak, of what will be realized when Jesus comes in the glory of the Father and in His own glory to sit upon the Throne of His Glory. With those three disciples who witnessed this *vision*, would it not have a tendency to confirm them in the Faith? Peter goes on to say: "We have also a more sure word of Prophecy; or the Prophecy now confirmed; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place until the *Day dawn* and the *Daystar* arise."

Knowing that no prophecy of the Scripture is of any private invention, for prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit, in continuing Peter's testimony (without regard to the division of chapters)

we proceed to quote two or three verses of the second chapter: “But there were *false prophets* also among the people, even as there shall be false teachers among you, who privily shall bring in destructive heresies, even denying the Lord that bought them, and bring upon themselves swift destruction; and *many* shall follow their pernicious ways; by reason of whom the *way of truth* shall be evil spoken of, etc. Paul’s admonition to his son Timothy (2 Tim. iv.): “I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the living and the dead at His appearing and His Kingdom, 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 will they heap to themselves teachers, having itching ears; and they shall turn away their ears from *the truth* and shall be turned unto fables.” Are we not witnessing the fulfillment of these predictions? History is repeating itself. Jesus at His first advent was despised and rejected of men, and why? “For they that dwell at Jerusalem, and their rulers: because they knew Him not, *nor yet the voices of the prophets*, which are read every Sabbath day; they *have fulfilled them in condemning Him*: and though they found no cause of death in Him, yet desired they Pilate that He should be slain” (Paul). . . . “The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified His Son Jesus; whom ye delivered up, and denied Him in the presence of Pilate, when he was determined to let Him go. But ye denied the Holy One and the Just; and desired a murderer to be granted unto you; and killed the author of life (Margin. Peter; Acts iii. 13-15). And now, brethren, I know that through *ignorance* ye did it as did also your rulers. But God thus fulfilled what He foretold by the mouth of all the prophets, that His *anointed should suffer.*”

Stephen, in apology before the Sanhedrin (a brief rehearsal of their history from Abraham on: Acts vii. 51-52), *e. g.*: “O stiff-necked and uncircumcised in heart and ears! you always resist the Holy Spirit; as your fathers did you also do. Which of the prophets did not

your fathers persecute? and they killed those who foretold the coming of the *Righteous One* of whom you now have become betrayers and murderers." This concluding language of Stephen enraged them and they gnashed their teeth upon him, and stoned him to death. It is a serious matter to reject or neglect any part of God's Word—especially the sure word of Prophecy. We have seen the awful result in the ignorance of the Jews and we should profit by the lesson. "Despise not Prophesyings." "Prove all things and hold fast the good." I am aware the disciples of old were slow of heart to believe all that the prophets have spoken. We, however, have greater light than they. "Where much is given much will be required." It will be a serious loss to us, in neglecting to take heed to the sure word of Prophecy; on the contrary its study will be spiritual gain. "Ignorance alienates from the life of God." How shall we, who have witnessed the unfoldings of the prophetic Word, be excusable in its neglect? "There shall come in the last days scoffers, walking after their own evil desires, and saying: Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." "For this they willingly are ignorant of." The reader can turn to 2 Peter, chapter iii., and follow out his admonitions concerning the *Day of the Lord*.

Peter says "that day will come as a thief in the night." We have signs given by Jesus Himself in the 21st chapter of Luke, sufficient for us to know the kingdom of God nigh at hand, even at the door. Paul also in all his letters speaks of these things; "in which are some things hard to be understood." Hear him! "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the Day of the Lord so cometh as a thief in the night; for when they shall say peace and safety, then sudden destruction cometh upon them . . . and they shall not escape. But ye brethren are not in darkness that that Day should overtake you as a thief; ye are all the children of light and the children of the day; we are not of the night, nor of darkness," etc. The light we have, however, does not do away with the necessity of "taking heed

to ourselves, lest our hearts be overcharged with the cares of this life so that day come upon us 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."

Shall we not take the ground that the class of the worthy ones who shall escape the judgments of that day, will be the *overcomers* who "have done well in taking heed to the sure word of Prophecy as a light shining in a dark place until the Day dawn and the Daystar arise" the firstfruits, so to speak, of His creatures?

"The testimony of Jesus—the spirit of prophecy."—Rev. xix. 10.

JANUARY 29, 1868.

Dear Sir: I trust you will pardon the liberty I take in troubling you with a few remarks in reference to your recent address on prophecy. Having for nearly twenty years taken a deep interest in the glorious truth concerning the coming kingdom of our Lord and Saviour Jesus Christ, I could not but feel gratified that an effort was being made to call public attention to it by one who has so long been well known as an advocate of that truth. I was also glad to observe that the plan of the address was well fitted to disarm prejudice, and to attract attention to the subject by showing its relations to Jesus in all the stages of His work.

I was more especially pleased to notice that, while maintaining the future reign of Jesus as embracing all of the earth and its peoples, you insisted particularly upon the Israelitish basis of His work, in the restoration of Israel to their own land as a distinct nation, and the manifestation of the glory of Jesus among the people and in the place where He had been abased. The address generally gave me much satisfaction, and I hope you will not impute it to any desire to detract from its merits as a whole if I venture to point out what humbly appears to me to be an omission. While not disposed to

question the more general exposition you gave of Revelation xix. 10, I have been accustomed to view "the testimony of Jesus" there referred to as having a more special application. I view it as referring particularly to that testimony concerning Himself which He bore when He stood before the judgment seat of the high priest and of Pontius Pilate, and which His apostles were charged to bear in prosecuting their mission to "preach the Gospel to every creature." This has become so familiar to me as a Scripture truth that I felt a little surprised and disappointed that it could be overlooked in such an exposition; and the more so, because this testimony has such a close bearing on the kingdom which so prominently forms the very spirit or essence of prophecy.

In order that this may be seen to have a sound Scriptural foundation, I beg to submit the following statement, to which I request a candid consideration.

The Scriptural significance of the Christship may be seen in various ways; such as in the practice of the anointing to the kingly office in Israel, to which, *par excellence*, the designation, "the Lord's anointed" or Messiah was attached. But I would confine myself to "the testimony of Jesus" already referred to. Before the Jewish High Priest He confessed Himself to be "the Christ"; and before the Roman governor He confessed Himself to be "the King of the Jews" (Matthew xxvii.). The point of this testimony lies in the fact that Jesus regards the Messiahship of the Jews as His by divine right. And in John's Gospel (xviii.) He distinctly declares not only that He had been born to this kingship, but that He "came into the world to bear witness to the truth." And Paul speaks of "Christ Jesus, who, before Pontius Pilate, witnessed a good confession."

The fact that it was His adherence to this testimony, which became the ostensible occasion of His being put to death as a sacrifice for human guilt, adds greatly to the Scriptural importance of the testimony of Jesus to His claim to be the Messiah. This is seen far more clearly, however, in the fact that the reception of that testimony on the part of His disciples was the real turning point of their discipleship. "He came to His own, and His own

received him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe in His name." Thus that line which divided His disciples from His enemies was the rejection or exception of His claim to the Christship. (And the malignity of the unbelieving Jews was such that if any should confess Him to be the Christ, he should be put out of the synagogue. John ix.) And this is not because of this testimony being a mere shibboleth, but because it was the first step in that faith which distinguished a true disciple of the Lord from an intelligent but unbelieving Jew. John in his Gospel (xx. 31), clearly lays it down in this category, when he says: "These are written that ye might believe that Jesus is The Christ, the Son of God, and that believing ye might have life through His name." And John must have meant the true Israelitish sense of the Messiahship; for, in an earlier part of his Gospel, he records the confession of Jesus by Nathaniel: "Rabbi, thou art the Son of God, thou art the King of Israel," which confession received the unqualified approval of Jesus Himself. And it was this great truth which formed the sum and substance of Peter's address on the Day of Pentecost, and which, in connection with the charge against the nation of putting Jesus to death, told with such effect on the minds and hearts of the thousands then assembled (verses 30 and 36 of Acts ii.), and so on throughout the record of apostolic preaching.

The Gospel aspect of the belief in Jesus as the Christ is demonstrated also by the fact that the Gospel publicly proclaimed by Jesus and His apostles during His personal ministry was limited to the glad tidings concerning the kingdom of God. This kingdom could be none other than the glorious kingdom of the future, for the men whom Jesus chose to make it known knew and expected no other. And He gave them no hint that the kingdom they were sent to preach was any other than that they looked for. Besides, He taught them very plainly that their hopes were correct, for He twice promised that, in His kingdom, when the Son of man should sit on the throne of His glory, they also should sit on thrones, "judging the twelve tribes of Israel."

But not only during the personal ministry of Jesus was the Kingdom of God preached; but, as Jesus intimated, "this Gospel of the Kingdom" was to be preached in all the world for a witness or testimony. And so we find Peter on the Day of Pentecost, at the Beautiful Gate of the temple; Philip at Samaria (Acts viii. 12); Paul at Ephesus (xix.), and referred to by himself in Acts xx.; and at Rome (xxviii. 31), all faithfully carrying out the commission to preach the Gospel of the Kingdom to every creature. Of course, along with this, they preached "repentance towards the Lord Jesus Christ," embracing His death as a sacrifice for sin, etc.

That there was an absolute necessity for the kingdom to be preached is seen from the fact that it was one of the purposes for which Jesus was sent; for He said on one occasion, "I must preach the Kingdom of God to other cities also, for therefore am I sent" (Luke iv. 43), and "Whosoever shall not receive the Kingdom of God as a little child shall not enter therein."

These and other testimonies that might be adduced, have long convinced me that the truth that "Jesus is the Christ" intelligently apprehended in its true Scriptural sense, is an essential element of justifying faith, and is necessary to the understanding of all such summaries of gospel truth as that "Christ died for our sins," "Jesus Christ and Him crucified." For if the Gospel be (as it is) "the power of God unto salvation to everyone that believeth," it can only be so when received in its integrity as preached by the Great Teacher Himself, as confirmed to us by them that heard Him. I cannot see how a half gospel or a mutilated gospel can be the power of God to save anyone, and therefore I feel the more concerned to see that the whole truth, as well as nothing but the truth, be made known.

And is not the testimony of Jesus, as thus seen to be His testimony to an important element of saving faith, in an especial manner, the very "spirit of prophecy"? Do not all prophetic intimations of the Coming One find their essence in the brief but expressive testimony of Jesus: "I am He"? Does not the good confession He witnessed when He gave the affirmative answer to the

question or rather demand: "I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God," present to us an epitome of that grand prophecy, beginning: "Unto us a child is born, and unto us a son is given, and the government shall be upon his shoulder"? And does not the testimony that Jesus is the Christ bring before our mind's eye the rejected and despised of men asserting His right to divide the spoil with the strong, or in the language of the first prophecy, the seed of the woman about to be bruised in the heel for claiming to be "He whom His Father had destined to be the bruiser of the serpent's head?"

Thus the testimony of the faithful and true witness, as maintained to the death, is seen to be in a peculiar manner "the spirit of prophecy."

I might also observe that this confession is confirmed by the context of Revelation xix. 10, which formed your text. The angel tells John not to worship him, for "I am," says he, "your fellow-servant, and the fellow-servant of your brethren, who have the testimony of Jesus," evidently meaning his fellow-apostles, who were specially charged with the testimony of Jesus; or his fellow-disciples in general, who were equally, though not so formally, under obligation to maintain the same testimony. Now the testimony borne by the apostles was summed up in the truth that Jesus is the Christ, which is the very point I have been trying to bring out.

I may be allowed to mention that it has long appeared to me that the ignorance and indifference which obtain as to the future coming and kingdom of the Messiah are due in great measure to its being generally treated as an ordinary part of revealed truth, and by no means regarded as an essential element of the faith that justifies. And I have no doubt that were those who hold and advocate this glorious truth to see it and set it forth in its proper Scriptural aspect and relations, and thus rightly divide the word of truth, it would more readily command attention than it will ever do when presented as a subject which is not regarded as an important part of saving truth.

I have, then, dear sir, endeavored to point out what I humbly conceive to be an omission in your exposition, and my reasons therefor.

JAMES CAMERON.

THE TITLE PILATE WROTE.

THERE hangs the bleeding, dying Saviour! According to custom, a title or inscription is to hang up over the sufferer to announce the crime for which he suffers. And Pilate is to write it. He was in a fit state of mind to write something. He never seized the pen more promptly and earnestly than now. The malicious and impetuous Jews had urged him on to a crime at which his own sense of justice revolted. He had been overborne by their clamor, and gave up Jesus to die, and he was smarting under a sense of wrong he had done; and this self-reproach was mingled with the contempt of, and hatred toward, those who had urged him to the deed. Yes, he will drive the pen; but it shall be dipped in the gall of his own hate for the Jews! He'll write a title, his turn has come; in letters of fire they shall find it; fire to inflame with indignation and fill them with shame. He takes the pen: who knows what he will write? And if he follows the now bitter excitement of his mind, what will he write? The pen moves, and the words appear: "Jesus of Nazareth." Thus far no objection. The Jew has nothing to say. But the pen moves on. The heart stung with self-reproach will now sting its seducers. Pilate will finish that sentence. He will give a poisoned point to the before harmless arrow. The smitten is now the smiter—and the pen moves: "The King of the Jews!"

Never gleamed there on Jewish eyes words to awaken such burning scorn and indignation. The writer (Pilate) meant the arrow should not miss the mark, and it did not. It was as if Pilate had said, "Yes; there is your king; that poor, forsaken, bleeding, dying malefactor, He is your king, worthy king for such a contemptible people." That he has not failed of his purpose to make the inscription an occasion of contempt to the Jews, is seen in the fact that at once the Chief Priests of the Jews raised their voices against such an inscription, saying to the writer: Write not the King of the Jews, but that He said, "I am the King of the Jews." But not a word will he alter, not a letter. Vacillation is over with

Pilate. Now his will is iron. Exulting, beyond question, that he would thus avenge himself, he will not touch a word. It is just the thing to pour contempt upon the hated nation. "What I have written, I have written," is a response that shows the adamant purpose of the Roman governor. Yes, Pilate, let it stand. You cannot alter it for the better; let it stand. The Roman will read it and scoff at the Jew. The Jew shall read it and scowl with deeper indignation at the writer. But others, and in countless millions, are to read it; and with how different emotions. Angels did read it as soon as it was written. Saints have read it and yet shall read it. Pilate wrote for ages. And this inscription, born of the hateful malice of his heart, has been read in joy and gladness; yea, and shall be till the world shall end.

To Pilate there was no truth in the inscription he wrote. It was the last of his thoughts that there hung the King of the Jews. Yet never leaped there from human pen a more precious and glorious truth. He gave forth a doctrine in which all earth shall yet harmonize with heaven.

IN CHRIST.

"Therefore if any man be in *Christ* he is a new creature: old things have passed away; behold! all things have become new."—2 Cor. v. 17.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."—Rom. viii. 1.

THE phrase "*in Christ*" is of frequent occurrence in the Scriptures, and conveys to our mind an impression of a state or condition of profound importance. Out of Christ, God is a consuming fire to the workers of iniquity. To be "*in Christ*" is to be in a condition of perfect security. Hence we read in Isa. xxxii. 2, "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 in view of this, taken in connection with the judgments

coming on the ungodly world, how important the entreaty: "Come, my people, enter thou into thy chambers and shut thy doors about thee, hide thyself as it were for a little moment until the indignation be overpast; for behold the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood and shall no more cover her slain." Remember, too, that the children of Israel were safe from the destroying angel while within their dwellings, whose door-posts were sprinkled by the blood of the Paschal Lamb.

Before coming to a consideration of the question, "How is a person to be inducted into Christ?" we will first look at some of the reasons why the condition of being *in Christ* is of such vital importance. And first we remark that the promises of God meet and center here, for all the promises of God *in Him* are yea, and *in Him* amen. The first promise made being that the seed of the woman would bruise the serpent's head, and the subsequent promise to Abraham, "In thee and in thy seed shall all the families of the earth be blessed." Also, "All the land which thou seest, to thee will I give it, and to thy seed forever"; as recorded in Gen. xiii. 15. The import of the expression "*thy seed*," as here used, is clearly shown by the Apostle Paul, in his letter to the Galatians, iii. 16: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Having thus seen who the seed is, we will now look more fully at the promise to this seed: "And the Lord said unto Abram, . . . Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee. . . . The Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. xiii. 14-17; xv. 18).

That Abraham never possessed this land is evident from what Stephen says in his memorable address before his martyrdom (Acts vii. 5),—"And He"—the God of glory—"gave him"—our father Abraham—"none inheritance in it, no, not so much as to set his feet on: yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child." This is further apparent from the fact that when his wife, his beloved Sarah, died, he purchased of Ephron the Hittite the field which was before Mamre, which contained the cave of Machpelah for a burying-ground, and there buried he Sarah. The same is Hebron in the land of Canaan (Gen. xxiii. 19).

That none of the subsequent fathers of the Hebrew nation were possessors but simply sojourners, is very evident, as we read in Heb. xi. 13, 39. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. 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.

In order, therefore, for us to participate in these promises we must by some means or other become children of Abraham, for the promises are to Abraham and his seed. But how is it to be done? We are Gentiles by nature, aliens from the commonwealth of Israel, and strangers from the covenants of promise. And here it is at this critical juncture that the mystery of God comes into operation, resolves the difficulty, and opens up the way to life and immortality, even that mystery which Paul says was not in other ages made known unto the sons of men as it is now revealed unto the holy apostles and prophets by the Spirit: that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the Gospel (Eph. iii. 4-6). "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith" (Rom. iv. 13). "Know ye, therefore," says Paul in his letter to the Galatians, iii. 7: "Know ye therefore that they which

are of faith, the same are the children of Abraham." "And if ye be Christ's,"—*i. e.*, as I understand it, if ye be *in Christ*, if ye have put on Christ.—"then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 29).

Hear Paul exclaim, in writing to the Philippians, iii. 8-11, "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*, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead." You should here observe the connection existing in the apostle's mind between the condition of being *found in Christ* and that of attaining to the resurrection from among the dead. *This is very important*, and I cannot too deeply impress it on your minds.

Having thus briefly glanced at the importance of union with Christ, we are now prepared to inquire, "How is this union to be obtained?" Paul, in addressing the Galatians, iii. 27, says, "For as many of you as have been baptized *INTO* Christ have put on Christ," and again, in his epistle to the Romans, vi. 3-5, he says, "Know ye not, that so many of you as were baptized *INTO* Jesus Christ were baptized *INTO* His death? Therefore we are buried with Him by baptism into death: 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." So also in 1 Cor. xii. 13, we read, "For by one Spirit are we all baptized *INTO* one body, whether we be Jews or Gentiles." And hence Paul says at the 27th verse, "Now ye are the body of Christ, and members in particular." If it were not so that baptism is the inducting ordinance into Christ, how could so much importance be attached to it, as we find by the

command of Jesus? (Mark xvi. 15-16): "And He said unto them" (His apostles), "Go ye into all the world, and preach the Gospel to every creature. He that believeth *and* is baptized shall be saved." Who dare separate what God hath joined together! Believe *and* be baptized,—it is not belief *alone*, nor baptism *alone*, but *both* together. Consequently, on the day of Pentecost, after the outpouring of the Holy Spirit, we hear Peter saying in answer to the question, "What shall we do?" His reply is, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts ii. 38). Is there any other way since discovered that is divinely authorized? Remember by whose authority Peter spoke. Jesus says to His apostles, "He that heareth you heareth Me, and he that heareth Me heareth Him that sent Me." But at this part of our subject it is very important to remark that thousands have been immersed in water who have never been Scripturally baptized: there are certain conditions on which baptism is predicated in order to make it Scriptural; and these conditions reveal to us who are the proper subjects of baptism. These conditions are *repentance* and *faith*,—mark these two requisites,—*REPENTANCE* and *FAITH*. Thus we hear Paul saying, "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (Acts xx. 20, 21). By repentance we understand that change of mind resulting in a change of conduct, and it is spoken of by the apostle as repentance from dead works (Heb. vi. 1).

The importance of repentance is very forcibly set forth in what Jesus Himself said to His apostles, when He was made known to them after His resurrection from the dead. "Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved 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" (Luke xxiv. 45-47). And so we see, "Repent, and be

baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts ii. 38). In like manner the memorable testimony of Peter after the angel of the Lord delivered him and his fellow apostles from prison. He says, "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give *repentance* to Israel, and forgiveness of sins" (Acts v. 30, 31).

So also after the conversion of Cornelius and his household: when Peter returned from Cæsarea to Jerusalem and rehearsed to them of the circumcision the call of the Gentiles. "They glorified God, saying, Then hath God also to the Gentiles granted *repentance unto life*" (Acts xi. 18).

Some make the great mistake of confounding sorrow and repentance; they seem to think that sorrow *is* repentance. But repentance is *more* than this; it is, as we have said, a change of mind resulting in a change of conduct. It is a *reformation* of life, or, in other words, FORMING LIFE ANEW. It is a *hating* of sin and *forsaking* it. Paul, in his 2d Epistle to the Corinthians, vii. 9, 10, distinguishes very clearly between mere sorrow and repentance. He says, "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: . . . for godly sorrow *worketh* repentance to salvation not to be repented of: but the sorrow of the world worketh death."

This godly sorrow resulting from a sincere conviction of sin is the state of contrition that causes the sinner to exclaim, "Lord, what wilt thou have me to do?" (Acts ix. 6). The man must realize that he is *entirely wrong*, and that God is *entirely right*. He must be willing to lay down his own will, and willingly and cheerfully submit to the will of God.

What a wonderful example we have of this spirit of submission in the character of our dear Redeemer, "Who, though He was a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him" (Heb. v. 8, 9)! He openly declared, "I came down from heaven, not to do mine own will, but

the will of Him that sent Me" (John vi. 38). And in that dark hour in the garden of Gethsemane, when He suffered for *you* and *me*, when His sweat was as it were great drops of blood falling down to the ground, He could even then say, "Father, if thou be willing, remove this cup from Me: nevertheless not *my will*, but THINE, be done" (Luke xxii. 42).

Man's will must be crucified, and God's revealed will must become supreme,—the governing, ruling principle of the renewed mind.

It must also be borne in mind that true repentance is inseparable from a belief of the Gospel, as it is written: "The time is fulfilled and the kingdom of God is at hand, repent ye and believe the Gospel" (Mark i. 15). What Gospel? The preceding verse tells us: "Now after that John was put in prison, Jesus came into Galilee preaching the Gospel of the kingdom of God." So also when Philip went down to Samaria, we read (Acts viii. 12): "And when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ they were baptized both men and women." From these and similar portions of Scripture we learn that repentance and faith are indispensable prerequisites to baptism; and when these do not exist at the time of a person's immersion, such an one cannot be Scripturally baptized. From these and numerous other portions of Scripture we conclude that baptism—a *Scriptural baptism*, a baptism preceded by repentance and faith—is God's appointed way of inducting into Christ, making a person so inducted a member of Christ's body; and "If ye be Christ's then are ye Abraham's seed and heirs according to the promise." Heirs of God and joint heirs with Christ.

Having spoken so fully on the nature and necessity of repentance, let us look now at the "things concerning the kingdom of God, and the name of Jesus Christ," which, as we have seen above, Philip preached to the people of Samaria, and which we are informed they believed before being baptized. The things concerning the name of Jesus Christ are manifold: chief among which are His miraculous conception, His sacrificial death, His resurrection and ascension into heaven, His

work there as our great High Priest and Intercessor, His coming again, in power and great glory, and His personal reign on the earth, associated with His risen and immortalized saints.

His miraculous conception is plainly and positively taught in Matt. i. 18-25, and in Luke i. 26-35. There is nothing in the whole Word of God more clear, definite, and positive than the teaching in these portions of Scripture. At His baptism, and on the Mount of Transfiguration, God owned Him as His beloved Son by a voice from heaven (Matt. iii. 17, and xvii. 5). And He was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. i. 4).

"Thou shalt call His name Jesus, for He shall save His people from their sins" (Matt. i. 21). This introduces Him at His first advent as the meek and lowly One, the Lamb of God, that was wounded for our transgressions, and was bruised for our iniquities (Isa. liii. 5).

His resurrection from the dead, whereof He testifies, "I am He that liveth, and was dead; and, behold, I am alive for evermore" (Rev. i. 18). His ascension into heaven, and His work there,—“We have a great High Priest, that is passed into the heavens, Jesus the Son of God” (Heb. iv. 14). And His coming again: “Unto them that look for Him shall He appear the second time without sin unto salvation” (Heb. ix. 28): “Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession” (Psa. ii. 6-8). Likewise in Luke i. 32, 33: “He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever: and of His Kingdom there shall be no end.” In this last passage we have not only things concerning the name, but things concerning the kingdom as well. They are so intimately connected as to blend together in very many passages of Scripture.

What are we to understand by a kingdom? A king-

dom is composed of many parts, or, in other words, it has different constituents. It has a sovereign head, subjects, territory, laws, subordinate rulers or judges, etc. Now, in the passages quoted the origin, name, and title of Jesus are not only exhibited, but His kingly authority is set forth; and the territory and subjects of the kingdom not only brought to view, but its perpetuity as well. It is the throne of David overturned, as prophesied in Ezekiel xxi. 27, and restored again to Israel (Acts i. 6), and described by Daniel as "the kingdom and dominion, and the greatness of the kingdom *under* the whole heaven" (not above it), (Dan. vii. 27). As in Psalm ii., above quoted, Christ will have "the uttermost parts of the earth" for His possession; and the perpetuity of His kingdom is assured in the words of the angel at the annunciation: "Of His kingdom there shall be no end" (Luke i. 33).

The things concerning the kingdom are further brought to view in such portions of Scripture as speak of those who shall be "joint heirs with Christ," ruling under Him in conducting the affairs of the kingdom. From Matt. xix. 28, we see that the apostles shall occupy "twelve thrones judging the twelve tribes of Israel." To the overcomers will be granted "power over the nations" (Rev. ii. 26, 27). And the redeemed out of every kindred, and tongue, and people, and nation will say, "Thou hast made us unto our God kings and priests: and we shall reign *on the earth*" (Rev. v. 10). And as to the laws of the kingdom we read: "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. ii. 3). "He shall not fail nor be discouraged, till He have set judgment in the earth: and the isles shall wait for His law" (Isa. xlii. 4). If any will carefully read the prophecy in the second chapter of Isaiah from which I have quoted, they will find abundant proof that the time for the fulfillment of that prophecy is still in the future. The prophet says: "It shall come to pass in the *last days*, that the mountain of the Lord's house shall be

established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." And in the 20th and 21st verses the time is still further described as the day when idolaters shall go into the clefts of the rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth. Men are still fighting and still learning war, but when the time spoken of in this prophecy shall have come, men shall learn war no more.

And now, having seen the requirements of God's Word, let me ask you, fellow-sinner, fellow-mortal, will you come to Jesus now? Do not, I entreat you, put off till to-morrow a matter of such vast importance. Come needy, helpless, and sin-burdened as you are.

"If you wait until you are better, you will never come at all; Not the righteous, but sinners, Jesus came to call."

Do you feel your need of *Him who is mighty to save*? Oh, do not deceive yourselves by raising objections to God's own plan! Remember the case of Naaman, the captain of the host of the king of Syria, who was smitten with leprosy. He came to the prophet Elisha to be cleansed, but he had his own notions about how it ought to be done,—the prophet's instructions were too simple in his opinion. "Go wash in Jordan seven times," made Naaman wroth, and he 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." *Fit emblem of man's natural condition.*

Without faith it is impossible to please God (Heb. xi. 6). *Faith must be the basis.* Adam's unbelief and disobedience lost his life, and a happy home in fair Eden's bowers. And how shall we, his descendants, return but by *faith* and *obedience*? But some will say, "I don't consider baptism essential." Let me ask you, Was Noah's ark essential to the saving of him and his household? No doubt that ark was the jest and derision of an ungodly world, but when the fountains of the great deep were broken up, and God opened the windows of heaven, then a place within the ark was worth more than all the world beside. And what does Peter say about baptism in his first letter, iii. 21? Speaking of the ark wherein few—that is, eight souls—were saved, "The like figure," says he, "wherunto even baptism doth also now save us." But Noah did not dispute God's word. One hundred and twenty years he kept on his even way as a preacher of righteousness. He did not ask, "Might not some other kind of wood do as well as gopher wood?" or, "Might I not go up into an high mountain and save all this labor?" No, not at all; and it was recorded of him for all succeeding generations, "According to all that God commanded him, so did he" (Gen. vi. 14, 22).

We must ever remember that God is the offended party, and He alone has a right to dictate the terms of reconciliation. And the sinner may accept or reject the proffered mercy, but has no right to dictate or suggest a change in the conditions of salvation. Oh! who would not hate sin? See what misery sin has wrought on earth. Through it man lost the primeval happiness of Eden. On account of sin the flood was brought on the world of the ungodly. They would not repent; they had become thoroughly debased and incorrigible, and their thoughts were only evil continually. Sin brought destruction on the cities of Sodom and Gomorrah, and consumed their inhabitants with the fire of God's judgments. On account of the transgressions of others, the Son of God was nailed to the cross. He was wounded for our transgressions; He was bruised for our iniquities. What misery is all over the world to-day as the fruit of sin! How many fevered brows, aching hearts, and deso-

late homes. Man with his mighty intellect has become the degraded slave of passions fierce and violent; and on himself and his boasted achievements are inscribed *Fleeting, Transitory, Perishing*.

Say, do you want to escape from the general desolation?

“Delay not, delay not. why longer abuse
The love and compassion of Jesus, thy Lord?
A fountain is opened, how canst thou refuse
To wash and be cleansed in His pardoning blood?”

“’Tis the last call of mercy that lingers for thee;
Break away from thy bondage, oh, sinner, be free.
Be not a sad mourner—‘the harvest is past,
the summer is ended’—and perish at last.”

“I take the glorious position to be found in being not after the flesh, but after the Spirit? They who are in such a state! All things are for Paul, or Apollos, or Cephas, or the life, or death, or things present, or things to come; and they are Christ’s, and Christ’s (1 Cor. iii. 22). Only let them persevere and persevere in profession without wavering; ever remembering that He is faithful who has promised. But if they draw back, God will have no pleasure in them, Jesus testifies, “If a man abide not in Me, he shall be cast forth as a branch and is withered, and men shall gather them and cast them into the fire, and they are burned.” Now is the time for heart-searching, and for men and women to prove themselves whether they be in the faith, and to see whether their baptism was preceded by repentance and faith, not in the traditions of men, but in the promises of the living God.

And now to you who have obeyed the truth. Fellow-pilgrims to our heavenly home, you now hold an enviable position; one that we would not exchange for that of the crowned monarchs of earth. They have a perishing crown, but you are heirs to a crown of glory that fadeth not away. I trust you seek day by day with prayer, and communion with our heavenly Father, to realize more and more the blessedness of that man whose iniquities

are forgiven, whose sin is covered, to whom the Lord imputeth not iniquity, and in whose spirit there is no guile (Psa. xxxii. 1). Be vigilant and keep up a constant warfare. You must crucify the flesh with its affections and evil desires. Put on the whole armor of God, and omit not the *shield* of faith and *breastplate* of righteousness: remembering that there is now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit. All things are yours, and ye are Christ's and Christ is God's. But hold fast the beginning of your confidence steadfast unto the end. Lose not your vantage-ground, sully not the Christian character by indifference: stain it not by any improper conduct on your part. Remember you have only crossed the Red Sea, and that a wilderness of temptation lies before you ere you enter the promised land. But let your daily prayer be:

“Saviour, through the desert lead us;
 Without Thee we cannot go.
 Thou from cruel chains hast freed us,
 Thou hast laid the tyrant low.
 Cheer us all our journey through.
 Then, lead on, Almighty Victor,
 Scatter every hostile band.
 Be our guide and our protector
 Till on Canaan's shores we stand.
 Shouts of victory
 Then shall fill the promised land.”

Earnestly contend for the faith once delivered to the saints (Jude 3), but while you do so, see that ye cultivate the fruits of the Spirit,—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law (Gal. v. 22). You observe that first and prominent in the list of graces is *love*. Love worketh no ill to his neighbor, love is the fulfilling of the law (Rom. xiii. 10). Charity (love, R. V.) covereth a multitude of sins; charity suffereth long and is kind; charity envieth not, vaunteth not itself; and we are commanded to have *fervent charity* among ourselves (1 Pet. iv. 8), not a bogus charity, but the genuine thing, *warm, glowing, ardent*.

We have in these times, brethren, great cause to heed

Joseph's advice to his brethren when he was sending them back to their father in Canaan. "See," said he, "that ye fall not out by the way" (Gen. xlv. 24). If a brother is overtaken in a fault, whether should we blaze it abroad to friend and foe, or weep over it and pray over it, and seek to restore such an one in the spirit of meekness, considering ourselves lest we also be tempted? (Gal. vi. 1.) Let him that thinketh he standeth take heed lest he fall. If ye forgive not men their trespasses neither will your heavenly Father forgive you. Let us think for a moment,—is there a day of our lives that we have not cause to ask God for forgiveness? Where there is a lack of charity there is something wrong, woefully wrong, either with the head or the heart. Oh, that we had the spirit of David when he said, "I will keep my mouth with a bridle, while the wicked is before me" (Psa. xxxix. 1). Instead, then, of spreading a brother's faults, we would say, "Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph" (2 Sam. i. 20). We must each one remember that a race begun is not a race well run. We have all need to lay aside every weight and the sin that doth so easily beset us, and run with patience the race that is set before us in the Gospel. It will not do to limp along in a ready-to-halt kind of a way. Brethren, let me entreat you with all earnestness and affection, so run that ye may obtain the prize (1 Cor. ix. 24). And so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Amen.

HAVE YOU FOUND JESUS?

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich."—Rev. iii. 18.

Have you found Him, weary stranger?

Is He precious to your soul?

Has He spoken peace and pardon,

Touched your hand and made you whole?

Is He more to you than jewels,
Stocks, or mines, or flowing wells?
More to you than royal palace,
Where earth's proudest monarch dwells?

More to you than friends or children?
Height of place, or worldly fame?
More to you than sweetest pleasures,
Acres broad, or titled name?
O, if not, your wealth is ashes,
Cheating dust and tinsel'd toy!
Only yours for one brief moment
Here to have and to enjoy.

All must perish with the using,
Naught to keep for endless years;
Life go out in bitter grieving,
Vain regrets and useless tears!
Give yourself to God's sweet service;
He hath need of such as you.
Earth's broad vineyard needeth tilling,
Grand the work there is to do.

Up! delay not! Life is going;
Swift the moments speed away;
Would you have the crown of glory?
Seek the Saviour now—to-day!
Rich reward awaits the doer,
Wealth, beyond what tongue can tell;
Crown, and throne, and life immortal,
And bright home wherein to dwell.

Sweet it is to work for Jesus,
Building for the ages long;
Where will come no pain nor dying,
Nor be heard sad sorrow's song.
Work for him will prosper ever,
Widening, broadening, moving on,
Till the world's last field of battle,
Shall for Christ, our King, be won.

THE ANCIENT FAITH—THE NATURE OF MAN, NOW AND HEREAFTER.

THE Bible is a marvel among books; outliving all its enemies, surviving every attack, and unfolding itself in fresh beauty to those who search it reverently and with the teachable disposition of children, anxious to gain fresh light from its vast store of Divine wisdom.

Let us for a little while examine its pages in order to discover the mind of God concerning His creature man.

So many are the passages which might be read which speak of His nature and destiny, that time would fail at this time to admit of their being referred to; we will, therefore, take the clearest and most telling, leaving others to be examined privately.

Reading from the New Testament, one must be struck with the many references to the return of the Lord Jesus, and the expectation of the believers that *that* would be the time of their reward.

Paul, for instance, rejoices that the Thessalonians had turned from idols, to serve the living and true God, and "to wait for His Son from heaven" (1 Thess. i. 10) "from whence," as he said to the Philippians (iii. 20), "we look for the Saviour, the Lord Jesus Christ."

Nor can there be any doubt that the time of the Lord's return was regarded as the *time for rewarding* the faithful ones, and the time for *raising the dead*, and *judging* both them and the living.

In 2 Corinthians v. 10, Paul writes, "we must all appear before the judgment seat of Christ"; and in 2 Tim. iv. 1, he says that the Lord Jesus will "judge the quick and the dead at His appearing and kingdom."

It may therefore be confidently concluded that rewards are *not entered upon before* the return of Christ, because judgment does not take place until then; and the judgment is the time for deciding the destiny of those being judged.

This is confirmed by the fact that the giving of rewards is always spoken of as occurring at that time (Col. iii. 4). "When Christ who is our life shall appear, *then* shall ye also appear with Him in glory." In 2 Tim. iv. 8, Paul speaks of a crown of righteousness, "which the Lord, the righteous judge," will give him "*in that day*," and Peter in his first epistle (v. 4) says "*when* the Chief Shepherd *shall appear*, ye shall receive a crown of Glory which fadeth not away." Many of the warnings of Jesus also were given, that His disciples should be prepared for His coming. The *evil* servant is represented saying "my Lord delayeth His coming" (Matt.

xxiv. 48), and the Lord Himself says in Mark xiii. 35 to 37, "Watch therefore, for ye know not when the Master of the house cometh." "What I say unto *you*, I say unto *all*, Watch."

Let us now notice what is the condition of those who will be judged. Paul speaks of them as "the quick and the *dead*" (2 Tim. iv. 1). Not that some will be judged *whilst* they are dead, but that those of the servants of the Lord who have died before His coming will be raised from the dead. As he says in 1 Thess. iv. 16, 17, "the dead in Christ shall rise first, then we who are alive and remain shall be caught away together with them." Daniel uses similar language (xii. 2): "many of them that sleep in the dust of the earth shall awake."

But what are we to understand by the word "death"? What is it to be "dead"?

The Apostle Paul says in Romans v. 12, "by one man sin entered into the world, and death by sin"; so that if we turn to the account of that one man's offense, and read the pronouncing of sentence upon him, we shall know what "death" means. In Genesis iii. 19, we read the words addressed to Adam by God: "in the sweat of thy face shalt thou eat bread until thou *return unto the ground*; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

Here then the mystery ends, the man who had been formed of the dust (Gen. ii. 7) was to return to dust, because of his sin; and in the ceaseless processions to the graveyards we see the evidence that "death hath passed upon all men, for that all have sinned" (Rom. v. 12).

"Dead ones" therefore are those whose life is gone, and who are slowly moldering into the dust out of which we were originally formed.

The word is occasionally used in a similar sense concerning those who have no spiritual life—"dead in trespasses and sins." So far as their capacity for the higher life is concerned they are dead, and unless they are quickened or made alive by the operation of God through the word, they will presently be *completely* dead, both spiritually and bodily: "for the *end* of those things is death" (Rom. vi. 21). Where the word death occurs, however, without any such qualification in the

context, the death we see occurring daily, by which our cemeteries are filled, is that which is referred to.

If that view of death be clearly understood, we may notice how Scripture supplies its own confirmation, and is in complete harmony throughout.

If death is a returning to dust, then the dead are perfectly unconscious. In Ecclesiastes ix. 5, the very words occur, "the dead *know not anything*," and in verse 10, "there is no work, nor device, nor *knowledge*, nor wisdom in the *grave, whither thou goest*."

From these testimonies it is evident that the *grave* is man's resting place until the Lord Jesus comes again, and *resurrection* is seen to be an event of utmost importance—in fact, if there be no resurrection, then those who are fallen asleep are perished (see 1 Cor. xv. 18). Instead of the dead ones of past ages having received their recompense, they still await in the sleep of death the coming of the Son of Man. Even those who have received a good report through faith (Heb. xi. 39, 40) have not received the things promised them, God having provided that they should not be made perfect without us.

We see, then, death as a reality holding saints and sinners alike in its embrace: but we see also that: "Since by man came death, by man has come also the resurrection of the dead (1 Cor. xv. 21), and that when the "time of the dead" shall come, that they shall be judged, rewards will be given by God (Rev. xi. 18) to the prophets, the saints, and those who fear His name, small and great.

Let us now inquire what this reward will be. Jesus said (John x. 10): "I am come that they might have *life*." and in verse 28, "I give unto them (that is, "My sheep") eternal life." And Paul teaches the same in Romans vi. 22, "being made free from sin, ye have your fruit unto holiness, and *the end*, everlasting life." Some have imagined from a somewhat careless reading of some passages, that eternal life is a present possession of believers, but the Apostle here states that it is the reward which comes at the *end* of their course, and is thus in harmony with the Master Himself who promised "in the *age to come* eternal life" (Mark x. 30. Revised version, margin).

The mistake arises from a too scanty consideration of 1 John v. 12, where he says "he that hath the Son (of God) hath life." But in what sense is Christ possessed? Is it not as stated by Paul in Ephesians iii. 17? "that Christ may dwell in your hearts *by faith*." And the 11th verse of chapter v. in John's first epistle should be noticed: "God hath given to us eternal life: and this life is *in His Son*." It was therefore not in their possession, but "laid up" as a treasure in heaven, as shown by Paul in Col. iii. 3, where he said "ye are *dead*, 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."

There is therefore no confusion—no contradiction—the "life everlasting" is to be given when Christ the Life and Life-giver appears.

It is also taught in several passages which speak of a bodily change taking place at the time. "We shall all be changed," says Paul, in 1 Cor. xv. 51. "This corruptible must put on incorruption, and this mortal must put on immortality." Here then we have the essence of Bible teaching concerning immortality—it is that deathless nature which God's loved ones will receive from their Lord "at that day," when He will change their bodies of humiliation that they may be fashioned like unto the body of His glory (Philippians iii. 21, Revised version). And their condition is described by the Lord Jesus in the words (Luke xx. 35) "they that shall be accounted worthy to obtain that *age* (Revised version) and the resurrection from the dead, neither marry nor are given in marriage, 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." These are also described by the Apostle Peter as being "partakers of the *Divine nature*, having *escaped the corruption* that is in the world" (2 Peter i. 4).

The evidence produced shows clearly that instead of man being an immortal soul, he is a "living soul," for but a few short years, ending his frail existence in the grave. That to live in that age to come he must be raised from the dead and receive the gift of eternal life at the hands of the Lord Jesus.

The question, however, is also asked: "Where will the endless life of the Saints of God be spent?"

Solomon declared ages ago that "the righteous shall be recompensed in the earth" (Prov. xi. 31), and his father David had said "the righteous shall inherit the land, and dwell therein for ever" (Ps. xxxvii. 29). But if more respect will be paid to the "greater than Solomon," even Jesus, then notice His words, Matt. v. 5, "blessed are the meek, for they *shall inherit the earth.*"

Much might be written to show what abundant confirmation the prophets give, but a few words must suffice.

The Lord Jesus has been promised not only "the throne of His father David" (Luke i. 32), but that "all kings shall fall down before Him, and all nations shall serve Him" (Psalm lxxii. 11). The decree is made that "the kingdoms of this world shall become the Kingdoms of our Lord and of His Christ, and He shall reign for ever and ever" (Rev. xi. 15); and He has promised to His loved ones that with Him they "shall reign on the earth" (Rev. v. 10).

I trust that these few remarks may lead to deeper and more earnest study of the Word of Life and that the result may be to the glory of God in the day of His Son's appearing.

LIFE IN THE LIVING LORD.

Sound the Gospel of grace abroad,
 Life in the living Lord!
 Spread the news of the gift of God,
 Life in the living Lord!
 Mortal man requires it,
 God above inspires it,
 Tell it around! Let it abound!
 Life in the living Lord!

All by nature are doomed to die:
 So saith the Holy Word.
 Welcome therefore the joyful cry,
 Life in the living Lord!
 Welcome news of gladness,
 Antidote to sadness!
 Tell it around! Let it abound!
 Life in the living Lord!

Angels, prophets, apostles, all
Published with one accord
This deliverance from the Fall,
Life in the living Lord!
Glory be to Jesus,
Who from bondage frees us!
Tell it around! Let it abound!
Life in the living Lord!

W. J. McDonough
J. Kennedy
L. L. L.

Pardon, power, and perfect peace
"The words of this life" afford.
Never then must the tidings cease
Of life in the living Lord!
Open wide the portal!
Unto every mortal!
Tell it around! Let it abound!
Life in the living Lord!

IS MAN IMMORTAL?

It is allowed by all that Scripture should interpret Scripture, and that the more obscure passages should be understood by means of the more plain and explicit. If holy men of old, who spake as they were moved by the Holy Spirit, be the authors of God's Word of Truth, is it possible there can be two opinions among them? must not their teachings harmonize? The following questions are submitted to thoughtful readers, contrasting the teachings of the present day with those of the prophets and apostles, showing that while these latter entirely agree, the former confound, antagonize, and overturn the whole revelation of God:

1. Should not Scripture teachers use Scripture words?
2. Such phrases as *immortal*, *never-dying*, or *priceless* souls not being met with from Genesis to Revelation, how can the popular instructors who use such phrases, be said to teach Scripture truths?
3. How can some men insist that Adam was created a never-dying being, because it is said he was a living soul (Gen. ii. 7), and at the same time deny that the lower animals are immortal, when it is said *they* were possessed of living souls likewise (Gen. i. 30. See margin)?
4. If it is denied that the various animals which en-

tered the ark were immortal (Gen. vii. 15), "two and two of all flesh wherein is the BREATH OF LIFE"; and further (22d verse), "all in whose nostrils was the BREATH OF THE SPIRIT OF LIFE (margin) died"; how can it be asserted that Adam was so, simply because it is written God *breathed* into his nostrils the breath of life? Did the mode of receiving the breath of life differ in the case of the lower animals? Could they have got it in any other way? and even if they had, does it follow that there was a difference in the thing received? (See Ps. civ. 29-30, as to breath being given to and taken from animals.)

5. If Adam and Eve were created immortal, why did God, after they fell, deem it expedient to drive them from the Garden of Eden, "lest they should eat of the tree of life and live for ever" (Gen. iii. 22)?

6. If, as some assert, Adam's *immortal* nature is proved from Gen. i. 26: "Let us make man in our image, after our likeness"—God being immortal, and Adam, being in *His likeness*, therefore immortal—why are the words "image" and "likeness" limited to *one* attribute of Jehovah and not made to include *all*? Should it not rather be said that man, being created in the "image" of God, is therefore not *only* immortal, but omnipotent, omnipresent, and omniscient? Why *one* and not the other attributes?

7. Do the believers in "immortal" souls agree with Job when he says [in answer to the question (Job xiv. 10, read whole chapter), "Man dieth and wasteth away, yea, man giveth up the ghost, and where is he?"] that "man lieth down, and riseth not; till the heavens be no more they shall not awake, nor be raised up out of their sleep"? How does the theory of going at death to a place of happiness or of misery agree with this?

8. Does Elihu contradict Job as to the constitution of man when he says (Job xxxiv. 14, 15): "If God set His heart upon man, if He gather unto Himself His Spirit and His breath, all flesh shall perish together, and man shall turn again to dust"?

9. Could David believe himself immortal and yet write (Ps. vi. 5): "In death there is no remembrance of Thee (God); in the grave who shall give Thee thanks"? If he understood he should go to heaven when he died,

could he doubt he would remember Jehovah and give thanks unto Him? Does not Peter, on the day of Pentecost, say, concerning the Psalmist (Acts ii. 34), "David is *not* ascended into the *heavens*"; but that (29th verse) "he is both *dead* and *buried* and his sepulcher is with us unto this day"? and does not Christ say to Nicodemus (John iii. 13), "No man hath ascended up to heaven"?

10. Could the Psalmist say concerning man (Ps. cxlvi. 4), "His breath goeth forth, he returneth to his earth; in that very day his *thoughts* perish," and yet believe that after death he was as capable, and more so, of thinking as before he died?

11. Is it not logical to conclude that Solomon, when he strikingly contrasts the DEAD with the LIVING, thus (Eccles. ix. 5): "The living KNOW that they shall DIE, but the dead KNOW NOT ANYTHING, also their LOVE, and their HATRED and their ENVY is now *perished*," could not possibly believe that the real person went to hell to curse, or to heaven to bless, his Creator at the moment of death? If *love* and *hatred* *perish*, how can the ability to bless or curse remain? Further, why is the advice given (10th verse), "Whatsoever thy hand findeth to do, do it with thy might; for (or because) there is no WORK, nor DEVICE, nor WISDOM in the grave whither thou goest," if it was Solomon's belief that death did not deprive a man of his wisdom, and that the grave did not retain him?

12. Why is it difficult to understand the Preacher when he says (Eccles. xii. 7), "Then shall the dust return to the earth as it was; and the spirit to God who gave it?" If the spirit (the principle of life) returns to the state in which it was before man appeared, and the dust into its original condition, can man be said to exist? If the spirit is the man, then must not he have existed previously; for it simply returns whence it came? and so, too, with the dust. But does not the verse immediately preceding show in symbol the effect of death on mankind—the golden bowl BROKEN (rendered useless), the pitcher BROKEN, and the BROKEN wheel?

13. Is it possible to doubt the mind of Solomon on this subject (Eccles. iii. 19): "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 (or spirit). . . . ALL GO UNTO ONE PLACE, all are of the dust, and all turn to dust again"? Can it be conceived that in the next verse he contradicts all this when he says: "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth"? If it is argued from this that the spirit of man (held to be the real person) exists after death, must it not likewise be allowed that the spirit of the beast (being the real animal) also exists? Has it not, however, plainly reference to the disposition of man and beast previous to death—in the one case (that of man) lofty, proud, and aspiring; in the other, sensual and groveling?

14. What could be the meaning of the word of Hezekiah, King of Judah, when he praised God because of restoring him to health (Is. xxxviii. 18-19): "For the grave cannot praise Thee (God); death cannot celebrate Thee; they that go down to the pit cannot hope for Thy truth;" and then adds, by way of contradistinction, "The living, the living, he shall praise Thee, as I do this day?" Why should there be a doubt as to Hezekiah's mind on this matter, that death rendered man unconscious, so that praise could not be given to Jehovah? Does the Psalmist not speak in similar language when he says (Ps. lxxxviii. 10, 11, 12): "Wilt Thou (God) show wonders to the dead? Shall the dead arise and praise Thee? Shall Thy loving-kindness be declared in the grave? or Thy faithfulness in destruction? Shall Thy wonders be known in the dark? and Thy righteousness in the land of forgetfulness"? What is meant by the Psalmist connecting the dead with "destruction" and the "land of forgetfulness"?

15. Why cannot believers in the immortality of the soul perceive that while endeavoring to prove their favorite theory from the language of Jesus to the thief on the cross: "To-day thou shalt be with Me in Paradise," the facts of the case are arrayed against them? Does not Peter (Acts ii. 31), on the day of Pentecost, prove that David's prophecy concerning Jesus was fulfilled: "That His soul was not left in hell, neither did His flesh see corruption"? Did not Jesus, therefore, go to hell (*hades*, the grave) in the first place, although not

suffered to remain there; and did not Jesus Himself say to Mary Magdalene, on the THIRD day after His crucifixion (John xx. 18), "Touch Me not, for I am not yet ascended to My Father?" Why, then, is it insisted that Jesus meant that on the day of twenty-four hours He and the thief should be in Paradise? Was not the thief's request, "Lord, remember me when Thou comest into Thy kingdom"? Must not Jesus' answer have reference to that day when he should be with Him there? See similar case Deut. ix. 1. Moses said: "Hear, O Israel, thou art to pass over Jordan THIS day," etc. The fact is, however, that Moses could not mean that very day on which he spoke, inasmuch as he had been informed by God (Num. xx. 12) he should not lead the people into Canaan; and so we find that not only did Moses die without passing the Jordan, but that the Israelites mourned for him thirty days (Deut. xxxiv. 8); and further, that Joshua thereafter (Josh. i. 11) was commanded by Jehovah to "pass through the host, and command the people, saying: Prepare you victuals, for within THREE days ye shall pass over this Jordan." In both cases, therefore, the facts are opposed to the rendering given in the Authorized Version.

16. Can the popular instructors say why Christ does not with them teach that at death "the souls of believers do immediately pass into glory," but instead (John vi. 39, 40, 44, 54), points to the "LAST DAY" when He should "raise them up" out of their graves?

17. Why does Paul, throughout the whole of the 15th chapter of 1st Corinthians, show that if there be no *resurrection* of the dead "they that are fallen asleep in Christ are perished" (verse 18)? Why does Paul ask the question (verse 32), "If, after the manner of men, I have fought with beasts at Ephesus, what advantageth it me if the dead rise not?" and then adds (if this is the case). "Let us eat and drink, for to-morrow we die"? Why does not Paul consider an immediate flight to glory to be of infinitely greater importance than the mere raising again of the frail body of dust? Why is no allusion to a going to heaven at death made at all, but only one of two alternatives, either a rising again or perishing? and why does the apostle thus express his

whole desire (Phil. iii. 11): "If by any means I might attain unto the resurrection of the dead"?

Finally: As to *immortality* being a subject of "promise," a matter of "hope," a prize to be eagerly sought and striven for, and a "gift" of God—uprooting the universal doctrine of inherent immortality in man—see Rom. ii. 7 (God will render "to them who, by patient continuance in well-doing, seek for glory, honor and immortality, eternal life"); Rom. vi. 13 ("the GIFT of God is ETERNAL LIFE") 1 John ii. 25 ("this is the promise that He hath promised us, even eternal life"); Titus i. 1, 2 ("Paul, a servant of God . . . in hope of eternal life"); also Titus iii. 7, and 2 Tim. i. 1.

MAN MADE IN THE IMAGE OF GOD.

"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 the earth. So God created man in His image, in the image of God created He him; male and female created He them" (Gen. i. 26, 27). In the 8th Psalm we read: "Thou madest him to have dominion over the works of Thy hands," etc. The question comes up: In what does the *image* of God consist? All are not agreed as to its meaning. The word "Let us" (plural) must be taken into account. ("ELOAH," a mighty one, a member of the heavenly host.) "ELOHIM" (plural of "ELOAH") are frequently called gods (97th Psalm). "Worship Him, all ye gods." Paul, in referring to the same Scripture: "Let all the Angels of God worship Him." "His angels that excel in strength, that do His commandments, hearkening unto the voice of His word" (Ps. ciii.). "Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation" (Heb. i.)? The *subject* of the *angels*; according to God's Word as they are therein set forth; their origin, nature; the position they occupy in the divine economy of human redemption, should certainly be regarded as

most sublime, beautiful, and interesting, one well worthy of the Christian's careful study and contemplation.

They have had frequent intercourse with mankind in the ages past and have always appeared in the FORM of *men*. We have reason to believe, therefore, that they were instrumental in the hands of the ALMIGHTY in the work of Creation, and were the "ELOHIM" which said: "Let us make man in our *image*, after our likeness," etc. MAN, the last and noblest work of God; "fearfully and wonderfully made," displaying in his make-up infinite wisdom and wonderful design in all the numerous members of his being, virtually we are a miracle to ourselves. In the contemplation the mind involuntarily goes up to the great Creator who is of unlimited power and whose understanding is infinite (Psalm cxlvii. 5). "Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things, and for Thy pleasure they are and were created" (Rev. iv. 11).

Although man is endowed with various faculties capable of being instructed in the divine will, that we might form a character in harmony with the mind of our Creator and reflect His glory; we should remember, however, these godlike powers are limited. Human achievements can go just so far and no farther. We are not to understand that the *image* and *likeness* spoken of above embrace the attributes of the unsearchable Jehovah, *e. g.*: "Immortality," "Omnipotence," "Omniscience," "Omnipresence."

Thus we are driven to the conclusion that the image and likeness of the "*Elohim*," in which man was created, consists, first, in "Form," and, second, in "Capacity." Man's capabilities and godlike powers must be exercised in a Godly channel in order to be a partaker of the divine nature when the times comes for God's sons to be manifested; when they will possess angelic powers and die no more. "Man that is in honor and understandeth not is like the beasts that perish" (Ps. xlix.). Immortality is a boon promised to those who please God. We believe, therefore, man is immortalizable. "The gift of God is eternal life through Jesus Christ our Lord" (Rom. vi.).

THE VOICE OF GOD.

IN every age that has rolled over our world, the voice of God has been heard, speaking to the inhabitants of earth, in words of bright hope and promise to the just, and in tones of threatened warning and judgment to the disobedient. He spake from His bright throne above and a world sprang into life, and nature sang the glad anthem of praise to its author. Time rolled on, and God looked down and saw the wickedness of man, causing Him to send forth a warning cry to the people of earth, of the approaching doom that hung in dreaded blackness over their heads. His hand was stretched forth, and the windows of heaven were opened, and the fountains of the rolling deep broken up, bringing ruin and death upon a startled world. The prophet of God, however, safely rode upon the waves of the fallen deluge, far above the sinking forms of those who perished beneath its cold waves. But the hand of Deity was stayed, and man again permitted to roam over nature's bright, green earth as its ruler.

Ere long, however, the wickedness of man became great again and God looked down in anger upon their dark crimes. He spake and the cities of the plain were wrapped in a fiery mantle of death, and to-day the waves of the Dead Sea, as they roll silently over these doomed cities, are living witnesses of the justice and power of the great "I am." He has uttered His voice from time to time, and nations, kingdoms, and empires, with their golden crowns and waving plumes and streaming banners, have passed away, to rise no more forever. Of these nothing now remains but their ruins and the historic page to point us to their former glory. Ancient cities are resting thus, and their kings are sleeping in the dust, mingled with the bleaching bones of the soldiers that fell to win for them their faded glory.

God spake the prophetic words which sealed Jerusalem's doom, and the city fell. Its inhabitants were scattered among the nations of the earth. Their harps were hung on the willows, which were once tuned to the praises of God. Those streets that echoed to the foot-

steps of the "Son of God," have long been silent to the tread of man. Since then a long silence has intervened. God has declared through the Word (Heb. xii. 25-28) that He will speak once more, and not only earth, but the heavens also, shall tremble at the sound of His voice. This will be when the nations gather for the last time the vast armies of the world, causing earth to shake beneath the foot-tread of the mighty soldiery as they march to the dark valley of death no more to return forever. But when the pealing thunder of the cannon shall be heard as it reverberates over Armageddon's valley, sounding the death knell to war, and battle, and strife; and when the Lord shall speak, and call for the fowls of heaven and the beasts of the fields to come and gather themselves together to the supper of the great God, "that they may eat the flesh of kings, captains, and mighty men"; then will one thought cheer the waiting saint of God. Looking beyond the curling smoke of battle, as it lifts itself slowly up from Armageddon's bloody plains, he will behold the dawning glories of a coming age, where he can rest his weary head in safety from the storms of earth, from sickness, pain, and death.

Who of us will be ready in the last great day to meet the "King in His beauty," and exclaim, "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. May we be approved of God when He comes, and be found among the called, the chosen, and the faithful.

CONVERSATION.

"Whoso offereth praise glorifieth me; and to him that ordereth his *conversation aright* will I show the *salvation* of God."—Ps. i. 23.

"Let your *conversation* be as it becometh the gospel of Christ."—Phil. i. 27.

NOTHING can be less edifying than the everyday conversation we hear, and too often unite in, among the busy throngs with whom we mingle in passing through

life. There is little or nothing introduced worthy of the consideration of a rational being, nothing from which any great lessons of practical wisdom can be drawn; nothing leading to an enlargement of our moral or intellectual powers, and nothing ennobling, useful, or instructive. Yet men will talk; and as none troubles himself to edify the rest upon subjects of use, why, they must put to sea on trifles, and loiter away the precious moments of life in the barter of notions. A begins by a sage remark on the weather, asserting that it is warm or cold, wet or dry, pleasant or disagreeable, as the case may justify. B readily assents, and C perhaps reminds them of yesterday. Thus the door is open. Where are you from? etc., precede the introduction of further commonplaces; and then come those endless trifles, sometimes producing a laugh, sometimes a frown, now a jest, and then an argument, illustrating nothing, disproving nothing, establishing nothing, teaching nothing, and finally ending in nothing but a waste of time.

The Scriptures forbid conversation of certain kinds, and suggest to us the proper subjects upon which we should speak. Paul not only inhibits, saying: "Let no corrupt communication proceed out of your mouth," but commands us to speak of "that which is good to the use of edifying, that it may minister grace to the hearers."

Yet, notwithstanding all this, the most careless observer cannot but remark, too often indeed, that professing Christians are as careless of the topics upon which they converse, and of the manner in which they treat them, as the merest skeptic in the community. The most unprofitable subjects are often called up by them; and not only angry and undignified disputation entered into, but vulgar and corrupt illustrations and anecdotes introduced to tickle the carnalized ears of their hearers; and even should they abstain from the use of such dirty weapons themselves, they manifest a greedy disposition to catch them from the lips of others, and thus show, at the same time, that if they manifest a shame to utter them, at least they seem to have a *heart to enjoy them*. Now, the righteous soul of "Lot" was vexed from day to day by the filthy conversation of the

wicked; and the inference is but a fair one, that *every righteous soul will be similarly affected now*; and, therefore, the man who utters them himself, or listens with pleasure to such things, is destitute of righteousness (*Read the 145th Psalm*). Our Saviour has gone to the root of this fruitful and mischievous stock, and shown us its deep germ in the fountain of our own feelings, so that by its fruit we cannot fail to judge the tree. He says: "Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of his heart bringeth forth good things; and an evil man, out of the evil treasure of the heart bringeth forth evil things."

What are we to think, then, when we hear a man, no matter how long he may have been a church professor, indulging in the coarse language of the immoral and vicious, but that his heart is of the same nature with his speech, and that he is an impure and unregenerate creature?

Brethren, let us remember our *conversation*, or polity, begins in the heavens, from whence also we are expecting a SAVIOUR, the Lord Jesus Christ, who will transform the body of our humiliation into a conformity with His *glorious body*, according to the power by which He is able even to subject all things to Himself" (Phil. iii. 20-22). "Be not deceived: God is not mocked. But whatsoever a man soweth that also shall he reap." "Refrain from vain conversation." "Let us put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth, and let the word of *Christ* dwell in us richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in our hearts to the Lord."

PREJUDICE.

A MIND free from the prejudices of early education and training is rarely to be found. We do not expect to find such. The very nature of things makes it almost impossible for men to be unbiased in their minds. We do not expect, nor do we ask, more than that every

honest man should strive to the extent of his ability to accomplish, viz., not to allow his prejudices to shut out from his mind those subjects which are in every respect worthy of his careful attention.

There is no excuse for ignorance and bigotry. A man has no right to keep himself in ignorance, or to make himself a bigot. Every man should be willing to investigate truth, let it come from whom it may. He should not allow himself to prematurely reject any proposition because of its unpopularity, or for the reason that it may not harmonize with his preconceived ideas.

Truth is not, like the sunshine, obvious to all; if it were everybody would have the truth, and all would be right. Still, the nature of truth is such that, when it is discovered and made manifest, it cannot be mistaken. It sheds forth a light so brilliant that he who beholds it cannot help seeing the surrounding errors, if there be any. And it is just this obvious contrast existing between truth and error that tries men's hearts; when they see it, they must take a position and be committed either to the one or the other. Men cannot be for the truth and at the same time believe and propagate error. There is no natural affinity between the two, nor can they be mixed or blended together in anything like equal proportions without resulting in one or the other gaining the ascendancy, and neutralizing the effects of the other.

We know that truth has no charms for those who love error and falsehood, for the latter is a cloak or covering for evil deeds, while the former brings to light the hidden things of darkness, and exposes the shame and wickedness of those who wallow in the pit of corruption. To that class of men who, seeing the light of truth, refuse to accept of it and walk in it, we can say nothing; for words or argument can never give them what they really need, viz., "*moral honesty.*"

The man who is wanting in moral honesty is a hopeless case. He may be intelligent and learned, affable and pleasant, still, if he has not a good and honest heart, he will be "barren and unfruitful." But there is another class, though they may be surrounded by walls of prejudice, to whom we feel encouraged to present the truth in its purity. This class walk in the way of darkness,

not because they love to do evil, but for the reason that they have never seen the light. They are sincere and honest, but it avails them not, so far as *truth* is concerned, because they know it not. To such we say, Overcome your prejudices and be masters of the situation. Break the shackles that bind you, and put your erroneous preconceived opinions under your feet. Rise up with manly strength and the dignity of freemen, and investigate the teachings of God's word—unbiased by human tradition. "Be not wise in your own conceits" (Paul).

THE "MEMORIAL NAME."

GOD made Himself known to the Hebrews by the name "Jehovah" (Yahweh). The point for consideration is, —what is the meaning of the word "Jehovah," and what does it express of the being and nature of God, more than, or in distinction from, the other names applied to the Deity in the Old Testament?

When Moses received his commission to be the deliverer of Israel, the Almighty, who appeared in the burning bush, through the medium of an angel, communicated to him the name which he should give as the credentials of his mission. "And Moses said unto God: Behold, when I come unto the children of Israel, I shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is His name? What shall I say unto them?" And God said unto Moses, "I am that I am," and He said, "Thus shalt thou say unto the children of Israel, 'I am' hath sent me unto you. . . . This is my name to the age (Young's trans.) and this is my memorial to all generations." That this passage is intended to indicate the etymology of Jehovah—there can be no doubt; it is in fact a key to the whole mystery. In this memorial God announces Himself as the being who will ever be, as He was, as He is, conveying the idea of immutability and eternity. This name was considered peculiarly awful and sacred by the Jews—they were unwilling to pronounce it. In the English version it is most generally rendered Lord, and written in small

capitals. It is distinctly stated in Exodus vi. 3, that to the patriarchs God was not known by the name of "Jehovah" (read the passage)—perhaps it was not the name, as a name, so much, but the true depths of its significance, which was unknown to, and uncomprehended by, the patriarchs. They had known God as the Omnipotent, the God Almighty, all powerful; but as a God eternal, immutable, and true to His promises, He was yet to be revealed. In the character expressed by the name "Jehovah," He had not hitherto been fully known; that His true attributes had not been recognized in His workings and acts, for Israel. Therefore, we would naturally expect that a memorial name, given in such a crisis, would express the relation in which the great Omnipotent,—the everlasting God is brought nearest to His people; that it would embrace those promises by which He was remembered with hope, through all the troubled times in which "Zion" or Israel was tossed with tempest and not comforted, save with the comfort of this memorial. "Jehovah," or the "I am," is properly rendered "I will be" the promised deliverer—the Coming One, Emanuel (God with us), and adds new beauty to the first promise: "The seed of the woman should bruise the serpent's head," and also the promise of Abraham: "In thy seed shall all the families of the earth be blessed." So we see, brethren, from our standpoint, how beautifully God gradually unfolds His gracious plans and purposes in regard to the restoration of fallen man. His purposes are purposes of mercy from beginning to end; this is shown (Ex. xxxiv.) in proclaiming the "name," "Jehovah," to Israel: "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." Thus this great name given by God as a "memorial" to all generations, is set forth as a name of relation, is appealed to by us as a name of affection, and containing in its very structure and history a prophecy of hope; for everywhere throughout this great system of law, we find "Yahveh" or "Jehovah" appealing to His own name as significant of a special and tender relation, and as containing associations fitted to affect the hearts of the people.

The peculiar emphasis with which this is done on several occasions, together with the connection in which it is declared, and the fact that it is always associated with the attributes of God in relation to humanity, all show that this great "memorial name" was not intended to express the mere pre-eminence of an absolute and self-existent God, apart from humanity. It is not a name of terror, but a name of relation, expressing peculiarly the attributes of mercy and long-suffering of a God who has taken upon Himself the work of deliverance and redemption, and who pledges Himself by that name, in spite of the sins of His people (which He will not leave unpunished), to carry that work through to its final triumph. In confirmation of this, hear the answer of "Jehovah" to the prayer of Moses: "I beseech thee, show me thy glory." (Ex. xxxiii. and xxxiv.)

The attributes prominently set forth in this Scripture as the special characteristics of God, under the name "Yahweh," are those of mercy in relation to humanity; it also conveys the idea that He will hold His people responsible to a standard of right and holiness, represented by the law. In the commencement of this new world or dispensation as constituted by Moses, the first step was to be taken towards the preparation for the coming of "Yahweh," the promised One. A people was to be selected and trained in a special school, the appointed end of which was to educate them to understand and appreciate the manifestation of Divinity, to appear in the coming "Yahweh."

The very best possible expression of the love of God was to be the offering up of His only begotten Son to die; then, before the fullness of love displayed in that divine sacrifice could be comprehended by fallen man, they must themselves be trained through a system of sacrifices to a familiarity with the idea. Thus we see the sacrifice, that wonderful symbol of divine love, of a love which gives itself up even to the blood (which is the life), was instituted at the very gate of Eden, and appears on every page of succeeding history.

The name of Jehovah or Yahweh is set forth as a name which has had a history; it is referred back to the God of Abraham, the God of Isaac, and the God of

Jacob; a name replete with associations, but at the same time as one whose historical signification had become lost, and which was therefore explained—re-asserted, and then given as a solemn pledge to the fulfillment of a promised deliverance. Thus Israel's children were to know what Israel himself had not fully comprehended: "Yahweh" as a deliverer. They were also to understand or comprehend more clearly from their experience, and from the affirmation to Moses, that name, as not only pledging deliverance to them, but as prophetic of some great future manifestation to the world, of which this memorial name would be the type. This might be further illustrated by the typical angel, whom "God sent before Israel to keep them in the way and to bring them into the place which He had promised; concerning whom they were told not to provoke him, but obey his voice: for (says Jehovah) My name is in him" (Ex. xxiii. 20, 21). God through Moses (prophetically) speaking of the coming One: "I will raise them up a prophet from among their brethren, like unto thee, and will put My words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto My words which he shall speak in My name, I will require it of him."

We, brethren, upon whom the ends of the ages have come, look back upon those provisional arrangements as having (or nearly so) accomplished the purposes for which they were designed, having culminated in the raising up of that prophet like unto Moses, to whom it becomes our duty especially to give ear. "But those things which were written aforetime, were written for our learning and profit, that we through patience and comfort of the Scripture might have hope;"—we having the extra benefit (so to speak) of their experience (read 1 Cor. x.). David in Ps. cxxxv. testifies: "Thy name, O Lord, endureth for the age, and Thy memorial to all generations." In the English version "Jehovah" is rendered "Lord"; this harmonizes with Hosea xii. 5, where he says: "The Lord is his memorial." When the He who "I shall be" was conceived in the womb of the Virgin Mary, by the power of the Holy Spirit, the time had come for the "I" to manifest Himself as the future

Being. The Word became a dweller in flesh and dwelt among the Jews ("who beheld His glory as of the Only Begotten of the Father, full of grace and truth"). The Father appears in the Son, so the "I" appears in the "who I shall be" as "God in Christ, reconciling the world unto Himself." It is worthy of remark that the Blessed and only Potentate did not say, I "am" He who I will be, but I "will" or shall be that personage. He was the "I" dwelling in unapproachable light, but the "He who I shall be" is the image of that invisible "I." It was the Father's Spirit which dwelt in Him, which was before all things. It was this "I" concerning whom Jesus said, "Thou, Father, art in Me, and I in Thee." "The words that I speak, I speak not of Myself, but the Father who dwelleth in Me, He doeth the works." This enables us to comprehend the significance of the memorial, and also to better understand the allusions of Jesus when He said to the Jews: "Before Abraham was, I am," and also when He said: "O Father, glorify Thou me with Thine own self, with the glory which I had with Thee before the world was." Of the God who spoke to Moses, it could be said. He was in Abraham's time. He is in Moses' time, and He shall be in the age to come the Almighty. This doctrine is taught in the voice that came to Moses and in the memorial. "I," who was known to Abraham as God Almighty, do now exist, and "shall be who I shall be," even Abraham's seed. "I shall be who I shall be" was nothing less than a declaration that He would manifest Himself in the flesh as the woman's seed, who shall bruise the serpent's head. Is it not true, then, that the name "Lord" is still a covenant memorial of the future, and is borne by Him who is the only begotten of the Father, "God with us," or (if I may use the expression) the connecting link between the great "I am" and poor frail humanity. The conception, birth, life, death, and resurrection of "Yahweh Christ" were events of such importance, they were signalized by the supernatural. An angel was delegated to a company of shepherds who were watching their flocks by night: "Behold! I bring you good tidings of great joy, which shall be to all people." "For unto you is born this day in the City of David, a Saviour, which is

'Christ the Lord.' Here we find that the exalted title "Lord" is given to the Saviour by the angel (not "a" Lord but "the" Lord), showing conclusively that the fullness of time had come for the great Antitype of the memorial to be manifested in flesh. And to give it (if possible) still more importance, we have also the testimony in connection with the angel's message, "that suddenly a multitude of the heavenly host appeared, praising God, and saying, Glory to God in the highest, and on earth peace, good will to men." If this event is a matter of such joy and rejoicing to the angels of God, ought it not to be appreciated by us, although "made for a little while inferior to the angels, for the suffering of death, crowned with glory and honor"?

In view of what has been said, is not "Christ Jesus our Lord" the name through which God is now known and will be known in the future age? Is He not our memorial? To that exalted name "every knee shall bow, and every tongue confess." Let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and Christ. "He is Lord of all." "No man calleth Jesus Lord, but by the Holy Spirit." The disciples addressed him as "Lord." Many other Scriptures might be quoted to the same effect, all suggestive of the time (still in the future) when He will take to Himself His great power and reign, King of kings, and Lord of lords.

As the Son—the only begotten Son—He takes the Father's name, and is invested with all power, "for it pleased the Father that in Him should all fullness dwell." Being the appointed heir of all things (that is, all the promises centered in Him), He was well acquainted with those promises, and how those promised things were related to the purposes and plans of His Father. As the promised Seed, "He verily was foreordained before the foundation of the world" (was fore-known, R. V.). In this sense "he was before Abraham," and also "the root of David"; in consideration of which, and in connection with His heavenly origin, David could justly call Him Lord: this is not out of harmony with His being made of the seed of David according to the flesh—in order that He might inherit David's throne and kingdom,

and thus fulfill the promises concerning the same. All the promises seem to be based upon the fact of man's fallen condition, and as such he needs a Saviour. It is the testimony concerning this Jesus (God-Saviour) which is the theme or burden of the Scriptures; and to these Scriptures must we come if we would be made wise unto salvation. "This is eternal life that we might know Thee, the only true God and Jesus Christ whom Thou hast sent." A knowledge of God and Christ is indispensable in order that we may be made partakers of the promises and of the divine nature. Was Paul right in "considering all things but loss for the excellency of the knowledge of Christ Jesus, my Lord"? Would it not be a good investment (if it should become necessary) for us to be willing to suffer the loss of all things for this excellent knowledge? In the end it will be a rich exchange. So we see the knowledge of Christ Jesus embraces the "mystery" which Paul so often speaks of in his letters. His desire was that they should have the full assurance of the understanding, to the acknowledgment of the mystery of God, and the Father, and of Christ;—"for in Him are hid all the treasures of wisdom and knowledge." "Pray for me (says Paul) that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the Gospel, for which I am an ambassador in bonds." This element of the Gospel embraced the things concerning the "*Name of Jesus Christ*," as the means God hath appointed for the restoration of fallen man to His favor: for we want to show the reader the intimate connection of the Name of Jesus with our salvation." "Neither is there salvation in any other; for there is none other 'name' under heaven given among men whereby we must be saved." "To Him give all the prophets witness, that through His *name*, whosoever believeth in Him shall receive remission of sins." We see the necessity, then, of we in some way becoming related to that sin-covering "Name," for in putting on that saving name we become clothed with His righteousness.

BIBLE CHARACTERISTICS AND ATTRIBUTES OF JEHOVAH.

The Arm of God, . . . Isa. liii. 1	The Mercy of God, . . . Ps. lli. 8
Anger of God, . . . Isa. lxliii. 3	Majesty of God, . . . Ps. xciii. 1
Ark of God, . . . 2 Sam. vii. 2	Meekness of God, . . . Matt. xi. 29
Angels of God, . . . Matt. xxii. 30	Mighty God, . . . Isa. ix. 6
Building of God, . . . 2 Cor. v. 1	Mouth of God, . . . Matt. iv. 4
Breath of God, . . . Isa. xi. 4	Mind of God, . . . Rom. xi. 34
Bowels of God, . . . Ps. xxv. 6	Most High God, . . . Deut. xxxii. 8
Blessed God, . . . 1 Tim. i. 11	Mystery of God, . . . Rom. x. 7
Bread of God, . . . John vi. 33	Name of God, . . . Ex. iii. 13-14
Church of God, . . . Eph. i. 22-23	Omnipotence of God, . . . Ps. cxlvii. 5
Christ of God, . . . Luke viii. 20	Omniscience of God, . . . Ps. cxxxix.
Children of God, . . . Gal. iii. 20	Omnipresence of God, . . . Ps. cxxxix.
Commandments of God, . . . Ps. xix. 8	Preciousness of God, . . . 1 Pet. ii. 7
Consolation of God, . . . Rom. xv. 5	Patience of God, . . . Rom. xv. 5
Compassion of God, . . . Ps. lxxviii. 38	Pavilion of God, . . . Ps. xxvii. 5
City of God, . . . Ps. lxxxvii. 3	Purpose of God, . . . Eph. i. 11 & iii. 11
Dwelling of God, . . . 2 Chron. vi. 2	Pity of God, . . . Ps. x. 3-13
Everlasting God, . . . Ps. xc. 2	Peace of God, . . . Phil. iv. 7
Eye of God, . . . Ps. xxxii. 8	Presence of God, . . . Ps. cxiv. 7
Ear of God, . . . Ps. x. 17	Righteousness of God, . . . Ps. cxlv. 17
Everliving God, . . . Deut. xxxii. 40	Riches of God, . . . Rom. xi. 33
Excellency of God, . . . Isa. xxxv. 2	Reign of God, . . . 2 Tim. ii. 12
Fear of God, . . . Ps. cxi. 10	Rod of God, . . . Job xxi. 9
Finger of God, . . . Luke xi. 20	Rock of God, . . . Ps. xxviii. 2
Foundation of God, . . . 2 Tim. ii. 19	Right of God, . . . Deut. xxxii. 4
Fatherhood of God, . . . Ps. ciii. 13	Rule of God, . . . Acts xvii. 31
Foolishness of God, . . . 1 Cor. i. 25	Rule and Ruled, . . . Dan. v. 21
Goodness of God, . . . Rom. ii. 4	Rulst and Ruling, . . . Dan. iv. 17
Grace of God, . . . Titus ii. 11	and 2 Sam. xxiii. 3
Glory of God, . . . Rom. v. 2	Spirit of God, . . . John iv. 24
Greatness of God, . . . Ps. cxlv. 3-6	Sun and Shield of God, . . . Ps. lxxxiv. 11
Graciousness of God, . . . Jonah iv. 2	Salvation of God, . . . Acts xxviii. 28
Gospel of God, . . . 1 Thess. ii. 2	Soul of God, . . . Lev. xxvii. 11
Holiness of God, . . . Heb. xii. 10	Strength of God, . . . Ps. lxxv. 6
Habitation of God, . . . Eph. ii. 22	Tabernacle of God, . . . Rev. xiii. 6
Hand of God, . . . Job xix. 21	The Table of God, . . . 1 Cor. x. 21
Heart of God, . . . Job ix. 4	Unsearchableness of God, . . . Ps. cxlv. 3
House of God, . . . Heb. iii. 6	Unchangeableness of God, . . . Jam. i. 17
Infiniteness of God, . . . Ps. cxlvii. 5	Understanding of God, . . . Ps. cxlvii. 5
Justice of God, . . . Ps. lxxxix. 14	Uprightness of God, . . . Ps. xcii. 15
Judgment of God, . . . Rom. ii. 2	Victory of God, . . . Ps. xciii. 1
Knowledge of God, . . . 1 Cor. xv. 34	Vengeance of God, . . . Rom. xii. 19
Kingdom of God, . . . Luke iv. 43	Voice of God, . . . Matt. xiii. 17
Law of God, . . . Ps. xix.	Worthiness of God, . . . Rev. iv. 11
Love of God, . . . John iii. 16	Word of God, . . . Matt. iv. 4
Life of God, . . . John v. 26	Works of God, . . . Ps. cxlv. 17
Lips of God, . . . Isa. xi. 4	Years of God, . . . Ps. cii. 24-27
Light of God, . . . Ps. xxvii. 1	Zeal of God, . . . Isa. ix. 7
Loins of God, . . . Isa. xii. 5	
Loving-kindness of God, . . . Jer. ix. 24	
Long-suffering of God, . . . 1 Pet. iii. 20	

TWO INTERESTING LETTERS.

I.

GOD'S MANIFESTATION.

BEFORE attempting an answer to your question, let me caution you against putting implicit confidence in any man's answer that cannot be fully sustained by plain evidence from the "Word"; an answer that is in harmony with the letter of the Word, logical reasoning, and common sense, is worthy of our acceptance, while if lacking in any one of these three tests, we should withhold acceptance until after thorough investigation. Many statements are made by public teachers which seem to be in harmony with certain passages of Scripture, while at the same time they are unreasonable and contrary to common sense. For instance, the statement that Jesus Christ was a man is clearly in harmony with the words in Acts ii. 22; but when we come to know the history of this MAN we find that He was a very different manner of Man (Luke viii. 25) from what those who use the quotation so frequently would have us believe. "The natural man is from beneath. *This man was from above.* The natural man is from the earth—earthy. *This man was the Lord from heaven*" (1 Cor. xv. 47). We see that this man could heal the sick by a touch; could forgive sins; could raise the dead to life; could discern the very thoughts of men—in fact He knew all things (John xvi. 30, 31).

In view of these facts, it is not surprising that His companions should inquire among themselves: "What manner of man is this?" He was not an ordinary man. He was not an earthly man. He was not a man unable to redeem his brother. "He is the Man of Jehovah's *right hand*" (Ps. lxxx. 17). A figure of Supreme power. He is therefore the Supreme power veiled in humanity, or as Paul expresses it, "God in the Christ reconciling the world" (2 Cor. v. 19). From this I think we may see that the statement Jesus Christ—a man—when made to teach that He was ONLY a man, is not in harmony with

the Spirit of the Word, neither is it logical reasoning or common sense.

Is it common among us for man to raise the dead? or give sight to the blind? Our common sense teaches us that these are acts beyond the power of man. For that reason alone, when studying the history of Him who did these things we should inquire like His first followers, "What *manner of man is this?*" The Jews were more logical than some people are to-day. When Jesus said unto the man afflicted with palsy, "Thy sins are forgiven thee," they decided that He made Himself God, "because none could forgive sins but God only" (Mark ii. 5-7). The Jews did not believe that their sins were forgiven, as God only could do this, "and therefore this man was an impostor and blasphemed." How much better are we if we believe that the sins were forgiven, while at the same time we insist that a good man has done that which God alone can do?

We have made the mistake of supposing without reason or testimony that God authorized or appointed the man Christ Jesus to forgive sins and work miracles while upon earth. We forget it is the glory of God to forgive His people when they repent and turn unto Him, and that He has said: "My glory I will not give to another." I will here say that I must be understood in this letter as denying the humanity of Jesus. I fully believe and teach it, but I no more teach that He was *only* humanity, than that the *Ark* was only wood. The *gold* which was the most valuable feature of the *Ark* must not be ignored.

So with Jesus. The Divine in Him is of supreme importance to us, without which He has no power to save, much less to redeem. The wood in the *Ark* was a necessary element, but much inferior to the incorruptible element, the gold. It was what gave the gold its form—its *Ark-like* appearance. So in Jesus the *Divine* "took on" the form of humanity, and was fashioned like unto man (Phil. ii. 7, 8). In the *Ark* the gold took on the form of the wooden box or *Ark*. In Jesus the Divine took on the form of a servant, which servant was the humanity in Him, and said: "Not my will, but thine, be done." Here the servant, or humanity, is given as an example of perfect subjection of the human will to that of the Divine;

and it will be well with all who cultivate this same disposition and follow in His footsteps.

In connection with the human element the Divine JEST could say: "I came out from the Father," thereby causing the *form* to sustain the relation of SON from or to that infinite Ocean of Divinity from whence the Divine element in Him had proceeded and come forth (John xx. 42). The fact of this Divine element in Jesus becoming fixed and embodied in form did not change it into something that it was not, before this embodiment took place; *i. e.*, becoming localized and "fashioned," did not change the Divine into human, thereby producing *only* a human being. It was still Divine. It was equal to God" (Phil. ii. 6) and was God (John xx. 28) although embodied in the form of humanity. God having become thus embodied in a Son, was enabled to approach His people in a way more natural to them, and to make known His love by going before and giving an example of righteousness, *i. e.*, a righteous life, which would be elevating to humanity and pleasing to God. We must look at the entire work as that of God. The humanity says: "I of myself can do nothing." We note how careful He was to attribute all the mighty works to the Divine or the FATHER which dwelt in Him. Said He, "The Father doeth the works, the flesh profiteth nothing." The humanity in Christ for our example to follow gives God all the glory. The Divine in Jesus says: "Come unto ME and I will give you rest." We must not understand that there were *two persons* here speaking, any more than there were two *Arks*. There was but one *Ark*, composed of the wood and the gold; so also there was but the *one person*, composed of the human and Divine. This one person would at times speak and act for the humanity, and at other times for the Divinity. When "He wept with those who wept," He was giving vent to the good side of humanity.

When at the age of twelve years He sat in the temple confounding the lawyers and doctors, the Divine wisdom was beginning to be apparent; while at the grave of Lazarus the *Divine power* is fully manifested. But all those who rejected His word were unable to see or to comprehend the demonstration of His Divinity. On the contrary, those who accepted Him and became "the

called " recognized Him as " the power of God and the wisdom of God " (1 Cor. i. 24). If we understand these things concerning the Christ, we are enabled to read the Word with great profit. In Jeremiah x. 12 we read that God made the earth by *His power* and established the world by *His wisdom*, but in the letter to the Hebrews (i. 2) we read He made the worlds by *Jesus Christ*. These two statements would be hard to reconcile by those who see nothing but a man of flesh in the Christ, the Saviour, but not so with the few who know the Shepherd's voice. They see in Him the wisdom of God, the power of God, not only " a man of sorrows and acquainted with grief "—also the love of God, the mercy of God; in fact, " *ALL the fullness of God was embodied in Him* " (Col. ii. 9).

As to the expression Father and Son. I think you will see clearly from the foregoing that *the Father* applies to that infinite Ocean of Divine substance, essence, or spirit out of which all things have been created, and " in which we all live and move and have our being." This is God. But when a portion of this Divine Spirit becomes embodied in humanity, and using that humanity as a Mediator in which to commune with His people, then that " New Thing," that " man from heaven," that Antitypical ARK man, sustains the relation of SON to that Infinite Divine Ocean who " begot Him " and " sent Him." And although He was " sent," yet He came not alone, for said He: " He that sent me is with me " (John viii. 29). " And He that seeth me, seeth Him that sent me " (John xii. 45). " For I am He. I and my Father are one " (John x. 30). Do we not see then that the Son was a personal embodiment of the Divine Father substance, essence, or spirit? The Father is that infinite substance or spirit dwelling in space, out of whose substance all things were created (2 Cor. v. 18). That which is embodied sustains the relation of SON to that which caused the embodiment. That which became embodied was not one of two or three coequal Gods, but the ONE GOD filling the humanity, while at the same time the humanity was enveloped in the Divine *Father*. This is evident from the words of Jesus: " I am in the Father and the Father is in me " (John xiv. 10). Understanding this union of the

Divine with the human we can appreciate many of the sayings of Jesus which otherwise appear to be contradictory.

In His Revelation to John He says: "I am He that was dead." This we could easily comprehend; but when the same person says I am the first and the last, the Almighty (Rev. i. 8, 18), it becomes hard to understand how the Almighty could be subject to Death. The Almighty did not die. The speaker, being both human and divine, could make both the above statements and express the exact truth. The blending of the human with the Divine, is not easy to comprehend by the finite mind, but it would seem the only way in which the unsearchable Jehovah could reach the human capacity. "Some things are hard to be understood," says Paul. We, however, get some glimpses of the grand future, "when the *Sons of God* shall be manifested by resurrection and change to immortality," possessing powers of which the disciples in the days of Jesus had only a taste, "The powers of the Age to come."

II.

ON THE "ELOHIM"—MIGHTY ONES.

I THINK you will see from what I wrote last that the New Testament writers use the expression, Father, Son, and Holy Spirit to indicate certain aspects of God. When they speak of Him as Prophet, Priest, and King, it is in that *personal* aspect of a SON. When He is spoken of as pleading, nourishing, blessing, and forgiving, it is in the aspect of Father. When referred to as instructing, directing, leading, imparting knowledge and power, it is in the aspect of Holy Spirit. We receive instruction and knowledge of the Holy Spirit by reading or hearing the WORD of the Spirit, which is the Bible. We receive power to resist sin by the same source—by belief and obedience of the truth. Jesus told His Apostles He would send the Comforter, *i. e.*, the Holy Spirit, and this would lead them into all truth. From the words, the Apostles would expect to receive some Divine gift, but as He said He would "*send*" it, they would not look for His personal

appearance on that occasion. So we see that the several expressions of Father, Son, and Holy Spirit are necessary to convey to us the different aspects in which God will work—whether as the infinite Ocean of Divine essence, or in personal form, or through other means, such as the WORD OF TRUTH. As to Mark xiv. 61, 62, I think you will readily see the correct meaning of the language from what I have written heretofore. The High Priest said: "Art thou the (Sovereign) Christ, the Son of the Blessed?" His answer is, "I am." The expression that Jesus uses of Himself, "Son of Man," seems to indicate Him as the "Prophet like unto Moses." You will notice the Lord addresses all the prophets by that title—Son of man (Ez. ii. 1; xxxvii. 3). So that Jesus virtually said, I am the Sovereign Prophet, and ye shall see me sitting on the right hand of power. To sit on the right hand, is to wield *supreme power*. He was telling the High Priest that He was the embodiment of supreme power, and at some time in the future He would be manifested in that power in the clouds of heaven (1 Thess. iv. 17). The High Priest seemed to understand by His words that He made Himself the supreme, for He said, "Ye have heard the blasphemy" (verse 64). John records (chapter x. 33) that they accused Him of blasphemy, because He, being a man, "made himself God." So it becomes evident that "to sit at the right hand" was understood by the High Priest to be blasphemy because it was making Himself God.

You will see that I make a clear distinction between the Father and Son; the latter is the personal form of humanity, and Divinity, in one person, whereas the Father is purely Divine, whether embodied or "fitting heaven and earth, in whom we live and move and have our being."

Now with reference to your first question: *The Elohim*. This is more difficult to answer than the others. It requires to be somewhat familiar with historic Theology. The word is Hebrew and plural; the root of the word simply means—*Strength—Power*. So that the literal English would be "Powers." In the times when the human family was in its infancy and childhood they observed great manifestations of powers, as we do to-day.

They beheld the power of the sun to cause vegetation to spring forth; they recognized the power of the wind—the power of floods of waters, the power of the lightning, etc. All manifestations of power they spoke of as “Elohim.” In course of time they began to invent Theology, and in their inventions they embodied all their Powers in forms of men, beasts, birds, etc.

From these human inventions came the Sun-God, from whom or in honor of whom our first day of the week is named “Sunday,” so that we see the enlightened people of to-day still cling to the inventions of their fathers. They also name the Water-God “Neptune.” The Moon-God, from which comes our word “Lunacy,” or Lunatic, which was supposed to be an evil influence from the “*Elohim*” of the moon. The God of fire and lightning, from whence came the fire worshipers. In later times the great and heroic men of the tribes or nations were called “*Elohim*.” I think without going any further into detail, that you will readily see that any manifestation of great and mysterious power was denominated “*Elohim*.”

Now, when God made choice of Israel and began to teach them the true Theology, his first effort was to disabuse their minds of a multiplicity of Gods or *Elohim*. Therefore said He: “I am thy Elohim,” “I am the Elohim of Abraham,” etc. “There is no Elohim beside me” (Isa. xlv. 21, 22). In these two verses, wherever the word God occurs, read Elohim, and you get the idea of the original. God, or Jehovah, is here telling Israel that all the powers which they and their fathers had embodied in a multiplicity of Gods, or Elohim, were all HIS power and there was no power beside Him. He puts this power forth in a variety of ways. Therefore Moses wrote: “In the beginning God, or *Elohim*, created the earth and the heavens.” Whether this power was embodied in personal forms like human beings called Elohim is not clearly revealed. There are a few passages that intimate as much. When Elohim said: “Let us make man after our image and likeness,” we may infer that the Divine creative energy was then embodied in forms like our own. But if this were the case, we are not to conclude that there was a multitude

of Gods in the sense in which we use the word *God*. They were but the manifestations of the one infinite and all-powerful being.

So the answer to your question: "What has become of the *Elohim*?" is this; they always existed and always will exist, being simply the manifestations of the Divine power, and if we persistently walk in the footsteps of our Divine Master, we also will become *Elohim*—manifestations of Divine power, habitations of the Deity—in the Kingdom of His Son, having been filled with all the fullness of God" (Eph. iii. 19).

I pray that *we all* may so walk that when He shall appear we may be able to stand in His presence with joy and not with shame.

Your Brother in Christ,

H. C. J.

WHO WAS JESUS CHRIST?

CHRIST is the figure in human history that has created the greatest attention, and whose name and teaching have been the most influential for good among mankind. This is the more wonderful since He sprang from the despised nation of the Jews, and from one of the humblest villages in Palestine. He was a working carpenter: untaught by the Rabbis and learned men. Whence had He this wisdom? It was "from above." Begotten by Divine power, the Father gave the Holy Spirit to Him without measure, declared Him to be His "beloved Son," and though He was despised, rejected, and crucified by His countrymen God raised Him from Death, and gave Him "a name above every name." Paul the apostle declared this when the Christians were but few and the world was Pagan, and to-day the pre-eminence of the *Name* of Christ in all the world is proof that Christ is the great evidence of "God in history."

• WHERE IS CHRIST NOW?

He is at the Father's right hand, waiting till His ene-

mies be made His footstool; or, as Peter puts the case concerning Him, "Whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began."

WHAT ABOUT THE SECOND COMING OF CHRIST?

The second coming of Christ, according to the New Testament, is an event of world-wide importance, but the popular idea that men are the possessors of immortal souls which at death go to Christ in heaven—or to the devil in hell—has displaced the teaching of Scripture. That Christ is to come again, personally and visibly, is as clearly testified as the fact of His resurrection from the dead. Witness such passages as these (Acts i. 11): "This same Jesus which is taken up from you into heaven shall so come in like manner as you have seen Him go into heaven" (Heb. ix. 28). "To those who look for Him shall He appear a second time without sin unto salvation." "When He shall appear we shall be like Him, for we shall see Him as He is." "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at *that Day*, and not to me only, but unto all them that love His appearing." From these testimonies, as from many more, it may be seen that Christ is one in whom we should feel the deepest interest not only in respect of what He did and said, but in respect of what He will yet do. The purpose of His coming is to give reward to His saints; to set up God's kingdom upon earth; to rule the world in righteousness, and to bring to an end the various conditions of evil, that now afflict mankind, and that are beyond merely human power to remedy.

GOOD COUNSEL.

Be earnest, then, and serve your Lord,
 He surely will your work reward.
 Give Him your heart, no less will do;
 Remember thus He loveth you.

Give Him each day the freshest hour,
His word will thus have greater power
To keep you in the narrow way,
And counsel you throughout the day.

With instant prayer and patience wait
The loving hand that guides your fate;
His confidence your life inspires,
He'll guide you as your need requires.

Make manifest your love in life,
No better cure exists for strife;
"Love one another"—is His command,
None failing will before Him stand.

Let everything be done as in His sight,
In foolish Gentile ways take no delight.
Follow the Lord in truth, though hard it seem,
Fear not to sail with Him against the stream.

Let only those your choice companions be
Who love the truth, in whom you saintship see;
And only such a brother choose to you,
As sets before him wisdom's end in view.

And now may He who asks us for His own,
Bless you and help you to His glorious throne;
Guide your feet into His glorious ways,
Fill your heart and mouth with joy and praise.

THE NAME JESUS.

THIS is the name inherited by the Son of God, and the name above every name. In its etymology it signifies: "*The Salvation of God*," or "*Jehovah*"; or pre-eminently, "*The Saviour*." As a personage, one who, in the first place, saves from the guilt and condemnation of sin, and in the second place, from its effect and consequence by redeeming us from Death. To us, Jesus is the name of exquisite loveliness and sweetness. It is the name that captivates our innermost affections, and proselytes the intensest love of our heart of hearts. The famed names of the renowned of earth may challenge admiration; but the name Jesus quickens every emotion into a rapture of love and adoring reverence. It is the name of Him who is MY Saviour. Dear name. God accomplishes sal-

vation through Him—through Him alone. Jesus, Yehoshua, Jehovah, Saviour, is God's salvation and our Saviour. This Jesus, as related to the Father, is the first begotten and only begotten Son of God. In this relation of Divine Sonship we are commanded to honor Him even as we honor the Father. What commends and manifests the love of God the Father towards us is, that He sent His only begotten Son to be the propitiation for our sins. In His sacrifice and intercession we trust. It is through Him that we expect the life everlasting. It is by Him that we expect to be raised from the dead at the last day. If a celestial diadem shall ever wreath our temples, it is our glad anticipation that the crown of glory will be bestowed by the loving and divine hand of Him that redeemed us by His own precious blood. Or if, in the order of salvation, our place be found in the countless multitude of the white-robed palm-bearers, we hope to wave those palms to His honor in rapturous exultation. We adore Jesus in the Divinity of His nature and character as *Son of God*; and we adore the loving Father who has emphasized His love beyond all expression in the gift of this Son. "He that spared not *His own Son*, but delivered Him up for us all, how shall He not with Him freely give us all things? Who shall lay anything to the charge of God's elect? Will God who justifies? Who is he that condemneth? Will Christ who hath died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us? Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other created thing, shall be able to separate us from the *love of God which is in Christ Jesus our Lord*" (Rom. viii. 32, 39).

“ARE THERE FEW THAT BE SAVED?”

—Luke xiii. 23.

“As Jesus went through the cities and villages, teaching and journeying, one said unto Him, Lord, are there FEW that be saved? and He said unto them, *Strive* (earnestly endeavor to enter through the narrow door—Diaglott), for many, I tell you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us, and He shall answer and say unto you, I know not whence ye are: then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets. But He shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity” (Luke xiii. 23-27). “Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, 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.” In all candor is not this a striking comment upon the liberalism of modern Christianity so called? *Jesus* goes on to say: “Beware of false prophets which come to you in sheep’s clothing, but inwardly they are ravening wolves.”

“Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom but he that doeth the will of My Father which is in heaven. Many will say to me in *that day*, Lord, Lord, have we not taught in *Thy Name*? and in *Thy name* expelled demons? and in *Thy name* performed many wonders? and then I will plainly declare to them I never approved of you. Depart from me, you who practice iniquity” (Matt., chapter vii.—Diaglott). The above are the words of Jesus, “who spake as never man spake. In whom dwelt all the fullness of the Godhead bodily.” *The mouthpicce of God*, if I may so speak. “He knew all men, and need not that any should testify of man; for He knew what was in man” (John ii. 24, 25). “Truth in the inward parts” is what God desires.

He will take no *second place in the Heart*. "Ye shall seek Me, and find Me, when ye shall search for Me *with all your heart*" (Jer. xxix. 13). "The eyes of the Lord run to and fro throughout the whole earth, to shew Himself strong in the behalf of them whose *heart is perfect toward Him*" (2 Chron. xvi. 9). "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*. . . . He shall receive the blessings from the Lord and righteousness from the God of his salvation" (Ps. xxiv.). "Blessed are the *pure in heart*, for they shall see God." "Blessed are they that keep His testimonies, and that seek Him with the *whole heart*."

These words of inspiration may be multiplied almost indefinitely, but enough has been said to show the necessity of entire consecration to God, who first loved us, thus commending His love toward us, in that while we were yet sinners Christ died for us." Hoping, no doubt, that *love* would be reciprocated on our part, in giving Him our undivided affections, and as representatives of Jesus reflecting His character and glory as lights in the world. Having renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the *truth* commending ourselves to every man's conscience in the sight of God" (2 Cor. iv. 2).

"ONE BODY AND ONE SPIRIT."

THE Apostle Paul, in writing to "the saints at Ephesus, and the faithful in Christ Jesus," among other things admonishes them to "walk worthy of the calling wherewith they are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace," and as a reason for this gives the fact that "there is one body and one Spirit, even as ye were called with one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. iv. 1-6).

A. I wish to confine my remarks mainly to the statement in the 4th verse, that "there is one body and one Spirit."

1. This one body is the Church, or Ekklesia, according to Col. i. 24. "Ekklesia" is a Greek compound of the preposition *ek*, denoting out of, or away from; and the noun *klesis*, which means a call or invitation. Properly the Ekklesia is the body of believers who have been called out of the world to the service of God by means of the glad tidings of the kingdom. This calling is *for* the kingdom and glory of God (1 Thess. ii. 12; 2 Thess. ii. 12), which are to be revealed at the appearing of our Lord Jesus Christ (2 Tim. iv. 1). The present position of this body is an humble one; one of trial and testing; and obedience, faithfulness, and perseverance in suffering for Christ's sake are required. In this way those constituting the body are disciplined and prepared for the glory that shall be revealed in them (Rom. viii. 18).

2. In the nature of things this body consists of "many parts," or individuals, and Paul so expresses it in these words: "For we being many are one body in Christ, and every one members one of another" (Rom. xii. 5). And also to the Corinthians: "But now they are many members, yet but one body" (1 Cor. xii. 20). Although this body consists of so many parts or members, men and women out of different nationalities, and from various walks of life, yet it is but one body, and on this account there should be no schism in the body, but perfect harmony; and it has but the one object, that God should be glorified in the Church by Christ Jesus throughout all ages, world without end (Eph. iii. 21). It is the "one new man" whom the Lord is forming in Himself out of the believing ones of the Jews and Gentiles (Eph. ii. 15).

3. And let this thought be borne steadfastly in mind, that this body is not simply an organization of men and women who have come together for some personal object, as for instance social advancement or pecuniary gain, but is the "*body of Christ*," of which He is the Head. It belongs to Him, is His own; He bought it with the price of His own blood, He is its Founder and Organizer, through His chosen means, and it exists for

His sake and on His account (Eph. i. 22, 23). What an honor for poor mortals like ourselves to have been called with the high and holy calling of the Gospel, to be members of this body of the Lord Jesus Christ! No wonder that the inspired apostle should so tenderly beseech those so called to conduct themselves worthy of this honor.

4. This body, as well as every other body, whether as an individual or a collective body of persons, must be built up or edified. To this end Christ, after He had ascended on high, gave “some apostles, and some prophets; and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, *for the edifying of the body of Christ,*” etc. (Eph. iv. 11, 12). This edifying may consist of two things: either an increase of knowledge or of the Christian graces to the individual, or the addition of new material to the body itself. This addition is necessary to the perpetuation of the body. Without this the body would ere long cease to be. The law of waste and supply, relating to the physical organism, holds good also when applied to the Church. Notwithstanding the most whole-hearted devotion to Christ, “It is appointed unto men once to die”; and hence the necessity of new material being constantly added to the body, so as to fill up the vacancy occasioned by death.

Now, the question is: How do we come into this body? The apostolic answer is: “By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free” (1 Cor. xii. 13). But even this does not fully answer the inquiry. How does the Spirit baptize persons into that body? It has been said that we each are baptized *with* the Spirit, and that in this way we are inducted into the body. But is this what the apostle intended to say? Not if we correctly apprehend his meaning. The Spirit is here represented as the Instrument or Agency by which we are baptized into this body. However, is it not a fact that some of the Corinthian brethren had been baptized by Paul himself? And yet he says they were baptized into one body by one Spirit. Is not this the thought: When either Paul or someone else baptizes persons into the Name of the Lord, it is not so much the one baptizing, as the fact

that the act is performed in obedience to the command of the Head of the Church, who authorized faithful men to go into the world preaching the good news of the kingdom, and to baptize those who believe the message? Thus it is written concerning the Lord Jesus (John iv. 1, 2) that He baptized, or made more disciples than John the Baptist, although Jesus Himself did not baptize, but His disciples. This they did under His authority and direction, and therefore it may very properly be said that Jesus baptized, etc. This is further illustrated by reference to Acts ii. The inquiry is directed to the apostles: "Men and brethren, what shall we do?" Peter answers: "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." The sequel shows that "they who gladly received his word were baptized: and the same day *there were added* unto them about three thousand souls." And in verse 47: "And the Lord *added* to the Church *daily* such as should be saved." Apostles spoke, apostles were inquired of what to do, apostles, by the mouth of Peter, replied; and believing ones were *added* to those who were already in and of the body. See Acts i. 15. And all of this is attributed to the Lord. To Jesus there had been given all authority in heaven and on earth, and in the same Spirit, by which He had been quickened, He gave this command, and therefore they who had been baptized in obedience to this command, were baptized into the one body, the Church, though Paul, or Peter, or someone else might perform the immediate act of baptism.

5. Christ is the Head of this body (Eph. iv. 16). The Head is the seat of intelligence; it does the thinking, and so directs the movements of the body. I *will* to move my members in a certain way, and if the union of the members with the Head is intact, they immediately respond without apparently any effort. So the union of the members of the Church with Christ the Head must be maintained, in order that He may do the thinking and directing. Then it matters not whether the member be the most humble, it performs that part pertaining to it with the greatest cheerfulness and accomplishes its object.

There is not a question relating to the duties of mem-

bers toward one another, or to practical every-day life, that has not been completely and satisfactorily answered by the Head of the Church. His divine power *has given* to us *all things* that pertain to life and godliness; and how has He given us these "things"? "*Through the knowledge* of Him who hath called us to glory and virtue" (2 Pet. i. 3, 4). No, my brethren, the Lord, "in whom are hid all the treasures of wisdom and knowledge" (Col. ii. 3), was too wise and too careful, and loved the Church too well, to set it adrift upon the trackless expanse of human experience without chart or compass, without monitor or guide; but "loved the Church," as the Word so plainly says, and evidenced this love by providing needful things for the conduct and security of the Church during its present state of existence. How necessary that each member maintain a living union with the Head and be directed in all its movements and undertakings by the thoughts emanating from Him.

6. In connection with this is the thought that, as the Apostle expresses it, "when one member suffereth, all the members suffer with it, and when one member be honored, all the members rejoice with it" (1 Cor. xii. 26). And for this reason we ought to have the same care for one another and not to seek our own, but another's wealth. How tenderly the members of an affectionate family watch over one another. What solicitude, what interest in one another's well-being. How much more ought this to be the case in the Church of the living God, to whom the Father's care has been in a special way manifested. There is no greater commandment anywhere than this: "Love the Lord thy God with all thy heart, soul, mind, and strength; and thy neighbor as thyself." Love is the fulfilling of the law; it is the motive power that impels true faith to action (Gal. v. 6). Our adorable Saviour said: "Hereby will all men know that ye are My disciples, if ye love one another." If we love not our brother whom we can see, how can we love God whom we see not?

7. By what name should this body be known? The world is full of names that are employed to designate the various bodies and organizations of men that have been formed for social, religious, scientific, and various

other purposes. Let me here say plainly, that the only designations that were used in the early history of the body of Christ were these: "the Church of God," or "Church of Christ," and sometimes "disciples," with the term "Christians" a few times. And why was this body called "the Church of God"? For the simple reason that it was, as it was intended to be, God's Church, or Christ's Church, and hence does not need any other terms than these to denominate it. In this way all the trouble to which men go to find fitting names for their organization is to no purpose whatever; for, at least as far as the Church of God is concerned, no "name" is needed, save that this body is God's Church.

B. We now come to the second part of our subject, to wit: As there is but one body, so there is also one Spirit, which is to pervade and animate that body.

1. There is a general proposition in the Epistle of James, that "the body without spirit is dead" (Jas. ii. 26), which is equally appropriate in this case. If there is no spirit in the Church, it is without life, and hence dead. Paul wrote with positiveness to the Roman brethren that "if any man have not the Spirit of Christ, he is none of His"; and "as many as are led by the Spirit, they are the sons of God" (Rom. viii. 9, 14). I thoroughly believe all this is true; but it is still in order to inquire as to how anyone must have the Spirit of Christ? We are told by well-meaning people that we must be baptized with the Spirit by having the Spirit "poured out" upon us, and if this is not the case, we have not the Spirit, and are therefore none of Christ's. Let me bring to your attention another thing in reference to the Lord's manner of imparting the Spirit to the body, and to do this will use an illustration. When a living child is born into the world, there is a time when that child begins to breathe, and that process of respiration is not interrupted until death. There is no need of repeated infusions of the breath of life, other things being equal, as that one in-breathing will suffice for the entire life. Not that the person lives without breathing, but lives by and in that element all the time. So also with the Church. There was a time when the life-giving Spirit was "breathed" into that body, and has been with or in it

ever since. There was not a time in the history of the true Church that this Spirit was not in the body; if there had been, it would have been dead, and there would have been no Church in the world.

2. When was this Spirit imparted to the Church? Read John xx. 21, 22. Jesus had said to the disciples that as the Father had sent Him into the world, so He sent them, and when He had said this, “He breathed on them and saith unto them, Receive ye the Holy Spirit.” These men were the nucleus of that body that was being formed out of Jews and Gentiles, and here was the first in-breathing of the Spirit into that body. This was after the resurrection of the Lord, and prior to the Day of Pentecost.

The Father had made a man of dust of the ground, and in order that he might be a living being, had “breathed into his nostrils the breath of life.” In like manner the Son who was doing the same kind of works that He had seen the Father do (John v. 19), breathed into the “new man” the life, which is that of the Spirit. Then, on the Day of Pentecost, this one body was baptized in Holy Spirit (Acts ii.). Similarly with believers from among the Gentiles (Acts x.).

3. From those days to the present the Holy Spirit has never been absent from the true Church; and though there have been errors—grave errors both in faith and practice—in the Church at different times, the true Ekklesia from the first had an existence, and has borne witness to the truth of God. Hence it is a grave reflection upon the wisdom of the Head of the Church to maintain that each individual who comes into the Church must have a miraculous “outpouring” or “baptism” of the Spirit to be a member of Christ. Not once in the sacred writings is it said that *individuals* as such were baptized in Holy Spirit, but the body of believers as such was so baptized.

4. When this body is “edified” (built up) by the addition of new material, each particle of new matter that is so introduced, by virtue of its coming into the body, necessarily partakes of the life that was originally in the body, just as with the living child each particle of nourishment assimilated becomes part of the person and

partakes of the same life. The Spirit at all times has been the life of the Church. Therefore it is not required at this time to either ask or expect the Lord to send down the Holy Spirit from heaven upon anyone. Let this be borne strictly in mind. I cannot doubt that Jesus fulfilled His promise that the Spirit was to abide with the Church "to the age" in which we are now living; and he who truly apprehends the meaning and scope of the Gospel, and renders intelligent and hearty "obedience to the faith" (Rom. i. 5), drinks in, is led by, walks in, and brings forth the fruits of, that Spirit. Thus, for the collective body of believers there is and can be but one baptism, which is the baptism *in* Holy Spirit; and for the individual there is but one baptism, the baptism *in* water.

5. But one will inquire: "How do we know that we have the Spirit of Christ? Must we not feel or in some way have the impression that we have this Spirit? Does not the Spirit bear witness with our spirit that we are the sons of God?" To all of which I will say that Jesus has given us a criterion that will be conclusive in every case, that "by their fruits ye shall know them" (Matt. viii. 18, 20). As in the tree the fruit betrays what kind it is, so the person is known by his fruit, or actions. What is the fruit of the Spirit? Let the Scriptures answer. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. v. 22, 23). And elsewhere it is stated that "the fruit of the Spirit is *in all* goodness and righteousness and truth" (Eph. v. 9). How then may I unquestionably know that I have the Spirit of Christ? By having certain feelings? Are feelings to serve as our guide? Are they always reliable? If they are, how can we *feel* that we have the Spirit? The only way I may know this to a certainty is, if I exhibit these fruits of the Spirit, for they are the same *in all* who have or are led by the Spirit of Christ. How may we know this? By self-examination. "Examine yourselves, whether ye be in the faith; prove your own selves" (2 Cor. xiii. 5). By what standard? By the written word of God. For this has been given and *is able* "to make wise unto salvation through faith in Christ Jesus" (2 Tim. iii. 15).

We too often forget that by the word *God speaks to us*. How does the Holy Spirit teach us to-day? Is it by feelings or by words? Unquestionably the latter, for the Spirit through Paul says: "We speak the wisdom of God, . . . not in words which man's wisdom teaches"; therefore it is evident the wisdom of God is spoken "*in words*," but they are not those of man's wisdom, which is neither the source nor the channel through which they come; it is the Holy Spirit that teaches them. But again we ask: To whom does the Spirit teach them? To us individually to-day? No; for if this were the case, what were the use of the revelation that was made to "holy men who spake as they were moved (or borne along) by Holy Spirit."? (2 Pet. i. 21). The mystery of God's will was not made known in other generations as it was revealed to the holy apostles and prophets by the Spirit; and when it was so made known to them, they recorded these revelations, so that when others should read them, they also might know their knowledge of the mystery of Christ. Let me ask the question: Why should God make a special revelation to you and me of things He revealed to others for no other purpose than to commit them to us? No wonder, then, that the Apostle should conclude by saying: "But we have the mind of Christ" (1 Cor. ii. 7-16. See also Eph. iii. 1-5). How do you know my "mind"? When I tell it to you by means of words. How do we get the mind of Christ? By His recorded words. Jesus said: "The words that I speak, they are spirit and are life" (John vi. 63). And this is just the truth I have been contending for in this discourse. "Spirit" and "life" are in the spoken words of Jesus, and when we understand, believe, and obey those "words"; when we heartily enter into the "spirit," we partake of their "life"; they move us to action, and *keep us moving*, until the race is run. When we read these words we have the same truth into which the apostles were led (John xvi. 13), and if we follow the instructions therein given, we are "led by the Spirit," and the Spirit witnesses *with* our spirit that we are the sons of God (Rom. viii. 16). This witness is upon record and there is no doubt about it. Why *should* we doubt God? Can we not believe

that if we obey Him in forsaking sin and turning to righteousness, by fulfilling every righteous requirement, He will remit our sins and receive us as His sons and daughters? Do we require any other "evidences" of His good intentions than His declaration that He will do this? If we do not or cannot believe His word, it is not likely that we would put faith in any other evidence that might be given us.

Finally, "put on as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which ye also are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him" (Col. iii. 12-17).

THE SALVATION OF GOD.

"Be it known therefore unto you, that the '*Salvation of God*' is sent unto the Gentiles, and that they will hear it."—Acts xxviii. 28.

"The grace of God that bringeth *salvation* hath appeared to all men. Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and even the appearing of the glory of our great God and Saviour Jesus Christ; who gave Himself on our behalf, that He might redeem us from all iniquity and cleanse for Himself a peculiar people devoted to good works. Teach these things and exhort and reprove with all strictness; let no one disregard thee."—Titus ii. 11-15.

IN the "Syriac" version of the New Testament, the word "save" is rendered *to give life*; "salvation," *the gift of life*; "Saviour," *the Life-giver*. When we come

to understand *man* in his fallen state—as condemned to die—we can have no better explanation of the word: “By one man *sin* entered into the world, and *Death* by *sin*; and so death passed upon all men, for that all have sinned.” “By one man came *death*, by man came also the *resurrection* of dead ones.” Thus, from these two passages, we see the disease and the remedy. It is well for us to understand what we are saved from, and also what we are saved to. We think the ground has been gone over in some of the other articles of the book.

“*Salvation.*” There is much importance attached to the Scripture idea of the *word*. It is something more than a mere saving from one’s sins. Men tell us that a man is saved when he believes and obeys the Gospel, but instead of his being saved *then*, he is only “an heir of salvation” (Heb. i. 14). The salvation is not yet acquired, but we *become heirs of it*, and if we hold out to the *end* we shall be saved or *have life*, thereby showing that the saving time does not come until the *harvest time*, or at the end.

Peter says: “Receiving *the end* of your faith, even your salvation.” “Work out your own *salvation* with fear and trembling, for it is God which worketh in you both to will and to do of His good pleasure.” “Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall *save a soul from death*, and shall hide a multitude of sins” (Jas. v. 20). “*SALVATION*,” deliverance from danger, from the *guilt*, pollution, and dominion of sin, the cause of our imminent danger; also from its curse and penalty, which is “*death.*” *Salvation* entire and complete is to be realized at the resurrection and glorification of the saints at the coming of the Lord. It is the great theme of the Gospel as set forth by Jesus and the apostles. “How shall we escape if we neglect so *GREAT salvation*”?

“Oh, that the salvation of Israel were come out of Zion! When God bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be glad.” There is no subject that requires a more serious consideration than our own individual *salvation*. The question “What must we do to be saved?” implies that those

who ask it, understand that they need to be saved, and that they will be lost if they do not *do something*. It shows that they have believed God's offer of *salvation*, and are anxious to know what conditions are imposed; shows that they accept God's propositions so far as heard, and want to know what is required of them. The "Gospel" is the power of God unto "salvation" to all who believe and obey it. It is good news of life in an endless degree, and an inheritance of the everlasting kingdom the God of heaven promises to set up.

At the time of our Saviour's birth, there was a man in Jerusalem—the good old Simeon—a man just and devout, waiting for the consolation of Israel. It was revealed unto him by the Holy Spirit that he should not see Death before he had seen the Lord's Anointed, and he came by the Spirit into the Temple: and when the parents brought in the child Jesus, to do for Him after the custom of the law, then took he Him up in his arms and blessed God and said, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word: For mine eyes have seen Thy SALVATION." Here we see salvation is personified in the person of the Saviour. For further information concerning the "word" the reader may turn to the 14th chapter of Exodus: "When Israel came to the shores of the 'Red Sea,' and were full of fear on account of Pharaoh's army following them, Moses says, "fear ye not, *stand still*, and see the SALVATION" of the Lord, etc. Other cases of deliverances might be mentioned in confirmation of what has been said.

We will close with a word to the unsaved. What a long way is the unsaved sinner from a state of holiness, and from the hopes, and joys, and prospects of the holy; and yet without holiness he can never be saved, can never see the smiling face of God; can never see the glories of the kingdom of heaven; can never have the saints and the angels for his associates. Oh, what a wide difference there is between the saint and sinner; what a marked contrast there is between holiness and sin. Almost everything is made manifest by the light. The ugliness of sin is made manifest by the beauties of holiness. The baseness of selfishness is seen more fully by contrasting it

with a noble, a generous, an unselfish disposition. And so of other sins. All sin appears more odious, is seen more fully in its true character, when looked at in the light of righteousness.

Let the light of Holy Scripture be turned straight upon the doings of the ungodly, and it may beget in some a sense of shame, a sense of vileness in the sight of God, and may lead them to repentance. If you value immortality, eternal life, and unending felicity; if you value the fellowship of God, and the society of the wise and the good, abandon all sin and seek holiness, and seek it *now* with all your heart, and soul, and mind, and strength. "The yoke is easy and the burden light." Our true resting place is in *Jesus*. "The *Name* of the Lord is a strong tower: the righteous run into it, and is safe" (Prov. xviii. 10). "He is the author of eternal life unto all them that obey Him."

SALVATION—ITS SOURCE AND CHANNEL.

Jonah ii. 9; John iv. 22.

The wisdom and the love of God
Devised the wondrous plan,
For rescuing a ruined world,
And saving fallen man.

He is the great eternal source,
From whence salvation flows,
Which as a free and royal gift
His sovereign grace bestows.

His own beloved Son became
The willing sacrifice,
And through the Spirit's mighty power
He paid the costly price.

God's great salvation is enshrined
In Jesus Christ our Lord;
To know Him is Eternal Life,
According to His word.

But when the Son of God took flesh
As Son of man on earth,
He came of Israel's chosen race,
By prophecy and birth.

That nation was the channel used
 To give to all mankind,
 The Saviour and the written Word,
 True life and light combined.

The Holy Spirit gave the word
 To Israel's sons of old.
 Through them God's promises and plans
 Were spoken and foretold.

And in the nation's darkest times
 Of bondage and distress.
 They kept the oracles of God
 With jealous faithfulness.

Thus all religions man invents
 Are falsehood and deceit.
 Their source and channel are the tests
 To prove each counterfeit.

Salvation is of God alone
 As its Eternal spring,
 Salvation too is of the Jews
 Through Christ their seed and King.

THE COMING GLORIOUS AGE.

THE Second Advent of Christ could not have been distinctly predicted in the Old Testament *as a second*; that would have involved a premature revelation of Messiah's rejection by Israel, of His death and re-ascension into heaven, and of the present dispensation of grace to the Gentiles. Prophecies so clear as either to *procure* or *prevent* their own fulfillment, were never delivered by Divine inspiration. The two comings of Christ, *at that time both future*, are having one and the same object—to redeem and restore humanity and to destroy the works of the devil—are seen as one in early prophetic vision.

A coming of Christ is, however, extensively and clearly predicted in the Old Testament, of a character essentially different from His past coming, and which is to be accompanied by events of transcendent importance, none of which took place in connection with His first advent. It is therefore a *future* coming, and in relation to the first it is a *second*. He *did* come in humiliation as a

gracious Saviour; He will come in glory as a righteous Judge and King. In other words, without the expression being used, the second coming of Christ is foretold and described in places too numerous to mention, in the Law, in the Prophets, and in the Psalms.

The Old Testament also largely prophesies another great future event: it plainly teaches that before this world's history is wound up, before time gives place to eternity, an age is to occur which is to be earth's Sabbath, man's jubilee, Christ's reign: the antitype of all Sabbaths, from Eden onward, the antitype of Israel's jubilees, the antitype of Solomon's glorious reign of prosperity and peace. Certain Scripture statements and analogies (apart from the Apocalypse) lead us to suppose that the duration of this period will be one thousand years, whence it is commonly called THE MILLENNIUM.

By the mouth of all His holy prophets since the world began God has announced these "times of refreshing." The Lord Jesus when on earth alluded to this period, and presented it as an object of hope to His people. "Ye who have followed Me," He said on one occasion in reply to a question from Peter, "in the regeneration, when the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." To Nathaniel He said: "Hereafter ye shall see heaven opened, and the angels of God ascending and descending on the Son of Man." This age is called "the dispensation of the fullness of times," in which God "will gather together in one all things in Christ (Eph. i. 10), in which every knee shall bow to Jesus, and every tongue confess Him Lord, to the glory of God the Father" (Phil. ii. 10). It is the oft foretold, oft promised kingdom of the Son of Man; *not* God's reign over the world in providence; that has existed from the beginning, and could never, therefore, be the object either of prophecy or of promise; not Christ's present reign in the hearts of His people; not the present period at all, for Satan is at present usurping the throne of this world as King and God; two-thirds of mankind still worship *him* in worshipping idols, and are his obedient slaves and miserable victims; the greater part of the other third worship and obey him indirectly, in serving sin; and even

Christ's people, the little flock who own Him as Lord, fail to obey Him perfectly.

If Christ be king now, where is His honor? How does the dread majesty of His throne assert itself? He allows His authority to be insulted, and His name blasphemed. He avenges not His own elect, who cry day and night unto Him. He permits the oppressor to triumph, and the wicked to prosper in the earth. These things shall not be in the day of His kingdom. The Seventy-second Psalm presents the manner of that kingdom. Its features are righteousness and judgment, flowing from Himself as fountain head, and from all subordinate rulers as His ministers; the poor and needy delivered, and their oppressors crushed; complete and universal submission of all kings and nations to Christ; abundant peace and eternal praise. Clearly this kingdom is *not come yet*, and clearly, therefore, it is *yet to come*. It is true that numerous passages speak of this present dispensation as in a certain sense the kingdom of God; but the expression also designates a still future period, altogether distinct from the present in its character. *This is the kingdom of God in a mystery, that will be the kingdom of God in manifest power and glory.*

And let it be remarked, this kingdom is no part of the eternal state which shall ensue when "the former things are passed away." It is the kingdom of the *Son*, the kingdom in which Christ as *Son of man* is supreme; but in the eternal state the Son shall have delivered up the kingdom to God even the Father, and shall Himself be subject, that God may be all in all (1 Cor. xv. 28). Now the period during which the Son *possesses* the kingdom, and the period which *dates from His delivering it up*, cannot be the same.

Again, the dispensation in question, though blessed and glorious beyond all that have preceded it, is yet governmentally and nationally imperfect; mankind will still be divided into nations (Zech. xiv. 16), speak divers languages (Dan. vii. 14), be distinguished as Jews and Gentiles, and as governors and governed (Ps. lxxii.); whereas in the eternal state all will be under the sole and immediate government of God.

And further, it is a period which, though characterized

in the main by righteousness, life, and bliss, will yet be marred by sin, death, and judgment; men will still be mortal and judgment will follow every transgression (Isa. lxxv.; Zech. xiv.), while in the eternal state there will be no more sin, no more death, no more curse (Rev. xxi.).

During this reign of Christ, He will have dominion from sea to sea, and from the river to the ends of the earth (Psa. lxxii. 8); but in the eternal state there will be "no more sea." In short, the former will be a kingdom characterized by the gradual and progressive subjugation of all things to Christ, in which "the last enemy that shall be destroyed is death," while the eternal state *dates from* death's destruction, and in it insubjection is unknown.

This glorious age, then, is a distinct one, which is to *follow* the present period, and to *precede* the new heavens and the new earth, in which the tabernacle of God shall be for evermore with men.

We have, therefore, a great future event, and a glorious future age, clearly predicted in the Scripture, and it is a deeply momentous question which of the two is to come first. Is the millennial Sabbath to be introduced by the coming of Christ, or to be followed by it? Ought the Church to be expecting the millennium, or expecting her Lord first? Is the Divine programme of the future, first the millennium and then the advent, or first the advent and then the millennium?

It is strange that many children of God are content to leave this great question an open one, and to continue in willing ignorance on the subject. And it is doubly strange that too many who ought, as teachers of the truth, boldly to declare the whole counsel of God, should be content to promulgate through the entire course of their ministry, views which they hold from education and from habit, rather than as the result of research, and of strong conviction that they are *the truth*, views which they would be at a loss to sustain by solid Scriptural argument. They never perhaps preach on prophecy at all, but they constantly make use of forms of expression, and quote Scripture in connection, which tacitly and very effectually teach error. They thus indorse the vaguely

held traditional creed, that death is the certain prospect before each individual, and that as regards the Church at large and the world, the present state of things will continue to improve gradually, until it merges into that blessed period of righteousness and peace, in which "the knowledge of the Lord shall cover the earth as the waters cover the sea." This is a serious evil; Scriptures misquoted are an efficient means of conveying unscriptural views. Multitudes of persons who have never studied the Bible on the subject, or received any direct instruction on it, have nevertheless, from this practice on the part of their teachers, imbibed views directly contrary to the truth.

And the views thus thoughtlessly imparted, and thoughtlessly received, are yet firmly held, for mental habits are strong. That which we have always heard and supposed to be true, that which most people appear to hold as true, assumes the authority of ascertained truth in the mind, and the moment it is attacked prejudice rises in arms to defend it. The consequence is, that, notwithstanding the large and rapid increase in the number of those who look for the coming of Christ as their own individual hope, and as the next great event in the history of the Church and of the world, the majority of professing Christians, and especially those who have little or no leisure for reading and study, still retain the opposite view, look for death personally, and expect the coming of Christ to take place only at the end of the world. Yet that coming is the grand motive uniformly presented in the New Testament to love, to obedience, to holiness, to spirituality of mind, to works of mercy, to watchfulness, to patience, to moderation and to sobriety, and to all other Christian graces.* "That blessed hope" is essential to the production of the Christian character in its perfection. What consolation it affords in bereavement and affliction! What holy restraint it is calculated to exercise in prosperity and joy, and what an incentive it supplies to exertion in the Christian work and warfare!

* 1 Thess. iii. 13; Col. iii. 4, 5; Tit. ii. 11-13; 1 John ii. 28; iii. 2, 3; Phil. iii. 20, 21; Matt. xvi. 27; Rev. xxii. 12; Matt. xxv. 13; Luke xii. 35; xviii. 7; James v. 7, 8; 1 Peter i. 13; Matt. xxiv. 46; 1 Peter v. 1-4.

And who is to blame that its power is so little felt by Christians in general? How shall they hear without a teacher? If their ministers never directly teach them the truth on this point, by expounding to them the numerous passages bearing on it in the New Testament, but leave them in ignorance or lead them directly into error, will the Great Shepherd of the Sheep hold such under-shepherds guiltless? Earnestly would we entreat all our brethren in the ministry, to "*preach the word*" on this great subject, to *give it in their ministry the prominence it has in their Bibles*; to bring it in whenever and wherever Scripture brings it in, and that is in connection with almost every topic of Christian privilege and duty.

It is vain to urge that the uncertainty of life and the possible nearness of death are motives as powerful as the coming of Christ. Death can never be an object of hope to a Christian nor a source of consolation; God never intended it to be such; it has lost its sting indeed to a believer, but it remains, and must ever remain, a painful, humbling, afflicted, repulsive prospect; salvation itself imparts no luster to death. It must be so; "it is sin's great conquest, and Satan's chief work; the fullness of sorrow and affliction, the triumph of corruption, the fulfilment of the curse. Oh! it is a strange delusion of Satan to have made the capital curse of God eclipse the capital promise of God! Satan's consummated kingdom over the body to take that place in our thoughts which Christ's consummated kingdom in the body and spirit, even the resurrection, was meant to take!"

Nor is it believers only who suffer from the habitual omission of a cardinal doctrine of Scripture in the teaching they hear from the pulpit. Who shall estimate the injustice done thereby to unbelievers? *The coming of the Lord draweth nigh!* Why is not the fact, the (for them) *awful* fact, proclaimed aloud in their hearing, and applied with all the earnestness of love, to arouse the sleeper from his dream, to destroy the delusions of the false professor, to unmask the hypocrite to himself, to warn the wicked from his way? The coming of the Lord draweth nigh; to them who know not God and obey not the Gospel of the Lord Jesus Christ, that coming must bring everlasting destruction; on them it must fall

as a fiery vengeance. Should they not be faithfully forewarned of their danger? Should they have the right to reproach their teachers that they sounded not the trumpet though they saw the sword approaching? What saith the Lord? "If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take away any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand" (Ezek. xxxiii. 6).

Let sinners be startled by the announcement, "THE JUDGE STANDETH AT THE DOOR," and not soothed by the sound of a softly approaching millennium. Let them be warned of the speedy dawn of a day of retribution, and not led to conclude it at least a thousand years distant. If the preachers of the word will fling carelessly aside one of the best weapons in the armory of truth, can they wonder that their work is not as effective as it might be? If they would fain see conversions numerous as in apostolic days, let them preach the apostolic preaching, on which not only the *past* but the *future* advent of Christ had a grand and prominent place.—*Selected.*

HE IS COMING.

Cheer up, Zion, Christ is coming,
Cast off slumber; do not fear;
God is for us, Christ is with us,
And eternity is near.

O, be ready, watching, praying,
Judgment Day will soon be here;
Fight on bravely; darkness deepens,
But the golden morn is near.

Onward, Zion, He is coming,
Hold the fort till He appear;
See the scoffers reeling, wailing;
Lo, the Bridegroom doth appear.

Sound the cornet, Christ is coming—
Yes, Messiah shall appear,
Victory shall crown thee ever,
The Deliverer is near.

Yes, at midnight He is coming,
Mankind's best friend, wherefore fear?
Cheer up, Zion, shout Hosanna.
Christ thy king will soon be here.

THE CONTENTS OF THE HOLY BIBLE.

Matt. v. 14: "Ye are the light of the world. A city that is set on a hill cannot be hid."

Psalms cxix., cxxx.: "The entrance of Thy words giveth light; it giveth understanding unto the simple."

Isa. viii. 20: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Jer. xxiii. 28: "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is chaff to the wheat? saith the Lord."

A NATION MUST BE TRULY BLESSED IF IT WERE GOVERNED BY NO OTHER LAWS THAN THOSE OF THIS BLESSED BOOK.

It is so complete a System, that nothing can be added to it or taken from it.

It contains everything needful to be known and done.

It affords a copy for a King (Deut. xvii. 18) and a rule for a Subject.

It gives instruction and counsel to a Senate, authority and direction for a Magistrate.

It cautions a Witness, and requires an impartial verdict of a Jury.

It furnishes the Judge with his sentence.

It sets the Husband as Lord of the Household, the Wife as Mistress of the Table.

It tells him how to rule, and her how to manage.

It entails honor to Parents, and enjoins obedience to Children.

It prescribes limits to the sway of the Sovereign, the Rule of the Ruler.

It checks the authority of the Master, commands the Subjects to honor, and the Servants to obey.

It promises the blessing and protection of its Author to all who walk by its Rules.

It gives directions for Weddings and for Burials.

It promises food and raiment, and limits the use of both.

It points out to the departing Husband and Father a Faithful and everlasting Guardian.

It tells him with whom to leave his Fatherless Children, and in whom his Widow is to trust (Jer. xlix. 11).

It promises a Father to the former, and a Husband to the latter.

It teaches a Man how to set his House in order, and how to make his Will.

It appoints a dowry for the wife, and entails the right of the first born, and shows how the younger branches shall be left.

It defends the rights of all, and reveals vengeance to every defrauder, over-reacher, or oppressor.

It is the first Book, the best Book, and the oldest Book in all the world.

It contains the choicest matters and the best instruction.

It affords the greatest pleasure and satisfaction that ever was revealed.

It contains the best of Laws, and the profoundest Mysteries that ever were penned.

It brings the best tidings, and affords the greatest comfort to the Inquiring and Disconsolate.

It exhibits Life and Immortality from Eternity and shows the way to Glory.

It is a brief recital of all that is past, and a certain prediction of all that is to come.

It settles all matters in Debate.

It resolves all doubts, and eases the mind and conscience of all Scruples.

It reveals the only LIVING AND TRUE GOD, and shows the way to HIM.

It sets aside all other gods, and describes the vanity of them and of all that trust in them.

It is a book of Laws to show the Right and Wrong.

It is a Book of Wisdom, that condemns all folly and makes the foolish wise.

It is the book of Truth, that detects all Errors.

It is a Book of Life, that shows the way from everlasting Death.

It is the most Compendious Book in all the World.

It is the most Ancient and entertaining History that ever was Published.

It contains the most Ancient Antiquities, strange events, and wonderful occurrences.

It points out the most heroic deeds and unparalleled Wars.

It describes the Celestial, Terrestrial, and Infernal Worlds.

It explains the Origin of the Angelic Myriads of Human Tribes and Devilish Legions.

It will instruct the most accomplished Mechanic, and the profoundest Artist.

It will teach the best Rhetorician, and exercise every power of the most skillful Arithmetician (Rev. xiii. 18).

It will puzzle the wisest Anatomist; and exercise the nicest Critic.

It corrects the vain philosopher, and confutes the wisest Astronomer.

It exposes the subtle Sophist, and drives Diviners mad.

It is a complete code of Laws, a perfect body of Divinity, an unequalled Narrative.

It is a Book of Lives.

It is a Book of Travels.

It is a Book of Voyages.

It is the best Covenant that ever was agreed on, the best Deed that ever was sealed.

It is the best Evidence that ever was produced, the best Will that ever was made.

It is the best Testament that ever was signed.

IT IS WISDOM TO UNDERSTAND IT, TO BE IGNORANT OF IT
IS TO BE AWFULLY DESTITUTE!

It is the King's best Copy, and the Magistrate's best rule.

It is the Housewife's best guide, and the Servant's directory.

It is the Young Man's best Companion.

It is the School Boy's Spelling Book.

It is the learned Man's Masterpiece.

It contains a choice Grammar for a Novice, and a profound Mystery for a Sage.

It is the Ignorant Man's Dictionary, and the Wise Man's Directory.

It affords knowledge of witty inventions for the humorous, and dark sayings for the grave, and is its own Interpreter.

It encourages the Wise, the Warrior; the Swift, and the Overcomer.

It promises an Eternal reward to the Excellent, the Conqueror, the Winner, and the prevalent.

And that which crowns all is, that the AUTHOR is without partiality, and without hypocrisy.

“ IN WHOM is no variableness, neither shadow of turning.”

Read God's Blessed Book. Meditate, Prosper, and have Good Success (Josh i. 8).

How can sinners become Christians?

Believe.—John xx. 31; Acts xvi. 31.

Repent.—Acts xvii. 20; Acts ii. 38.

Confess.—Matthew x. 32, 33; Romans x. 10.

Be Baptized.—Mark xvi. 16; Acts xxii. 16; 1 Peter iii. 21; Romans vi. 4; John iii. 5.

Do this, and you shall know the doctrine.—John vii. 17.

COMING AGAIN.

THOSE who have thought upon the many and widespread results of the life of the Lord Jesus, comprised as it mainly was in three years of activity among men, must be interested in any suggestion of His return to the earth.

Every careful reader of the New Testament must be aware that it contains abundant references to such a return, not as a possibility merely, but as a certainty, being as much a part of the purpose of God as was His manifestation eighteen centuries ago.

What a marvelous change there was in His experiences in about fifty days! See Him in the presence of Pilate. His back lacerated with the scourging, blood trickling down His temples from the wreath of thorn, a despicable group instigated by the priests crying out for His crucifixion; then follow to the scene at Golgotha, and say if humiliation and pain could go much farther.

Now, with the Apocalypse before you (v.), lift your eyes to the heavens, and behold Him in the presence of God before the throne of the Universe; hear that multitude of a hundred millions and more of the angels of God

singing, "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing"—and, tell me, is not the verdict just?

Beyond all question it is just. Never man spake like this Man—never man acted like this Man—never man lived like this Man—never man loved like this Man—and He is worthy of being exalted as Head over all.

But our angel friends interrupt us: "Why stand ye gazing so earnestly into heaven? This same Jesus who is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven." Thanks be to the Most High for this blessed assurance of a two-fold Joy. He is coming again; and notwithstanding the height to which He is exalted and the glory and majesty with which He is crowned, it has not altered Him. It is

THIS SAME JESUS!

What visions of sympathy and goodness and love are conjured up by the mere suggestion that the world will again be graced with the presence of the same Jesus of whose purity and love we have so often read.

But stay. For what is He coming? First, to awaken His sleeping ones with "the voice of the archangel." "To give reward to His servants, the prophets, and them that fear His name." To give immortality to mortals, incorruptibility to corruptible ones, giving them the victory over death, and making them partakers of the Divine nature, making them in nature and power "equal unto the angels," so that they cannot die any more. Taking them into His presence, wiping away their tears, and giving them everlasting joy in His companionship from which they shall never wander.

And then, *He is coming to reign.*

The world is in need of a really good king, one who can direct and control all other kings. No one can deny the fitness of Jesus for such a position. And His redeemed ones will therefore be associated with Him; will sing, "Thou hast made us unto our God kings and priests, and we shall reign on the earth." Having suffered with Him, they will "reign with Him."

Do not, however, imagine that kingship means driving about through streets lined with troops, and receiving addresses and flattery on every hand. Nor does it denote having vast palaces and dainties and luxury, and being waited upon hand and foot by a host of servants.

Think of the Jesus of eighteen centuries ago, who came "not to be ministered unto, but to minister," and remember that it is "this same Jesus" who will be "King of kings and Lord of lords." "All kings shall fall down before Him; all nations shall serve Him." For "the kingdoms of the world shall become the kingdom of our Lord and of His Christ, and He shall reign for ever and ever."

God makes no mistakes in His appointments. The greatest king in all human history is to be that one whose self-sacrifice has already won thousands of hearts. That there was no self-seeking on the part of Jesus everyone must confess. His one desire and aim was the well-being of those around Him. And in His kingly power He will be the "same Jesus." He will not seek the ministrations of others, but will Himself minister to their needs; and will still illustrate the truth of those words of His, preserved for us by Paul, "It is *more blessed to give* than to receive."

Wisdom for the task He certainly possesses; all power and authority are now in His hands; and the world is to be given into His charge.

Under His sway there will be an end of governing for mere personal or party ends. Instead of wearisome debates in Parliament and vexatious applications of closure rules to pass important bills, "the law shall go forth from Zion," where King Jesus is enthroned. In Him are to be found "all the treasures of wisdom and knowledge," so that He will not need the counsel of the imperfect ones to assist Him to a decision.

Nor will it be possible to turn Him from His course, for He shall rule "with a rod of iron," unbending and unalterable.

Neither will the great land owners receive special consideration, for their title-deeds are valueless in His sight. No man can give a title or a right which he does not possess; and those who gave lands and estates to their fol-

lowers gave what was not their own. "The earth is the Lord's, and the fullness thereof." And He has given a decree to His Son in the words (Psalm ii.), "I will give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession." Jesus therefore holds

THE TITLE-DEEDS OF THE WHOLE EARTH.

The classes who will receive much attention from King Jesus are the poor, the needy, the destitute. "He will redeem them from deceit and violence, and precious shall their blood be in His sight." The labor problem, which baffles earnest, thoughtful men to-day, will be solved by Him. Instead of the hundreds of thousands of anxious faces and hearts in wonderment as to where work is to be had or how the next meal is to be procured, the wonderful arrangements of the Great King will have provided employment and food and home and education for all.

And the streets of the great cities of the nations will be changed. A firm hand will have been laid upon the gilt and the glitter with which vice is disguised. No longer will temptation to sin waylay the young man and maiden as they pass from their toil to their homes. No longer will noisy groups fill the night air with their songs of drunken revelry and their shouts of vicious mirth. For "in His days shall righteousness flourish." Not only will righteousness be encouraged, but will flourish under the rule of the righteous One.

And for a thousand years His reign shall last, purifying the earth, blessing all mankind with peace and joy, and making this world a veritable "Paradise of God."

Then at the end, when sin shall have had its history brought to a close, the last enemy, Death, shall be destroyed.

Can you picture the scene then? All you see are God's redeemed ones, to whom pain or sorrow or death can never come. They are in the fullness of an everlasting joy. And as your gaze wanders from mountain height to sheltered vale, from murmuring streamlet to ocean's side, all nature seems to ring with a strange new har-

mony, and to shine with unusual splendor. It is because "the tabernacle of God is with men, and He will dwell with them and be their God." The song is that of the myriad of saved ones, who are victors over death, and their song has aroused all creation. For every creature which is in heaven, and on the earth, and under the earth, and in the sea, and all that are in them, are saying, "Blessing and honor and glory and power unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

Would we see this in reality and share in its glories and joys? This "same Jesus" still calls softly, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Faith in Him, baptism into Him, and a walk through life in His companionship will be the means of giving us each a place in the kingdom of our God and the presence of the blessed Jesus.

Coming—is the Master! Coming—is the King!
 Coming—is the Bridegroom! Joy and bliss to bring!
 Coming—in His glory! Coming—in His might!
 Coming—in His beauty! Day to give for night!
 Coming—to this sad earth! Coming—to this race!
 Coming—to its rescue! We shall see His face!
 Coming—sure and speedy! Coming—for to stay!
 Coming—to His Kingdom! Ne'er to go away!
 Coming—wars shall cease then! Coming—peace shall reign!
 Coming—for to banish earth's long age of pain!
 Coming—glory to Him! Coming—praise His name!
 Coming—bless the Saviour!—all His own to claim.

"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 lofty 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 we'll gird,
And while we walk in peril
We'll trust His Holy Word.

THE PROBLEM.*

THERE is one problem so immense in import that before it all other problems of earth sink into insignificance. The problem is this: to conserve and keep the good that civilization gains.

The labors of Sisyphus mirror the march of the race. The third generation of "the Superior Class" is impotent. What the world calls success fevers and en-

* The author of the "*Problem*"—like many others, sees the "Disease," or, in other words, sees the world is far from being perfect. Yet fails to see the true remedy for existing evils. New problems for reform are continually being suggested by men who desire the betterment of society—"Politically," "Morally," and "Ecclesiastically." It is the same old story—the experience of six thousand years has proved the impotency of man to govern. This is God's prerogative. The principalities and powers of the

feebles. Upon it all is the taint of death—the First Families have nothing better to boast of than the deeds of men long turned to dust; and the sons of men who could do and dare dwindle into microbes that consume and are consumed. The connoisseur and dilettante follow the creator, and the barbarian takes them captive, and they are no more.

Nations, like men, have their periods of infancy, youth, manhood, and old age. They grow strong, and then lapse into senility and decay. One generation destroys what another produces, and a new nation steps in and crushes the weakened state, as wolves upon the prairies fall upon the horses that grow old and lame.

Men succeed, and the towers and monuments they build to commemorate their lives topple into ruins and become mere mounds that hide their dust, and over it all Nature runs her creeping mosses and trailing vines, as if to deny the existence of those who once boasted of their might.

Beneath the walls of ancient Troy are the ruins of still other cities of which, for us, no poet sang; before Cleopatra were other queens stung to their death by the asp of folly; after Phidias and Pericles came men who rioted and feasted on the wealth Greece had gained; then came the barbaric Roman, blind to beauty, and tumbled from their pedestals the dreams hewn in marble, thinking they were gods.

present age are doing a limited work—in keeping the world better than it otherwise would be. “Thus the powers that be are ordained of God” (Rom. xiii. 1; Titus iii. 1). “Sin still reigns. The whole world lieth in wickedness” (1 John v. 19). Paul calls the present *Kosmos* an evil world (Gal. i. 4). We grieve over evils we are powerless to remedy. A brighter day is about to dawn. “A day is appointed, in the which God 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.” “Behold, a king shall reign in Righteousness and princes rule in judgment.” “O let the nations be glad and sing for joy; for Thou shalt judge the people righteously and govern the nations upon earth” (Ps. lxxvii.). Will not the Desire of all nations be realized by such a government. Righteous laws and righteous rulers will be the order of that day. Rulers of Divine appointment. Do we not see that the “*Kingdom of God*” is the only panacea for this world’s ills? Thus the great *Problem* is solved by the Bible.

Cæsar grew great; and Brutus and Cassius, lusting for the power that he possessed, sought to seize the bauble as their own. That savage speech of Cassius, wherein he relates what a sick man in his fever said, had scarcely echoed across the forum before he had to flee, and ere long that tongue of his was forever stilled, and Brutus, hopelessly encompassed, fell upon his own sword, and was dead.

To-day the descendants of the noble Romans sell themselves for hire, and dig, hew, and carry that America may have buildings that scrape the sky and railroads over which men are carried like the eagle's flight.

Far be it from me to decry the splendid enterprise of the strenuous men who are making America great; but wise men perceive a day when the sons of the men who own the buildings that scrape the sky will toil and sweat, enslaved by a race of barbarians yet unborn. That which has happened, will again happen under like conditions.

A few men have always, unerringly, beheld the law of cause and effect. In the glittering shield of Achilles could be seen reflected the end of the owner's career and the destruction of all he prized. Anaxagoras knew and told the fate that would come to Athens, and was ostracized for his temerity. Jesus knew that not one stone of Jerusalem would be left upon another, and was crucified for saying so. Savonarola saw that the reign of the Medici could not long endure, and they burned his body in the public square. Ibsen writes a play showing how the Pillars of Society are as surely pulling down the pillars of society as did Samson pull down the pillars of the temple of Gaza, and Christendom calls him crank. Tolstoi with prophetic vision, twenty years ago, saw England's decline, and to-day we behold her, robbed of her maritime supremacy, stripped of her proud prestige, making peace with a little people she could not subjugate, looking for an ally to brace her tottering throne.

The New Zealander will as surely sit upon the broken towers of Brooklyn Bridge and gaze across at the ruins of a great city gone—just as surely as oxygen eats iron, and effect follows cause. The end of running sewage

not true.

The world is faster to the thought.

into the sea and breeding a race of beings who scorn honest labor and expect to live by their wits, is simply a matter of mathematical calculation.

But as there is inevitable ruin in all prosperity that uses its power to subjugate, so also will there come a day when the lesson of the past will be learned by enough, so that the good will be conserved and kept for those who shall come after.

To subjugate another is to subjugate yourself: the way to gain freedom is to give it.

This will not come about until the folly of educating men to war and waste shall cease. "In time of peace prepare for war" is the advice of a fool. So long as we prepare for war we shall have war—we have anything that we prepare for. So long as men accumulate wealth that their children shall not work, and so long as the rottenness of gentility shall be unperceived, so long will one generation weaken itself by consuming what another has created.

The use of power to form a Superior Class is the one thing that has wrecked the world and made calamity of so long life. This Superior Class is always a menace, always a curse. Its distinguishing feature is to exclude—it is ossified selfishness. It has its rise usually in humility, often coming in the name of liberty, and by bestowing a benefit gets a grip on things; then it begins to consume, and ceases to produce.

The Superior Class is a burden. No nation ever survived it long, none ever can. This volunteer Superior Class has always thought that good is to be gained by avoiding labor; by wearing costly and peculiar clothing; by being carried in a palanquin, by being waited on by servants; by eating and drinking at midnight; by attaining a culture beyond the reach of most; by owning things that only a few can enjoy—these are the ambitions of the self-appointed Superior Class. Most of the colleges and universities have cursed mankind by inculcating the idea that to belong to this Superior Class was a desirable thing. The thought of education largely is that it sets one apart and fits him for good society. To be useful is not enough; you must be clever—hence come Oxford and Cambridge, and offer to bestow degrees, vouching

distinction, that will place you in the Superior Class—for a consideration.

The Superior Class lives by its wits, or on the surplus earned by slaves or men that are dead. When you live on the labor of dead men you are dead yourself. It can never be done away with through violence and revolution. This has been tried again and again. Revolution is a surgical operation that always leaves the roots of the cancer untouched. Another excrescence sprouts, and one Superior Class is exchanged for another.

The remedy is in a new method of education which will teach men to be, not seem—that will give pupils diplomas on what they can do, not on what they can memorize. Churches must cease being fashionable clubs, and the army must be consigned to limbo. War is hell, and just as long as you have an army you'll have war.

The revolution will come peacefully—anything gained by violence crystallizes itself into a Superior Class that needs an army to uphold it, and a church to absolve it. These two things are proof of its weakness. There is something wrong in the man or thing that needs protection.

The religion that bolsters itself by a threat gets punished eventually through believing its threat is true.

No, the desired end can never come through threat and violence—that is where men have stumbled since history began.

The Millennium will come in this way:

First, men will decline to join a social club that calls itself a "church."

Second, men will refuse to enlist as soldiers for any other reason than to prevent a threatened invasion of their homes.

Third, parents will refuse to send their children to any school, college, or university where the curriculum does not provide that at least one-half the school day shall be spent in work; and where play (not athletics) for all is not considered just as necessary as arithmetic.

If mankind can be made to see that to belong to the Superior Class is absurd and barbaric, we shall then look for happiness elsewhere. The members of the Superior Class are not happy—their pleasures pall. A

man may belong to the Superior Class, but if his bones are full of pain and his mind perplexed, his social station availeth him little. There is no health in idleness, there is no joy in selfishness. The Superior Class is simply a huge mistake—it is to be pitied, not envied, and when our children and our children's children know this, and are willing to do unto others as they would be done by, one generation will then conserve and hold the good that another has gained.—*Selected.*

THE NEED, THE HOUR, THE MAN.

BY CYRUS E. BROOKS.

A fireman

but his fire

getting

dark.

an old

friend

of mine.

Send

“Is Christianity a Failure?” is a question often asked. And no wonder so in the face of the outlook. But there is the larger question to consider: Is Humanity a Failure?

According to Fynes Clinton's Chronology, based on the Hebrew record, humanity has completed (1895) six thousand years from Adam's creation. A long test; the result—failure.

Admit, this is not popular teaching. What of that! Is it true? Perish the popular—if not also true. Honest men should always put truth above popularity.

It is commonly said that man has reached his zenith. His meridian splendor!

There are ugly facts that discredit this. And if these facts exist in the zenith, bad indeed must have been the earlier times of humanity. For life is to-day crowded with sin, sorrow, suffering, and wrong. If these things are done in the green tree, what of the dry?

Our contention is that humanity is a failure. So great is this failure that we have reached a crisis. One greater than any since the Flood, in some things greater even than that, since the world is so much larger now in its crowded life.

We maintain that new laws, new rules, and new methods are vitally necessary; and that these can only come by supernatural means, by direct Divine intervention.

Admit the need, the rest follows. Thus this title: “The Need, the Hour, the Man.”

My treatment of this great theme must be brief.

I. The Need.

Let me place before your mental eye a panorama.

What noble institution is this? bearing on its forefront the legend—which a French scholar has called the most eloquent sentence in the English language: “Supported by voluntary contributions.” It is an Hospital. Let us enter and pass from ward to ward. All is done that modern skill and large revenues can suggest and accomplish, yet the painful fact remains that within these walls are several hundred sufferers, in all stages of disease and accident, and in all grades of suffering. The utmost the science and skill of the physician and surgeon can do is to relieve or cure—it cannot prevent. Multiply this by 10,000, and what a world of pain and sorrow stands revealed. And this after six thousand years of human history!

What comes next? “A Home for Incurables.” What a sad place this must be! Sadder even than the hospital we have just left. For there, at least, there is the hope of recovery for many—here for none. An appropriate legend for this would be: “Ye who enter here, leave hope behind.” And yet we shall find all that love and skill can do is here done to alleviate the sad lot of those thus hopelessly afflicted. This, after six thousand years of effort, is the best that man can do for many of his fellows—provide a home in which to wait for death!

Next comes a “Workhouse.” The barrack-home of the pensioned soldiers of industry, where, under the taint of pauperism, they may herd together as worn-out or debased cattle rather than as men and women—more, as husbands and wives. “But, surely, it is better far to have this to fall back upon than nothing?” Surely, yes. And yet, how many thousands prefer to starve on nothing rather than to vegetate in a workhouse. “But shall we not always have the poor with us?” Only as long as the natural heart of man remains—the heart of sin—no longer. Such to-day is the best that offers for millions.

Next: What is this extensive block of huge plain buildings? This is an Orphanage, where are gathered one of the, alas! many, sad sights of poor humanity—the chil-

dren who are left without the fostering care of parents, without the loving breast of a mother, the protecting arm of a father. And this, as in all the cases we present, is but a type of many more, and of all their inmates none can say, "Mother," "Father." What can put an end to this painful necessity? Nothing whilst sin and death remain.

What have we here, with its barred windows, high walls, and carefully kept doors? A prison—no, a Lunatic Asylum. Of all the mischief wrought by sin, nothing is sadder to contemplate than the loss of man's greatest natural gift, reason. All within, save the warders, are sufferers of that sad type. And this is an increasing evil—not simply growing up with the natural increase of population, but in far greater ratio.

Here is another gloomy pile, much like the one we have left, but yet very different. This is a Prison—one of thousands of such on the fair expanse of earth. Here dwell, in enforced seclusion, those whose liberty would be dangerous to their fellow-men. These are the wild beasts of society—though not all of that nature, nor are all of society's wild beasts in prison: some hold positions of honor and trust, some are legislating for others less criminal than themselves, and some, alas! are found even in the sacred office of the ministry. One city alone, the chief, London, contains 20,000 *known* criminals, in and out of prison—probably as many more unknown. When will this blot on civilisation cease?

This is a Blind Asylum. Yon an institution for the Dumb. The proportion of those which suffer is no whit lessened by the growth of knowledge, though the means employed for their training and development have very greatly improved. The world still waits for One who, like Him of old, will give back sight and restore speech.

We pause at this Reformatory, and again at that Penitentiary: The former confines children and first offenders who have become criminals, the latter such of the morally leprous among our sisters as are endeavoring to tread anew the path of self-restraint. That such places are needed in this nineteenth century of the Christian era is a terrible impeachment of our boasted morality—to say nothing of our religion. Neither evil shows

any sign of extirpation. Concerning the latter, one of themselves says, that three women enter on the primrose path of sin for every single one rescued by all agencies therefrom!

Here, on the right, is the gaudy house of a Procuress, and on the left the nursery of a Baby-Farmer. Are there any worse features of our social life than those conjured up by these terms? That of the fiend, in woman's shape, whose trade it is to supply the raw material of the vilest of manufactures—which transforms virtue into vice, and budding womanhood into the ante-chamber of Gehenna: and that which trades on the robbery of the life of the very young, by withholding needed care and nourishment. Both these awful features of our social life are busy present-day factors therein—as vile, frequent, and cruel as ever in the past of human history. Who shall uproot and destroy them?

This is a Gambling Club, where men, and, alas! women risk their all upon a throw of the dice, a turn of the wheel, or a winning card. Such is *theft*, naked and simple, the taking, without an equivalent, that which is the property of another. That, yonder, is a Music-Hall (or Hell, the terms are too often equivalent), for the provocation of the flesh. This, here, is a Gin Palace, for the slow but certain ruin of its blinded dupes—body and soul. Are these three things new features in our social life? Alas! No. Are they dwindling evils? Again we are forced to reply, No. Gambling, debauchery, and drunkenness never were so common before as to-day; never so destructive of all that is best worth preserving in the life of nations.

We bracket, briefly, in passing, another trinity of evil—War, Famine, and Pestilence. Of the first we need only say: that Europe—Christian Europe!—has above fifteen millions of men trained for war, with all its horrors. Famine in the East and in Russia is now, well-nigh, an annual occurrence—especially in the vast area of the latter country. But it is also everywhere in Europe, whilst America is no stranger to it, for there are never wanting white lips which lack bread. Pestilence, or plague, mocks at all our efforts to destroy them, and Influenza and Cholera are dread presentiments thereof.

Who shall deliver us from these evils and will "beat the sword into the plowshare"? Who give the needy their "daily bread"? Who check the plague?

We must group what remains for us to see. Words have a habit of becoming "polarized," so that they express thought when standing alone. We need, therefore, only mention, without comment,—the "Liberator Bank," the fall of which has brought ruin and sorrow into thousands of English homes—the "Panama Canal," which has swallowed up in vain fifty millions sterling of hard-earned French money—the "Opium Curse," which threatens to debauch an empire of four hundred millions—the "Drink Traffic," which is wiping out, by degradation, disease, and death, the native races of the heathen world—the "Social Evil," which grows with the growth of population, unchecked and horrible; perpetuating, even in innocent children, one of the vilest forms of disease—the "Slave Trade," which has depopulated whole regions of Africa, as though swept by the blast of a simoom—"Sweating," which is the civilized equivalent of slavery—the "Submerged Tenth," who are the despair of statesmen the world over—"Anti-Semitism,"—"Socialism," in its worst features—"Communism," "Nihilism." Need I add more?

But more remains. What of *Decay*? physical and mental, which is writ large on all men—the proof of our common mortality. As though an *Immortal* being could ever grow old, and weak, and infantile!

Yet once again, What of *Death*? Who is to open your graves, oh, ye people, and bid their myriad tenants come forth? Is death to endure forever? Surely not, yet it is lord to-day over prince and peer, over peasant and pauper alike. Where is that abundant and immortal life we need? by which we may defy decay and death. The "elixir of life," though Humanity is six thousand years old in wisdom, still eludes our grasp. It is still, like the "philosopher's stone," a fable. Science and sanitation have enabled men to reach an *average* of forty-two years. But what is that to the centuries which were common before the Flood? Some of our teachers are content these things should remain. That Earth and Humanity should be ever thus. And, that only in distant

ages and distant worlds shall a few favored members of the race attain to the larger and happier dimensions of life. Are you so content? For myself, I answer, No. Ten thousand times No. I desire heaven *on* Earth, as well as *over* it. And, what is more, expect it. Aye, with as much certainty as I expect to-morrow's sun to rise. But not by human methods nor human love. Not even by that latest noble but futile dream of "*Woman's influence in the Home*," from which so much is expected by thousands.

How will it come then? of that anon, but first—*when?*

2. The Hour.

The dark and terrible facts it has been our painful task to chronicle need not surprise us, though they declare the Failure of Humanity—for the foretold fact of that failure is writ large on the sacred page of Prophecy. And of this last decade of the nineteenth century—6000 years, at least, from Humanity's creation—the features are plainly declared as they to-day exist, and that in the mouth of several witnesses. For brevity, I cite only New Testament predictions.

Our Lord said (Matt. xxiv. 37): "But as the days of Noah were, so shall also the coming of the Son of Man be." The stress here is laid on the *as* and *so*. The *as* relates to the old world, which was filled with wickedness—so utterly vile that only eight righteous persons were found in it and preserved from the Flood. The *so* declares that the same thing will be a specific feature of humanity at the time of the end of the present age—"This is wickedness"—when God shall again purge terribly the earth, but by fire instead of water. *This sign is a present-day fact.*

In His parable of the Tares and Wheat (Matt. xiii. 24-30), our Lord declares that in the end of the age both wickedness and righteousness will dwell side by side, ripe for the winepress and sickle. Is it not so? The facts cited prove that wickedness is ripe; and the "Holiness" movement proves that righteousness is equally ripe. But none may separate them, save the Lord of the Harvest.

Our Lord also said, The Kingdom-Gospel should be preached in all the world for a witness, and then the end

should come (Matt. xxiv. 14). Only within the last fifty years has this been fulfilled, by the calling forth of Advent and Kingdom preachers, who have since circled the globe.

In the 32d verse of the same chapter. He speaks of the budding of the fig tree as a sign of the end. This is a symbol of God's Jewish people, who, marvelously preserved unto the present, are now flocking back to Palestine. One hundred and thirty thousand are now again (1895) settled in the land of their fathers,—*thrice* the number which returned from Babylon, B. C., and the cry is "Still they come." Whilst the "early and latter rains," withheld since the dispersion, are now again restored.

Our Lord also said (Matt. x. 34): "I came not to send peace but a sword." Is not Christian Europe to-day "an armed camp," having 15,000,000 men trained for war? A new warlike power has arisen in the East—Japan! Even the United States, which hitherto have taken no part outside that continent, claim place and voice among the Powers, and are rapidly building up a war navy. Is not the whole world, and especially the East, a powder magazine, which may explode any day?

Paul, in 2 Tim. iii., gives some salient features of Humanity, which are true to life to-day. He says: "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers," etc.

John in Rev. xvi. 14 gives us a feature only true since 1840, and now fulfilled in Spiritualism, Theosophy, and kindred systems.

But I must be content to summarize what remains (1) The great Divine Cycle of 2520 years from the fall of Israel expires (according to historic writers) in 1896. That cycle covers "the times of the Gentiles," and ends the age—subject, perhaps, to a short period of overlapping. Israel is then again to be a nation, and God's judgments are to be poured forth on them that destroy the earth.

This finding of the Historic School of prophecy is supported by one of a different school, Mr. Dimpleby, who from the movements of the Heavenly bodies alone, arrives at the same conclusion, within two years—1898

instead of 1896. "God's great Clock," as it is termed, whose dial plate covers 2520 years, is to strike from 1896 to 1898.

As a result the half-cycles also end then—I am taking here the Historic argument as far as I am able to accept its findings. The 1260 years of Turkish and Papal domination run out—according to prophecy, about 1896, according to astronomy not later than 1898. Is not this significant in the face of the widespread belief that the "sick man of Europe" (Turkey) is really now on his last legs? And also in this other fact that on the Continent, where the Papacy has reigned supreme for one thousand years, the manhood of the nations is divorced from all religion, and abhors and hates the Papal system? In Italy, its seat, two-thirds of the people are outside the Church. Indeed, we seem to be upon the very edge of that period—as far as it relates to the Papal system—set forth in the 17th of Rev., and especially in verse 16, when the nations are to turn on Rome, to "make her desolate and naked," and to also "eat her flesh, and burn her with fire." Of course, that is only partly the fulfillment of that chapter, but I frankly admit the claim made to that extent. Mind, this refers to Rome's *system*, and not to her people.

(2) The Clay-Iron of Daniel's image (Dan. ii.) also finds its fulfillment here and now. In as far as this mixture is *political*, is it not fulfilled before our eyes—Clay-Iron? Is not Demos sharing power to-day with kings and peers? Is not the popular formula "Government of the people, by the people, and for the people" become an accomplished fact? Demos will not be absolute master, for it is clay mixed with iron down to the very day when the Stone (Christ) smites the image and becomes a great kingdom filling the whole earth.

(3) The World's Church—with which I pass on to briefly recite the closing feature of "The Man." Paul, in 2 Tim. iii. 5, speaks of men in the "last days" (verse 1), "Having a form of godliness, but denying the power thereof." This is a picture of the World's Church, as it exists to-day. The fact answers to the forecast. A Church knowing not "What is Truth?" and caring less. A Church mumbling dead formulas, and largely bereft

of Divine power—a galvanized corpse. A Church run on *popular* lines, those of: a clever preacher, an ornate building, an æsthetic service, sensuous music, and a fashionable congregation—a kind of annex to a milliner's show-room. Its distinctive features, pride, worldliness, fashion, and formalism. It pains me to speak so plainly. Alas! that it should be necessary.

So the Hour has arrived, and the Judge of Mankind is on the threshold. Now, very briefly:

3. The Man.

"Who is sufficient for these things?" Who can right the million wrongs of Humanity? There are hungry needing to be fed, both with the bread of earth and that from Heaven. There are blind needing sight, both physical and spiritual. There are deaf and dumb, needing sound and speech. There are slaves needing freedom. There are naked needing clothing. There are wrongs needing righting. Earth is vocal with weeping—who shall "wipe all its tears away"? Above the Babel of confusion rises the deep bass of a "groaning creation," with its long-drawn wail "How long, O Lord, how long?"

Only one Being can fill this gap, stand in this breach, and right the foul wrongs of 6000 years of greed and wickedness. Who is He? Pilate answers: "Behold the man!" The prophet answers "Behold your God!" Both characters meet in the Lord Jesus Christ—God's predestined Man. Some worthy men say this is a dream. That Christ will never stoop from heaven to earth again! Stoop! He stooped once to the Cross, emptying Himself! Why not then stoop to The Crown! If the greater condescension why not the lesser! He is truly Man! Not among angels, but here, a man with men, Humanity's King, is His true abiding place. Yea, and will be, too, for it is written (Luke i. 31-33) "The Lord God shall give unto Him the throne of His father David." It is written (Isa. ix. 6) "And the government shall be upon His shoulder." It is written (Dan. vii. 13, 14) that the Son of Man was brought before the Ancient of Days, "And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him." And the scene of this kingdom is named in

verse 27 "Under the whole heavens," not above. It is written (John xiv. 3) "I will come again and receive you unto myself." The only condition was the going—"If I go." He did go, He will return. He went personally—so will He return. It is written (1 Thess. iv. 16) "For the Lord Himself shall descend from heaven with a shout." It is written (Rev. i. 7) "Behold He cometh with clouds; and every eye shall see Him."

But, enough, to every objection and objector we oppose, like Luther, the Word of God. It is written, and God will surely bring it to pass.

We are standing on the Brink of Time. Get you ready for the Coming of the King.

It is a painful sight to see a single man standing on the brink of an abyss, unconscious of danger. It is a terrible experience to see a world of men and women on the brink of the abyss of time, unconscious of their danger. In the first case, if we neglected to raise the cry of warning, we should sin grievously against our brother. But what of the second case? Is it a time for neglect, for pleasure, for ease, for the building up of worldly concerns, or of sectarian interests? No, surely, it is a time for self-sacrificing gift and service, to raise the cry of warning.

Here we stand upon the Brink of Time. The greatest change Earth has seen since the Flood is close upon us. *We* know the danger. The Church at large—great as it has become—and the World—many times vaster than the Church—*knows it not!*

What is our duty to our fellows at this crisis? Surely, we repeat, to warn them. To be God's witnesses to a Church asleep, and to a World plunging in the mad vortex of gain and pleasure. Duty and responsibility are but one in fact in such a case. We are our brother's keeper.

Oh, my hearers, it is time we all had the burden of souls upon us. Time we all saw the sublime and intense importance of faithful witness. Time we multiplied manifold our agents, whilst uniting our agencies. Time for intense activity in the few, very few years that lie before us. The sword of Divine justice will soon leap from its scabbard. The lightnings of Divine wrath will soon flash through the heavens. God's controversy with

the Church and the World is close at hand—"The tribulation the great"—and mankind is unconscious of the danger, as well as unprepared to meet it.

Our duty is clear—our responsibility equally so.

1. To be Christ's personal witnesses within the area of our own circle of daily life.

2. To be Christ's consecrated witnesses. Dr. Pentecost speaks of an incident in the American Civil War, when as chaplain he was ministering to the wounded. One soldier, frightfully injured, would persist in raising objections, when urged to seek salvation. At last the chaplain told him plainly that as a dying man it was now or never with him. For a few minutes he was silent, then raising himself by a superhuman effort, he looked upward and said: "Lord Jesus, I surrender." That each must do sooner or later. Why not *sooner*? Why not *now*? Surrender all to the Lord of Life, who has bought us with His blood. Give ourselves up, wholly and unreservedly, to be His consecrated servants, personally enjoying a full and free salvation from the power and defilement of sin, and a daily communion with Christ through the Holy Spirit. And, with ourselves, to hold our all of time, talent, and substance as the Lord's—a matter of stewardship.

COMFORT YE MY PEOPLE.

Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins."—Isa. xl. 1, 2.

"My people have been lost sheep; their shepherds have caused them to go astray, they have turned them away on the mountains; they have gone from mountain to hill, they have forgotten their resting place."—Jer. l. 6.

"For thus saith the Lord: Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them."—Jer. xxxii. 42.

Oh, comfort, yea, comfort, my people, saith He
Who led them in safety through Egypt's deep sea;
Their sins have been many, but help I laid
On Christ the Redeemer, "The mighty to save."

Go tell the glad tidings! O lift up your voice!
Go comfort my people and bid them rejoice!
Their sins are forgiven—acquitted they stand;
They have received double of Christ's pierced hand.

I've seen their affliction, their sorrows I know;
Like sheep in the desert, exposed to the foe,
From mountain to mountain they wearily pace,
Astray, and forgetting their safe resting place.

But my glory on earth shall soon be revealed.
Through this people and nation so scattered and peeled!
My Covenant with Abraham shall certainly stand!
And Israel again shall inherit their land.

As the punishment threatened because of their sin
By the prophets of old fulfilled hath been,
So surely the good I have promised shall come!
To "Israel my glory"—and Zion their home.

THE COMING KING.

MORE than nineteen long centuries have passed, with their wonderful events, of revolutions, famines, earthquakes, pestilences, the fall and rise of thrones, and the upheaval and overthrow of mighty empires, since a young man of humble and obscure Jewish parentage, but nevertheless announced as the "Son of the Highest," finished His ministry and ascended to the right-hand of the Father—leaving with His Galilean disciples the consoling promise of His return.

At the time of His birth, wise men of the East, and shepherds who kept watch over their flocks by night, raised the inquiry, "Where is He who is born King of the Jews?" Herod's throne trembled at the proclamation of the advent of the infant king, and in order to accomplish the destruction of this heir to the throne of David, this haughty ruler issued a decree which, for cruelty and inhuman barbarity, is not equaled in the history of the bloodiest times. The young child escaped the vengeance of the heartless king, and grew up to manhood among His countrymen, was known as the carpenter's son and the brother of James. At about the age of thirty years,

He was baptized in Jordan and miraculously declared to be the *Son of God*, and commenced bearing before His own people the message of His approaching kingdom. He gathered to Himself from among the common people a few followers and faithful adherents, but the great body of that nation rejected Him, and for His claim to the throne of David He was put to death. But God raised His martyred Son from the tomb and seated Him at His own right hand, in anticipation of the time when His enemies shall be made His footstool.

In view of this time, Peter says: "And He shall send Jesus." Do the popular churches believe it? Do the rulers of this world know that the poor, despised, rejected, and martyred Nazarene, whose life from Bethlehem to Olivet was one of toil, hardship, and suffering, is the destined monarch of the world, whose throne is to be on Mount Zion, in Jerusalem, from which point the Law and the Word of the Lord shall go forth to the nations? That kings and judges of the earth shall be called upon to submit to Him who is to sway a universal scepter? That the kingdoms of this world are to become the kingdom of the Lord? Proud monarchism of the Old World, and boasting democracy of the New, must bow to the authority of the great King, and yield up their power peaceably, or meet with a terrible overthrow.

The decree which has gone forth, as recorded in the second Psalm, embraces *the nations* and the uttermost parts of the earth for His inheritance and possession. "He shall break them with a rod of iron, and dash them in pieces like a potter's vessel." That same Jesus shall come again; not as the lowly babe of Bethlehem, not as the man of sorrows, not as the agonizing supplicant in the garden of Gethsemane, nor the world's dying Redeemer on a Roman cross! but as the Lord of glory with an escort of angels shall He come; and from the point of gathering in mid-air the raptured saints of ages shall bear Him company and swell the hosts of the mighty ones. Behold in the Descending Lord the man of war, the conquering King, the treader of the winepress of the wrath of God, the Messenger of the covenant coming suddenly to His temple, whose reign shall be "from sea to sea and from the river to the ends of the earth."

Let us, brethren, who are instructed in the *word of the Kingdom* unite by every lawful means, to proclaim to the world the message of the *Coming King*.

THE PRESENT SHAME AND FUTURE GLORY OF ISRAEL.

THERE exist scattered over the world a wonderful people with a wonderful history. A people chosen by God and to whom were committed the oracles of God, and through whom God would reveal Himself to the outside world or nations at large—they being channels of this communication. In "*Judah* hath God been made known: In *Israel* is His name great" (Massoretic text). "He sheweth His words unto Jacob, His statutes and His judgments unto Israel." "He hath not dealt so with any nation: and as for His judgments, they have not known them" (Ps. cxlvii. 19. 20). "He made known His ways unto Moses, His acts unto the children of Israel" (Ps. ciii. 7).

The Prophecies of the Old Testament are principally made up with Jewish history. To follow out God's miraculous dealings with them, would fill a volume. We can only show that there is a glorious future for them, or at least for a *remnant*, who may survive the battle of the great Day. "Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem, and in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. Behold, the day of the Lord cometh and thy spoil shall be divided in the midst of thee, for I will gather all nations against Jerusalem to battle; and the City shall be taken, and the houses rifled and the women ravished, and half of the city shall go forth into captivity and the residue of the people shall not be cut off from the city." Then shall the Lord go forth, and fight against those nations as when He fought in the day of battle; and His feet shall stand in that day upon

the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west and there shall be a very great valley, etc. (Read Zech. xii. and xiv.)

Those are some physical changes which will take place in "the day of *God's preparation*" (Nahum ii. 3, 4). It is true the nation has passed through the unparalleled horrors of the siege of Jerusalem in the year 70 A. D., when 1,100,000 are said to have perished, and the world's slave-markets were glutted with the captive sons and daughters of Judah. A fearful answer to their prayer, "His blood be on us and our children." Was it not also a fulfillment of that *sorer punishment* for "treading underfoot the Son of God, and counting the blood of the covenant wherewith He was sanctified an unholy thing, doing despite unto the Spirit of Grace"? For we know Him that hath said, "Vengeance belongeth unto Me, I will recompense, saith the Lord." And again the Lord shall judge His people. "It is a fearful thing to fall into the hands of the living God." "You *only have I known* of all the families of the earth: therefore I will punish you for all your iniquities." They have been severely punished. God's judgments have been heavy upon them for ages past. Thank God, their seven times punishment is nearly at an end; a brighter day is dawning.

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand a full measure of punishment" (Isa. xl.). "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" (Isa. xii. 31), Israel being the chief among the nations (in that day) and the channels of blessing to the world. "Christ and the Church" will personify *those wells* of salvation to whom Israel and Judah will have access and draw from. "And in that day shall ye

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 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" (Isa. xii. 4-6).

The Bible frequently speaks of the wonderful events associated with the coming of the "great and dreadful of the Lord." Elijah the prophet is to be sent as its forerunner. According to Malachi the prophet, last chapter and last verse, it will be preceded by a time of trouble such as never was; and the grand result will be the complete fulfillment of the promises made to Abraham and his *Seed The Christ*, in the blessing of all nations, reaching every family of the earth. It will be "a day of vengeance," and "the year of God's redeemed! The Lord Jesus shall be revealed from heaven with the angels of His power, in flaming fire, taking vengeance on them that know not God and obey not the Gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power. When He shall come in *that day* to be glorified by His saints and to be admired by all those who believe, even as our testimony among you was believed."

That Day will be a day of *discernment*—when the Sons of God will be manifested—both dead and living—and be joint partakers with Jesus in administering the world's affairs in righteousness. What about the masses of humanity that will be found alive when the Lord the King returns? 1,500,000,000 will be dealt with. "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before shall be gathered *all nations*—living nations—and He shall separate them one from another." "He shall judge among the people and rebuke strong nations afar off. . . And *many* nations shall be joined to the Lord in *that day*, and shall be *my people*: and I will dwell in the midst of thee and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah His portion in the holy land and shall choose Jerusalem again. Many nations shall come, and

say, Come, and let us go up to the mountain of the Lord and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem." The angel's proclamation (Rev. xiv. 6, 7) will be heeded by not a few. If I understand the Scriptures aright, this is the only fair chance theory the Bible holds out. "Now is the accepted time for us."

We may have wandered some regarding our subject (the future of the Jew). Their restoration is the prelude to the restoration of all things. "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.; Ex. xiv. 21, xix. 18). Israel was wonderfully favored in witnessing the tokens of God's presence. There are more wonderful things yet in store for them. "Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. The Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. lx. and lxii.). "He shall set up an ensign to the nations, and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth." "Thus saith the Lord God, Behold, I will take the children of Israel from among the nations whither they be gone, and will gather them on every side, and bring them to their own land: and will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all" (Ezek. xxxvii. 21, 22). "In those days it shall come to pass that ten men shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zech. viii. 23).

In what a different light the Jews are viewed now. Anti-Semitism on the Continent, persecution and repression in Russia; disliked almost everywhere—the curse still works—a by-word and a reproach: As they regarded their Messiah so the nations regard them: There is no beauty, that we should desire them. Though they are despised, they have never been despised as “He was despised,” though the nation is, as it were, a man of sorrows, and acquainted with grief, yet, “behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of His fierce anger” (Lam. i. 12). “The Lord hath made the iniquity of us all to meet on Him. No Jew, no Gentile, no Christian can bear the sin of another; none of them can by any means redeem his brother, nor give to God a ransom for him” (Ps. xlix.). God alone can redeem sinful man from the grave.

Salvation is not in the Jews, though it is of the Jews, as God's instruments, whereby the earth shall be full of the knowledge of the Lord, as the waters cover the sea. The Jews must be lifted up in their true place. No other scheme for the redemption of the world will succeed. Oh, that the Redeemer might “come to Zion, and unto them that turn from transgression in Jacob, saith the Lord” (Isa. lix. 20). Not until that happens shall all Israel be saved with an everlasting salvation; not until the Jews accept their Messiah can these words be true, viz.: “All nations shall call you blessed.” “Happy art thou, O Israel: who is like unto thee, O people saved by the Lord!” “And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy to the Lord, every one that is written among the living in Jerusalem (Isa. iv. 3). Jerusalem shall be called a city of *truth*: and the mountain of the Lord of hosts the holy mountain. In this mountain shall the Lord of hosts make unto all people a feast of fat things. . . . And He will destroy in this mountain the face of the covering cast over all people, and the veil 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: . . . we will be glad and rejoice in His salvation" (Isa. xxv.; 1 Cor. xv.; Hos. xiii. 14). The Old and the New Testament are the *two lips* of God. The New Testament is contained in the Old; the Old is explained in the New. The history of Israel is interwoven in them both.

Paul's letter to the Romans, in its doctrinal phase, elaborates largely on this subject; not only showing the relation of Jew and Gentile to the *Gospel*; but also particularly to the future of Israel (See Romans, chap. xi.). In other letters, he shows the danger of being "aliens to the commonwealth of Israel and strangers from the Covenants of promise. "Such having no hope and without God in the world." "Fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold I will save thee from afar off and thy seed from the land of their captivity; and Jacob shall return, and be in rest and ease, and none shall make him afraid. Fear thou not, O Jacob My servant, saith the Lord: for I am with thee; for I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished" (Jer. xlvii. 27, 28). This is plain language—no ambiguity. God is not arbitrary; Judgment and Mercy go hand in hand. "Hath He said, and shall He not do it? or hath He spoken and shall He not make it good." "Known unto God are all His works from the beginning of the world" (Acts xv. 18; Isa. xlvi. 10).

"Hath God cast away His people? God forbid. God hath not cast away His people whom He once acknowledged as His. It is true they have stumbled, but have they stumbled that they should forever fall? God forbid; but rather through their fall salvation is come unto the Gentiles or nations, in order to excite them to emulation. But if their fall is the wealth of the world and their failure the wealth of the Gentiles, how much more will their full acceptance be? For if their rejection be the reconciling of the world what shall the receiving of them be but *life from the dead*?" It will not do for Gentiles to boast against the natural branches. "Be not

high-minded, but fear: for if God spared not the natural branches, take heed lest He also spare not thee." "Behold, therefore, the goodness of the severity of God: on them which fall severity; but toward thee goodness, if thou continue in His goodness: otherwise thou also shalt be cut off, and they also, if they abide not still in unbelief, shall be grafted in, for God is able to graft them in again." "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceit; that blindness *in part* is happened to Israel, until the fullness of the Gentiles be come in. For this is my covenant unto them, when I shall take away their sins: as concerning the Gospel, they are enemies for your sakes: but as touching the election, they are *beloved for the fathers' sakes*. For the gifts and calling of God are not things to be repented of. Besides, as you (Gentiles) once disobeyed God, but now obtained mercy through their disobedience; so also now these disobeyed, so that they may obtain mercy by your mercy."

From the language of the eleventh chapter of Romans we infer that the *New Covenant* spoken of in Jeremiah xxxi. and Hebrews viii. is still in the future, but we believe near its fulfillment, and applies particularly to the house of Israel and the house of Judah. "This is the covenant I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind and write them in their hearts, and I will be to them a God and they shall be to me a people, and they shall not teach every man his neighbor, and every man his brother, saying, know the Lord: for all shall know Me from the least to the greatest, for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." They are fit now for their mission to the world, viz.: "And it shall come to pass that as ye were a curse among the nations, O house of Israel, and house of Judah; so will I save you, and ye shall be a blessing" (Zech. viii. 12). Israel's rejection of their *true Messiah* has caused Him to reject them. "He came to His own domain and His own people received Him not. But as many as received Him, to them gave He the privilege to become the Sons of God, even to them that believe on His name." "They through unbelief hav-

ing forfeited their high calling, in killing God's appointed Heir . . . the Kingdom of God was taken from them and given to a nation bringing forth the fruits thereof." *W'e* the "Church" in receiving Jesus of Nazareth as their Lord, and sealing their covenant relationship by Baptism into His all-saving name: thus *we* become sons and daughters of the Lord Almighty, and share in the benefits of the "New Covenant."

Paul in reflecting on the unfolding of God's wonderful purpose in the ages past, breaks out in the following language, *c. g.*: "Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counselor? or who hath first given to Him, and it shall be recompensed to him again, because out of Him and through Him, and for Him, are all things. To Him be the glory for the ages. Amen" (Rom. xi. 33-36).

JERUSALEM.

"If I forget thee, O Jerusalem, let my right hand forget her cunning."—Ps. cxxxvii.

Jerusalem: dear name of joy and beauty,
Of woe and anguish, never, never known
Beneath the sun, to any other city.
Since in the dust went down thy regal crown,
Blood, blood and tears and fiery desolation,
And every form of torture and despair,
Thy dreadful portion, since upon Golgotha,
The Cross was lifted in the shuddering air.

No other spot on earth has such a story
As thine, Jerusalem; thy circling hills
Have seen thee shining with unequalled splendor;
Have seen thee trampled under matchless ills;
Joy of God's chosen, in the wondrous ages,
When men to God's bright presence could draw near
And see the glory light the inner temple,
And God's own voice of Majesty could hear.

City of doom: that Holy light forsook thee;
That voice grew silent—then the veil was rent.
The battleground of nations thou becamest;
Egypt and Rome in thee their forces spent.
Persia and Babylon made blood like water
To flow abundant in thy mourning ways,

And Franks and Turks and Moors and wild Crusaders
Swelled the red tide that rolled through fatal days.

Center of moral storms, whirlwinds, and earthquakes,
"Innocent blood" was long avenged in thee.
From Abel's down to "His" who would have saved thee—
Whom thou didst nail to the accursed tree.
Football of nations, every heathen robber,
All peoples, good or bad, have found a place
In thee to dwell—all save the *Yev* were welcome—
Where thy best lover dared not show His face.

But times are changing. O devoted City!
Jerusalem of ever sacred soil;
The awful depths of misery are closing;
Wanderers in exile, hope amid your toil.
Near, near to come, the times of promised blessing,
When Gentile feet shall tread you down no more.
Jerusalem! name beaming sunlike ever.
The days of wailing now are almost o'er,
Joy of the earth! beloved of all people!
City of God, to rule in grandeur meet;
Christ, Son of David, soon will reign in glory,
The thronging Gentiles bending at His feet,
While Israel's millions offer incense sweet.

JOSEPH RABINOWITZ.

JOSEPH RABINOWITZ was born in 1837 in Resina, in the province of Bessarabia, South Russia. He obtained his education in Kishinev. There he labored first as a teacher, and later as a lawyer, but also a pious Jew and benefactor of his people, having founded schools and other institutions. He won for himself the esteem and confidence of his fellow religionists. During the Jewish persecution in Russia, 1882, he directed his attention to Palestine with the thought that the people should again seek the home of their fathers. In order to acquaint himself with the condition of affairs in the Promised Land he concluded to journey thither himself. He took various books along among which was the New Testament, which was recommended to him as a trustworthy description of the historical places of the land.

When he was in Palestine he read this New Testament. One day he ascended the Mount of Olives. He sat down and contemplated *Jerusalem* lying at his feet. He asked himself, Why has the city of David lain waste for so

many centuries? Why have my people been for so long a time dispersed? Wherefore these oft-repeated persecutions?

While occupied with these questions he glanced toward Golgotha, the place where Jesus was crucified. As he regarded the spot he thought on the words of the prophet in Isaiah, chapter liii., and the sufferings of Jesus as described in the New Testament, and in the same moment it became clear to him that Jesus is the promised Messiah, who suffered and died for His people. Thereupon he said: "Now I see the answer to my questionings. We have cast away the true Messiah; therefore are we scattered, therefore are we persecuted and without peace."

He now acknowledged *Jesus Christ* as His Redeemer and King, and opening the New Testament, which had become to him a true guide, he read in John xv. the words of Jesus: "I am the true vine, ye are the branches . . . without me ye can do nothing." Upon reading this chapter Rabinowitz said, "It is now clear to me that our Jewish millionaires cannot help us, our scholars and statesmen can by their wisdom do nothing for us, our colonies in Palestine can avail nothing. Our only hope is our 'brother Jesus,' whom we have crucified, whom God hath raised and seated at His right hand."

Rabinowitz returned from Jerusalem with the watchword: "The key to the Holy Land lies in the hand of our *brother Jesus*. His words should strike root in our hearts, and bring forth the fruit of righteousness and salvation."

In spite of abuses on the part of his early friends, especially after his baptism, he preached with power and gladness the crucified and risen Messiah. Little by little the enmity against him abated, and not only his relations but other Jews as well began to regard his words and to search the New Testament, and they too acknowledged *Jesus* as the promised Messiah.

Friends of Israel, especially in Scotland, interested themselves in Rabinowitz and his work, and built him a large hall for divine services. There he preached, in the Hebrew tongue to a numerous assembly. He was an earnest and gifted speaker, who loved to fix the attention of his hearers by means of ingenious parables, and he understood how to convince them in this manner of the

truth. For example: "Two simple-minded persons traveling in a four-wheeled wagon, lost one wheel. Noticing that the wagon moved clumsily they looked about and discovered that a wheel was gone. One of them sprang out and ran foolishly ahead, seeking the missing wheel. To all whom he met he said: 'We have lost a wheel; have you found it?' Finally, a wise man said to him: 'You are seeking in the wrong direction. Instead of looking for the wheel before the wagon you should look behind it.' This is the very error of which the Jews have been guilty for centuries. They have forgotten that in order to look forward clearly they must first look back aright. One may say that the four wheels of Hebrew history are Abraham, Moses, David, and Christ. Now, since the Jews have looked forward instead of backward, they have failed to find their fourth wheel. But God be praised that the sons of the New Testament (Jer. xxxi. 31; Heb. viii. 8) have found Jesus, that most eminent wheel. Abraham, Moses, and David are only beautiful types and symbols of Jesus. . . . God be praised that we have found our brother Jesus, our all, who is made of God unto us wisdom, righteousness, sanctification, and redemption (1 Cor. i. 30), in whom alone we have found divine light, life, liberty, and love for the great stage of existence here below, and also for the promised future age of glory. And now we look with shining eyes and jubilating hearts toward the glory of His appearing."

Although Rabinowitz led many Jews in Kishinev to Jesus through his word and manner of life, his activity and influence were not confined to that city. By means of his printed sermons and other writings, scattered far and wide in Russia, many were directed to the "New Testament" and to Jesus. Thus arose the Jewish Christian movement in Russia. His unwearied zeal exhausted his bodily powers. After a short illness he passed quietly away, May, 1899.

THE JEW.

'Mid the raging storms of cruel doubt
There is one fact always true,
Which all the ages cannot wipe out,
And that great fact is the Jew.

The Word of the Kingdom.

Scattered like leaves by the autumn blast,
 To the Islands of the Sea,
 Yet to be gathered in at last,
 To the Lord's great Jubilee.

Then the light of God will fill the earth,
 With a glory never known,
 And those who sung at the Saviour's birth,
 Will rejoice around the throne.

Blessings and honor will be the theme,
 And glory to our King,
 Who hath power over all men to redeem;
 Hear every creature sing.

In heaven, on earth, and in the sea,
 The disciple heard them say;
 "Worthy the Lamb through eternity."
 Praise God for endless day.

"FORGOTTEN."

HORATIUS BONAR.

Forgotten! no; that cannot be,
 The oath of Him who cannot lie,
 Is on the city and the land,
 An oath to all eternity.

Forgotten! no, that cannot be,
 The grace of ages deep and broad
 Is grace without decay, thy grace
 O Israel, of the Lord thy God.

Forgotten! no; that cannot be,
 Sun, moon, and stars may cease to shine,
 But thou shalt be remembered still,
 For thou art His, and He is thine.

Forgotten of the Lord thy God!
 No, Israel, no, that cannot be,
 He chose thee in the days of old!
 And still His favor rests on thee.

THE NEW HEAVENS AND THE NEW EARTH.

"BEHOLD, I create New Heavens and a New Earth;
 and the former shall not be remembered, nor come into
 mind" (Is. lxv. 17).

"For as the New Heavens and the New Earth, which I

will make, shall remain before Me, saith the LORD, so shall your seed and your name REMAIN " (Isa. lxxvi. 22).

" Nevertheless, we, according to His promise, look for New Heavens and a New Earth, wherein dwelleth righteousness " (2 Pet. iii. 13).

" And I saw a New Heaven and a New Earth, for the first Heaven and the first Earth were passed away " (Rev. xxi. 1).

" And He that sat upon the throne, said: Behold, I make all things new. . . . Write: for these words are true and faithful " (Rev. xxi. 5).

The above passages involve a vast amount of promised goodness to the Sons of God.

But, doubtless, there are many who read and revere God's word, whose belief in a " home beyond the skies " prevents them from entertaining a Scriptural faith and an intelligent exegesis of the foregoing references. These passages doubtless have and will continue to present insurmountable difficulties to those who attempt to apply them to Heaven, or to any sphere than this earth.

It is with pleasure John Wesley is quoted on the " New Creation," corroborative of what is to be set forth herein. He says: " Very many commentators entertain a *strange opinion*, that this (Rev. xxi. 5) relates only to the present state of things; and gravely tell us, that the words are to be referred to the flourishing state of the Church, which commenced after the heathen persecutions. Nay, some of them have discovered that all which the apostle speaks concerning the ' New Heavens and the New Earth ' was fulfilled when Constantine the Great poured in riches and honors upon the Christians. What a miserable way is this of making void the whole Council of God, with regard to all that grand chain of events, in reference to His Church, yea, and to all mankind, from the time that John was in Patmos unto the end of the world. Nay, the line of this prophecy reaches farther still; it does not end with the present world, but shows things that will come to pass when the world is no more " (Wesley's Sermons, vol. 2, pp. 83). Then in showing that the term " New Heaven " cannot apply to the Deity's abode, he said: " We cannot think that this Heaven (God's abode) will undergo any change, any more than its great Inhabitant.

Surely this palace of the Most High was the same from eternity, and will be, world without end. Only the inferior Heavens are liable to change" (*Ibid.*).

And Messrs. Jemaisson, Faucett, Brown, in their critical commentary on Is. lxx. 17, say: "As Caleb inherited the same land which his feet trod on (Deut. i. 36; Josh. xiv. 9), so Messiah and His saints shall inhabit the renovated earth which once they trod whilst defiled by the enemy" (Crit. Com. pp. 503, S. S. Scranton & Co., Hartford, 1879).

The phrase "New Heaven and Earth" as found in Isaiah, Peter, and John, includes *all* of man's surroundings, physically and morally. The dignitaries of a nation are in the Bible said to be in "heavenly places." When they fall, they are said to "fall from Heaven."

The Apostle Paul was sent by Jesus on this mission to bear His name before the Gentiles, and Kings, and the children of Israel (Acts ix. 15). This mission Paul speaks of thus: "To the intent that now unto the principalities and powers in heavenly places might be made known by the Church the manifold wisdom of God" (Eph. iii. 10). This preaching produced a conflict, so that the charge was made . . . "these all do contrary to the decrees of Cæsar, saying, that there is another King, one Jesus" (Acts xvii. 7).

The conflict raged for years and in later times he wrote of it: . . . We wrestle not against flesh and blood, but against Principalities, against Powers, against the Rulers of the darkness of this world, against spiritual wickedness in heavenly places (marginal reading, Eph. vi. 12). Some of the actual points of conflict are: Paul before the Jewish High Council (Acts xxiii. 1, 2); Paul meets the High Priest and the Elders before Governor Felix (Acts xxiv. 1-3); then before Festus (Acts xxv.); afterward before King Agrippa (Acts xxvi. 1); and lastly before the highest regal authority on earth, Augustus Cæsar (Acts xxv. 12). And let it be to Paul's glory, that while he himself is a captive, he captures some of Cæsar's household. All the saints salute you (Philippians) chiefly they that are of Cæsar's household (Phil. iv. 22).

From this pleasant digression let us return: We have

seen something of Paul's conflict with the powers in the political and sacerdotal heaven.

In harmony with the fact that the Sun "rules the day" and is the great power of the visible Heavens, the statement occurs of the breaking up of regal glory and political power, as the untimely setting of the Sun. When the Jews were conquered and taken captives, it is written of them: . . . Her Sun is gone down while it is yet day; . . . and the residue will I deliver to the sword before their enemies (Jer. xv. 9). The restoration of that people is the reverse of that; *their* Sun will *never* again go down; their Kingdom will never be destroyed. Of Israel, it is said: "The Lord shall be thine everlasting light, and the days of thy mourning shall be ended." The reason for this is in the first part of the verse, viz.: "Thy Sun shall no more go down, neither shall *thy* Moon withdraw itself (Isa. lx. 20). Thy glory and power will be forever." When Kings come to naught, they fall from Heaven, for it is said of the King of Babylon: "How art thou fallen from Heaven? O day star, son of the morning, how art thou cut down to the ground! which didst lay low the nations? (New Version). . . . Is this the man that made the earth to tremble, that did shake kingdoms? (by his wars)" Is. xiv.; compare verses 12 and 16, and verses 4, 22, 25.

And when the Jews are taken captive and Jerusalem destroyed by the King of Babylon, Jeremiah laments. "How hath the Lord covered the daughter of Zion with a cloud in His anger, and cast down from Heaven unto the Earth the beauty of Israel" (Lam. ii. 1). Just so, when Jesus as King of kings is spoken of, He is said to be far above all principality, and power, etc. (Eph. i. 21). It must be obvious that exaltation to power, rather than altitude, is here denoted.

The word Heaven as used in the Scriptures signifies both altitude and power. Therefore the phrase "New Heaven and Earth" comprises the power as well as the locality of the distribution of that power. It is true, the power to produce such a stupendous change is *from* Heaven, therefore the power is itself heavenly, whether this power is manifested in man's physical surroundings, or in the potency of moral laws of the divine code. It

is above man in magnitude and perfection, and controls him from the "Heavens and the earth," or wherever the power issues. Of the present, "The Heavens and the Earth," considered as the earth and its atmosphere, rules the physical life of man and all inferior beings. Thus man is governed physically by laws *above him*, over which he has no control, the natural laws of the "Heavens and Earth."

The Heavens and Earth considered as the government of man, controls human life morally and socially.

Man individually is ruled by the aggregative man. The consensus of this collective man, on morality and social order, expressed in statutes, is Law.

Individual man is, therefore, the subject of a two-fold government, viz.: the physical and political "Heavens and Earth," and those two systems are each subdivided—the earth and its atmosphere on one hand, the officers of the Law and the community on the other. It takes the solid elements of the earth and the gaseous combination of the atmosphere together to produce the phenomena of nature, whereby the physical life of man is controlled and his destiny fixed. Similarly it takes "the voice of the people" and the wisdom of "legislative bodies" combined in concertive action, to produce moral life and social order.

Thus we see the term "Heavens and Earth" is very significant of man's surroundings, as to law and order, physically and morally.

He is environed by the "Heavens and Earth," which are now (2 Pet. iii. 7). He cannot get away from these two phases of Law.

The only hope of permanent good to man is in the creation of New Heavens and Earth wherein dwelleth righteousness and immortality. Or such a radical change in the moral and physical environment of men, that it would amount to a "regeneration" (Matt. xix. 28), and be comparatively a New World.

It must be noticed first that the promise of a "New Heaven and Earth" arises in connection with the restoration of the Jews nationally and is inseparable from it. It is the work of Christ relative to the Jews. So that, if "the casting away of them be the reconciling of the

world, what shall the receiving of them be, but life from the dead?" (Rom. xi. 15).

God speaks concerning Christ and the Jews, thus: In an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee and give thee for a covenant of the people to establish the earth, to cause to inherit the desolate heritages (Is. xlix. 8). That this refers to Christ is plainly indicated by verse 6. "It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob and to restore the desolations of Israel (Margin). I will also give Thee (Jesus) for a light to the Gentiles, that thou mayst be my salvation unto the end of the earth" (Is. xlix. 6; compare Acts xiii. 47). The first mention of New Heaven and Earth is in a promise to Israel: "For behold I create New Heavens and a New Earth; . . . for behold I create Jerusalem a rejoicing and her people a joy; and I will rejoice in Jerusalem and joy in My people" (Is. lxv. 17-19). This great work of restoration is the planting of the Heavens and laying the foundations of the New Earth, for it is written: "I have put My words in thy mouth, and I have covered thee in the shadow of Mine hand, that I may plant the Heavens and lay the foundations of the Earth, and say unto Zion, Thou art My people" (Is. li. 16).

In view of this, the prophet, full of spirit, addresses nature, calling it to song: "Sing, O Heavens, and be joyful, O Earth, and break forth into singing, O Mountains, for the Lord has comforted His people, and will have mercy upon His afflicted. . . . Behold I have graven thee upon the palms of my hands; thy walls are continually before Me" (Is. xlix. 13, 16). . . . And all believers of this truth are addressed thus: "Rejoice ye with Jerusalem and be glad with her. All ye that love her, rejoice for joy with her, all ye that mourn for her, . . . that ye may milk out, and be delighted with the abundance of her glory. 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 (Is. lxvi. 10-12). " This is the commencement of the New Heavens and Earth, that is to remain before the Lord (verse 22). So also will the restored and saved seed of Israel REMAIN (*Ibid.*).

"Therefore thy gates shall be opened 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. . . . The sons also of them that afflicted thee shall come bending unto thee, and all they that despised thee shall bow down at the soles of thy feet, and they shall call thee the city of the Lord, the Zion of the Holy One (Jesus) of Israel" (Is. lx. 11, 14).

O Gentile! would you not rejoice to be one of those "that love her in that day, and to be counted as if born in Zion! And of Zion it shall be said: This and that man [son of faith] was born in her; and the Highest himself shall establish her, the Lord shall count, when He writeth up the people, that this man [son of faith] was born there" (Ps. lxxxvii. 5, 6). Gentiles who are "Jews inwardly in the heart and spirit," by faith in Jesus and the prophets (see Rom. ii. 29). Truly, this is the word of Jehovah concerning "the New Heavens and the New Earth," wherein dwelleth righteousness which Peter looked for according to promise in Isaiah.

First the hills and valleys of Judea shall be made glad with the presence of a returned and then righteous people, who will have for "Ministers" the risen and glorified saints of the past, clad in the beauty of salvation (Ps. cxlix. 4)—in resplendent immortality. Then they will shine forth as the sun in the Kingdom of their Father (Matt. xiii. 43).

And as a morning without clouds, the Son of Righteousness will rise with healing in His beams to other lands, for

"The beams that shine from Zion's hill,
Shall lighten every land;
The King that reigns in Salem's towers,
Will all the world command."

Then, "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; and God, even our own God, shall bless us, and all the ends of the earth shall fear Him" (Ps. lxvii. 4, 6, 7). Then nature, responsive to the efforts of obedient, righteous man, will deck herself in beauty, and enlarge herself in fruitfulness; for

“Lo, in the desert rich flowers are springing,
Streams ever copious are gliding along;
Loud from the mountain-tops echoes are ringing;
Wastes rise in verdure, and mingle in song.
See, from all lands, from the *isles of the ocean*,
Praise to Jehovah ascending on high;
Fall'n are the engines of war and commotion,
Shouts of SALVATION *are rending the sky.*”

The formerly thirsty mountains, arid plains, and parched deserts shall drink freely of the blessings of Heaven, the early and latter rains will fall in due season, and all the rivers of Judah shall flow with water (Joel iii. 18).

Resulting from this the earth will send forth a fragrant vegetation and flowers of beauty, whose perfume will rise in beautiful unison with the evening of praise of a righteous people, for all will be righteous (Is. lx. 21), and will serve the Lord with one consent (Zeph. iii. 9). “The inhabitants of one city shall go to another, saying: Let us go speedily to pray before the Lord, and to seek the Lord of Hosts. I will go, also! Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the LORD” (Zech. viii. 21, 22).

For then the glory of God will shine out in nature's fullness of blessing, and in man, righteousness, thanksgiving, and praise, will reflect the glory of God in the moral and physical salvation of the once misguided being. In that day, “the pure in heart shall see God” (Matt. v. 8), in the person of Jesus, for He “will come in the glory of the Father,” and they, like Jesus, will be made full of joy with his countenance (Acts ii. 28).

In that day the Eternal Father will raise His living Temple, gorgeous with all the glory of the divine nature (2 Pet. i. 4). *Living stones* (1 Pet. 2, 5), glittering with immortality.

Pillars in the Temple of Deity never to go out (Rev. iii. 12). This is the dwelling of the Eternal Father. The “Father's House” of many mansions, preparing now, to be raised when Jesus comes again to His people. John heard a voice from Heaven declare this truth: Behold the Tabernacle of God [or Father's House] is

with men, and He will dwell *with them*, and they shall be His people, and God Himself shall be with them and be their God (Rev. xxi. 3). Such is the consummate state of the "Household of God" (Eph. ii. 19) . . . "For the Temple of God is HOLY, which Temple ye are" (1 Cor. iii. 17).

From a very early period, God declared His purpose to fill the earth with His glory, and swore by Himself to emphasize and assure it. "As truly as I live, all the earth shall be filled with the glory of the Lord" (Num. xiv. 21). It was not clear at the time how such a great event was to be brought about; but that it was to be in connection with man is inferred from the fact that man's *unbelief* of His promises is what called out the above words of Jehovah.

In later times it was gradually revealed through many inspired men. A class of men began to be spoken of as having, by promise, special privileges, power, and constitution, a selected company qualified by years, faith, probity, and holiness, to wear the glory of God and to administer the powers of the world to come, of which many of them tasted when alive (see Heb. vi. 5). The designations of this class of worthies, show their character and office in the ages to come; they are called "His Saints" (Ps. cxlix. 9); "Ancients" (Is. xxiv. 23); "Ministers of our God" (Is. lxi. 6); "Saints of the Most High God" (Dan. vii. 18); "Elders" (Rev. v. 8); "Pastors" (Jer. iii. 15); "Kings and Priests" (Rev. v. 10); aggregately a "spiritual house, an holy priesthood" (1 Pet. ii. 5).

They are the Tabernacle of Deity's Glory, in and through which He will manifest His name and power to the world of nations. They are then the "Heavens," through which the great Sun of Righteousness will shine with healing to the world, causing truth and righteousness to burst forth as the morning, blessing man in every field of noble industry. "The Saints," themselves living types of "the beauty of holiness," a veritable Heavenly "House," the habitation of God through the Spirit (Eph. ii. 22).

But there will be another temple for the nations of the earth. Jesus called it also, "My Father's House," He

said: "Take these things hence! make not my Father's House an house of merchandise" (John ii. 16).

"He taught them, saying unto them: Is it not written, My House shall be an house of prayer *for* all nations?" (Mark xi. 17, Margin).

So there is a grand future for the restored Temple of the Lord, an house of prayer for all nations. In this the glory of the Lord will be seen (Ez. xliv. 4). But in the living Temple the glory will be enjoyed and *worn* as a priestly robe of beauty.

Therefore in the millennial state of the New Heavens and Earth there will be the perfect state represented by the immortal saints in glory—the living temple; also the not yet perfect state represented by the temple as a "house of prayer" for all nations.

The term "house of prayer" denotes imperfection, weakness, a city of refuge for mortals. Through it, however, is the only road to perfection in the age to come; it is a stepping stone to the divine nature. So the New Heaven and the New Earth comprises all that is perfect, and all that is needed to lead earth's millions to glory and to God. And so become one Stupendous Temple of Deity, that "He may be all in all."

"We see in Heaven and Earth the *framework*
Of thy glorious *house* of love and joy and praise;
And we are content to wait the working of Thy will;
Even with joy we bear the sorrow of the appointed hour;
We see with resignation evil reign;
Thy majesty profaned o'er all the earth;
Thy law downtrodden, Thy love despised;
Thy name cast out as idle; because thou hast declared
The counsel of Thine own eternal will
That in the COMING AGES Thou wilt show
The richness of Thy favor in all blessing,
To those who in these times of bitterness
Regard Thy name, *perform* Thy will, and *wait* Thy promises,
Whom for the present Thou hast made
Subject to evil for a needed lesson.
Mine eyes look forward to this hastening time
And see the earth a HOUSE OF GLORY,
Resonant with Thy praise, resplendent with **THY BEAUTY**,
Triumphant in Thine everlasting joy,
The *habitation* of Thy rescued sons of sorrow,
Who through tribulation passed.
In many years of chastening and of death—
Are then sprung forth *from dust*, and clothed

With honor, glory, IMMORTALITY
 Thou hast *not* made the earth in vain;
 To be inhabited, Thou hast designed it.
 And in the glorious day of consummated purpose,
 The wide realm of endless Heaven will join
 With earth in joyful celebration,
 To thine everlasting praise.”

“ HEREIN IS LOVE.”

1 John iv. 9. 10.

O come, my gentle muse, my heart inspire,
 Come, touch my breast, and string my lyre
 To sing of love—the love of God to man;
 O love excelling all—O wondrous plan!

Some sing of love—the love of human hearts,
 Winged by the subtle shaft of Cupid's darts,
 Bound by the cords that bind this mortal state,
 The law that rules each sex towards its mate,
 A passion born, that burns and dies away;
 A thing oft fickle as an April Day.

Some sing of art—of high, ennobling art,
 That lifts the mind, and animates the heart
 To explore Nature's realms, and bring to light
 Her wondrous stores of hidden wealth to sight.

O rarest art! that chisels out at will
 From some rude block comely forms of skill;
 That seems to start the canvas into life
 With rural scenes sublime and free of strife.

Give these and all things else their meed of praise,
 All things of beauty that our thoughts can raise.
 Let things sublime where found in earth or skies
 Draw out our thoughts and bid our souls arise,
 To mark earth's bloom, or planets as they shine,
 And see in all a majesty divine;
 They testify His might, His wisdom tell,
 And sing of Him in whom all power doth dwell;
 Scattered through the air, ocean, and the earth,
 All things thus we see, have in Him their birth,
 In one vast chain of being He upholds,
 Creates, sustains, ennobles, and controls.
 Nature in Her vast domain worships Him.
 Owns Him sovereign Lord, in one ceaseless hymn.
 There is no place, no sphere, where He is not;
 He dwells on high, and earth's remotest spot;
 On wings of wind He rides, where lightnings glow,
 In forest wilds and where the lilies grow;
 His footsteps mark the path of mossy dell,
 And where the waves of angry billows swell.

Yet stay, my muse, in this, this theme excel
With theme of that, that nature cannot tell,
The love of God revealed excels all these,
And tells me that not found in depth of seas,
Or mountain top, or river's swelling flood,
Or forest grand, or yet majestic wood,
The gentle gale that wafts the sweet perfume
Tells of genial skies, and summer's bloom;
The flocks that browsing by the rippling stream,
The birds that warble in the summer's gleam,
All are but music of the present sphere,
And fail my wider range of thought to cheer.
The thought that looks beyond the present strife,
And asks, Is naught beyond the present life?
No answer found in Nature's wide domain;
Man here has often sought, but sought in vain.
Proud philosophy oft pretends to find
Some open portal for the human mind,
Some exit from the darkness of the night,
Some entrance to a world of clearer light—
But has ever sought, and still seeks in vain
To vanquish death and rend the veil in twain.

The telescope that sweeps the wide expanse
Of worlds on high, revealing by its glance
The mighty works of Him, whose orbs of light
Give birth to day, and beautify the night,
Yet breathe not they of light beyond the tomb,
And fail to penetrate death's silent gloom.

Man's wisdom halts when standing at the grave,
And knows not Him whose love alone can save,
Can smite grim death and rend from hence its prey,
Can bid the sleepers rise to endless day.

"Herein is love"—abounding, deep and pure,
That gives me endless life in Christ secure,
That guards me now, and rests my dying head,
Makes soft my pillow in my lowly bed,
Shall watch my sleeping dust until the dawn
Of that glad day—the Resurrection morn.

O love sublime! when heart and flesh grow frail,
Abiding love! when human love shall fail;
When mortal love no more can soothe my fears,
This love shall wipe away my latest tears.
God's love in Christ shall evermore abide,
Brings rest and hope, and bids my doubts subside,
Lights up my path with joy, e'en in my tears
In tossing waves my bark in safety steers;
The rainbowed arch that spans the sky above,
Encircles the earth (fit emblem of that love),
Gives promise of a bright and future day
When clouds and mists and storms shall pass away.

CLEANSED AND MADE MEET BY THE WORD.

AN APPRECIATION OF THE SCRIPTURES.

BY JOHN R. NORRIE.

Ps. cxix. 9; Tim. ii. 20, 21; John xv. 3.

IN this well-known passage, the apostle reminds us that in a great house there are vessels of all kinds, and for all purposes. Vessels of valuable materials and workmanship; vessels whose value is small; vessels that are put to noble and honorable uses; vessels whose purpose is ignoble and mean; vessels fit to be used by the head of the house; vessels unworthy of this distinction.

Under such a simple yet striking figure, the Apostle Paul alludes to the Church or house of God, the vessels of whose household are men and women. It is of these men and women that he says in simple earnest words that if they wish to be set apart, prepared unto every good work and made meet for the Master's use, they must be purged from all the baser elements represented by wood and earth, and freed from the dishonorable uses to which such ignoble vessels are appropriated.

THE MEANS OF CLEANSING.

How is this to be done? How are Christian men and women to be brought into this condition? How are they to be made and kept pure? More especially let us inquire how a *young* Christian may be cleansed, and led into a path that will be pleasing to the Master, and so be fitted to render Him acceptable service.

It is an old question. It has been anticipated and answered long ago. It is nearly 3000 years since the Psalmist asked: "Wherewithal shall a young man cleanse his way?" and gave the answer: "By taking heed thereto according to Thy word" (Ps. cxix. 9). I do not know any better answer that can be given yet. And it is only one of the many instances in which the Word of God is

expressly held up as the means by which we and our work are to become commendable in the sight of God.

First of all our faith is to be aroused by the Word of God. "Faith cometh by hearing, and hearing by the Word of God" (Rom. x. 17; James i. 18). Our sanctification is also to be effected through the same agency, as Christ Himself has taught. "I have given them Thy Word. . . Sanctify them through Thy Truth, Thy Word is Truth" (John xvii. 14, 17). Again, Paul says: "God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the Truth" (2 Thess. ii. 13). "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" (Eph. v. 25, 26).

SPREAD OF SKEPTICAL VIEWS.

All this is quite plain, and no true disciple of Christ will object to its truth. But we live in strange and ominous times, when everything in heaven above, and in the earth beneath is being subjected to the crucible of man's own reason and experience: when the God of Israel is dethroned from His seat of Almightyness, and the glorious destiny He sets before His creatures is the butt of the skeptic, and the derision of worldly men. More and worse than all this is the spectacle of many who claim to be Christians, endorsing and proclaiming views regarding the Word of God entertained by His enemies,—views so disguised in attractive forms and colors as to be difficult of recognition at their true value as deadly attacks upon the supremacy and sufficiency of that Word. The effect of this is that the truth which seems so plain is practically ignored or set aside, and something else put in its place, without the unwary soul being conscious (so clever is the deception), that a pious fraud is being practiced upon him, and that the Word of God is being superseded by the word of man.

LESSENEED RESPECT FOR THE BIBLE.

No one who has watched the course of religious public

opinion for a number of years back can have failed to notice a marked change in the position assigned to the Bible among so-called Christian people. The members of a Young People's Association cannot, of course, be expected to review a very extensive range of years, but they may take this for granted, that the longer their range of view, the more fully will the conviction be confirmed that the Bible is being steadily relegated to a distantly lower plane—if not to a back shelf in religious circles.

Not that this is done openly or avowedly. The assailants know better than this, and their work is not overtly but covertly done. Just as we have been accustomed recently, as a nation, to find in unhappy warlike experiences, that frontal attacks fail, when flank movements succeed, so assaults upon the Bible are often delivered in this insidious manner. Unsuspected turning movements come from a quarter where danger is not apprehended, from those who may even have been regarded as friends, until the result makes it apparent that "an enemy hath done this," beguiling unstable souls, and "by good words and fair speeches, deceive the hearts of the simple" (Rom. xvi. 18).

DECLENSION OF CHURCHES.

Even popular Christian churches are slowly but surely abandoning the high position in which they formerly held the Word of God. There are, *e. g.*, two large ecclesiastical bodies in Scotland which are about to unite, having adjusted their differences, and made certain concessions or sacrifices that the amalgamation may take place. These bodies are the Free, and United Presbyterian Churches, and it is very doubtful if the nature of one, at least, of the compromises which have been agreed to, is understood by the great mass of those who are uniting. A keen and able critic analyzes the situation thus:

"Both churches are about to sacrifice principles that used to be regarded as more deeply fundamental than any belief about the relations of Church and State. . . . At present the Free Church declares that 'the whole doc-

trine' of the Confession of Faith is 'founded upon the Word of God,' and its ministers solemnly bind themselves to assert and maintain this proposition. But in the United Church, instead of confessing faith in the whole doctrine of the Confession as founded on the Scriptures, ministers will declare their belief in 'the doctrine of this Church, set forth in the Confession of Faith.' . . . Then, instead of declaring that the whole doctrine of the Confession of Faith is founded on the Word of God, the ministers of the church will make the naïve declaration that 'the doctrine of this Church' expresses 'the sense in which they understand the Holy Scriptures.' Could any forms of speech have been more skillfully devised for the purpose of enabling the new Church to abolish the Bible and the Confession as standards, and to substitute what it is pleased to adopt as its own doctrine, so long as it can profess to see that doctrine set forth anywhere in the Confession, and can contrive to understand the Holy Scriptures in the sense that pleases it? To say that the Union is based on the standard as now accepted by the two Churches is less accurate than to say that the union will practically and designedly abolish both the Scriptures and the Confession as standards of the Church. The United Church will thus quietly step back to the position of the Roman Catholic Church. The Church will declare what is true doctrine, and will read the Confession and the Bible in the sense of that doctrine. . . . That which discredits the Union as a sincere religious movement is the persistence with which the leaders of the movement disguise and deny the facts which are really its characteristic features" (*Scotsman Leader*, May 11, 1900).

This critic, no doubt, classes himself among the "impartial observers," of whom he speaks in another portion of his review, but without committing ourselves to his closing judgment, and looking simply at the significant change made in the declaration of the new Church, the members of the uniting bodies must be in one or other of two positions. Either they know of what is being done in their name, or they do not. If they know, then they cease to give the Word of God the supreme position of former times. If they do *not* know, then their igno-

rance shows how effectually they have been beguiled by good words and fair speeches, into parting with the Word of God as the true basis of their faith. In either case we have a startling object lesson on the real and rapid declension going on among professing churches, and their supplanting the Word of God by the word of man.

DECREASE OF DIVINITY STUDENTS.

Another circumstance may be noticed as further illustrating the trend of our times against the Bible, and the consequent increased necessity for Christians standing up firmly and uncompromisingly in its defense. This is the steadily decreasing number of young men offering themselves for the Christian ministry. The cry that there is a dearth of probationers is heard all round, and however it may be accounted for, the fact is notorious. At the recent Free Church Assembly a report was presented by the Examination Board which "alluded to the dearth of students for the ministry." At the U. P. Synod, the College Committee "reported that the attendance of students at the Theological Hall showed no tendency to increase; on the contrary, the number of entrants last session was the smallest since the Hall was reconstituted in 1876, and at the same time the number of applicants for Scholarships at the University was the smallest for upwards of thirty years" (*Scotsman*, May 9, 1900). In the Established Church Assembly of the same period, there was a report from the Committee on Probationers, in tabling which the convener said: "The facts indeed were grave. There was a very great falling off in the students for the ministry. . . . The diminution was not in the least confined to students for the Church of Scotland. . . . The same diminution existed in the Free Church. . . . Then also in the U. P. Church . . . the convener in a similar position there reported that this year a smaller number of students had presented themselves for the Hall than ever before. Furthermore, he heard a very interesting discussion in the General Assembly of the Irish Presbyterian Church, last year, where much concern was exhibited as to the falling off in pro-

bationers, and at the Convocation at Canterbury, there had been a discussion as to the possibilities of removing that defect" (*Scotsman*, May 29, 1900).

Not only are the numbers less, but the quality is also said to be poorer. The probationers are alleged to be intellectually weaker, and their scholarship more defective than formerly. All this is happening while other professions are overstocked, and the entrance conditions more exacting. Various reasons have been suggested for this state of matters in the ecclesiastical colleges and halls, but the fact itself is what mainly concerns us now, and the ethical and spiritual results which are likely to follow. Only one reason may be alluded to, because there can be no doubt that it *is one* reason, and because it has a direct bearing upon the place assigned to the Word of God as the means provided by Him for building up and perfecting His people.

RELIGIOUS CONFUSION AND UNCERTAINTY.

There can be no doubt that this place is an increasingly equivocal one among the so-called leaders of the popular churches, many of them practically denying that the Bible is a special revelation from God of His will and purpose concerning man. One consequence is that young men who otherwise would be disposed to devote themselves to the ministry of the Word are alarmed and perplexed, not knowing what to believe, unable or unwilling to follow the old paths amidst the religious confusion springing up on every side. Many are thus deterred from entering the ranks of the ministry at all, while others who do enter are content with a decidedly lower plane of preaching and study. The essayists, poets, and novelists are largely drawn upon as the religious teachers of our time; morality and benevolence take the place of the Gospel, the Word of God is kept modestly (?) in the background, and Christ is cast down as Head of His own house.

LOWERED SPIRITUAL TONE OF RELIGION.

Another critic describes the position in the following vigorous language:

“ The question of the decrease in the number of students is but part of the larger question of the present condition of the Church and of religion itself. . . . In real and earnest moral effort for the regeneration of our people, the present has hardly been surpassed by any previous age. But now our efforts proceed on different lines. Religion as expressed in the creed of the Churches has a lessened hold on the general conscience. . . . The spiritual side of religion . . . is not called in to aid the practical efforts that are made, and the objects aimed at are chiefly material and moral. The great question of social reform, for instance, the vision of the nineteenth century, as it has been called, which so deeply agitates the world, may find here and there an exponent who tries to link it on to man’s spiritual needs, and to associate it with the Christian faith; but in the main, it openly and avowedly proclaims itself to be a movement which aims at bodily well-being and external comfort. So it is with the many charitable and remedial efforts of the day. They show a desire for social and sanitary good, and nothing more; and the great claim of spiritual religion, that it is the root from which alone all such good can come, is either denied or ignored. Human effort is felt to be sufficient in itself to accomplish salvation. Push, pluck, and perseverance, these three, all alike great, but for anything greater or higher much of the modern mind is out of tune. Such is the gospel of these latter days. Along with this tendency there is much loose talk regarding the religions of the world, in which the unquestionable right of all of them to be called religious, and to possess a measure of the truth, is held to place them upon a level with Christianity, and to invalidate its supreme claims. There seems to be about this view a comprehensiveness of thought and a width of charity that make it attractive to a certain order of mind. . . . Until the spiritual side of man’s nature once more asserts its supremacy, and shows the vanity of all efforts that are made to regenerate the world by working through moral and material good alone, the Churches will languish, and will see much of our finest manhood working without their fold, and the Divinity Halls suffering from their loss ” (*Scotsman*, June 4, 1900).

The appearance of such an estimate in such a place is the best guarantee of its unbiased character. It is a sad but painfully true picture which any intelligent observer can verify and confirm for himself without great pains. It is both an eloquent and faithful exposure of the decay of true Christian work going on in our midst with accelerated speed, and arising from the lessened love and veneration for the Bible which develops from year to year.

SKEPTICAL TESTIMONIES TO THE BIBLE.

While dealing with this branch of the subject, showing how much the religious life of our time is suffering from a Bible eclipse, by the intervention of human arrogance and self-esteem, it is interesting to recall a striking argument in favor of Bible reading and study, furnished, singularly enough, by some who question and even deny the superhuman origin of the Bible, *e. g.*:

Professor Huxley, the well-known scientist, who was the first to suggest to fellow-skeptics their appropriation of the term "Agnostic" as a descriptive name, says: "I have been seriously perplexed to know how the religious feeling, which is the essential base of conduct, can be kept up without the use of the Bible. . . . For three centuries this book has been woven into the life of all that is best and noblest in English history. It forbids the veriest hind who never left his village to be ignorant of the existence of other countries and other civilizations, and of a great past stretching back to the farthest limits of the oldest nations in the world. By the study of what other book could children be so much humanized and made to feel that each figure in the vast historical procession fills, like themselves, but a temporary interspace between two eternities, and earns the blessings or the curses of all time, according to its efforts to do good and hate evil, even as they also are earning the payment for their work?" Frederic Harrison, another "agnostic," says, after recommending various British authors: "I need hardly tell you to read another and a better book. The book which begot English prose still remains its supreme type. The English Bible is the

true school of English Literature. . . . If you wish to know the best that our literature can give in simple, noble prose work, learn and inwardly digest the Holy Scriptures in the English tongue." The German skeptic Heine said of the Bible: "What a book! Vast and wide as the world, rooted in the abysses of creation, and towering up behind the blue secrets of heaven. Sunrise and sunset, promise and fulfillment, birth and death, the whole drama of humanity, all in this book."*

It is this wonderful book which, in this most Christian of all lands, and in the latest and most enlightened of all the centuries, it is necessary again to hold up among the people as the Divine guide to men in their ignorance,—the means by which the members of God's own house are to be cleansed from all impurities, filled with His love and spirit, and made fit for His holy service.

THE BIBLE PREDICTS RELIGIOUS APOSTACY.

The situation as already described is well fitted to alarm and discourage the earnest-minded young believer, were it not that the Bible itself warns him to expect such a state of matters. Its existence in the present day, therefore, when the cry of progress and intellectual advancement has become trite and commonplace, is only one of many signs which were to become more and more pronounced, of declension in the Church as well as in the world, when "some shall depart from the faith" (1 Tim. iv. 1), "having a form of godliness but denying the power thereof" (2 Tim. iii. 5), "when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables" (iv. 3, 4).

The growing distaste for the Bible, therefore, even among professing Christians, their ignorance of its contents, and opposition to its teaching, while inexpressibly sad in one aspect, are to the Christian who is well instructed in the Word of God only additional tokens of its truth. They serve to knit him more closely to its

* All these extracts are taken from H. L. Hastings' *Armory*.

pages, and increase his reverence for the loving wisdom which has given him such a steady light in a dark place, warning against evil days when God's Word would be lightly esteemed by His people, and rejected by "mockers in the last time" (Jude 18).

WHAT THE BIBLE SAYS OF ITSELF.

But, enough of these warnings. Having seen the dangers that arise through neglect of the Word, let us inquire more fully as to the efficiency and sufficiency of that Word to cleanse and fit us for the Master's use, as set forth in the Scriptures themselves. At the outset this was briefly referred to, but the Bible says much more about its own value than has been pointed out,—much more than can be noticed here, the allusions are so abundant, both in the Old and New Testaments. When the Law was rehearsed by Moses in the ears of the people he used these words: "Hear, O Israel, the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates" (Deut. vi. 4-9; see also xi. 18-21). Practically the same thing was said by the Lord to Joshua: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and thou shalt have good success" (i. 8).

More than four hundred years later we find David expressing the same sentiments. In the Psalms there is constant recurrence of passages extolling the Word of God even in the meager form which then existed. The whole collection opens in the first Psalm by describing the happiness of the man whose "delight is in the law

of the Lord, and in His Law doth he meditate day and night." This is a good sample of what pervades the book. The 119th Psalm exhausts the letters of the Hebrew alphabet in extolling the varied excellencies of God's Word, throughout a series of twenty-two stanzas. The Psalmist's own intense longing for a perfect acquaintance with the Word, and the blessed results of that acquaintance, are described in most glowing terms. The ideas are familiar to us through constant use, and may therefore not impress our minds so deeply as the intense language is fitted to do from its native strength. The Psalmist's own practice set forth in verse 11 cannot fail to commend itself to every young disciple who shares the sacred writer's keen desire to please the God of his salvation, when he says: "Thy Word have I hid in my heart, that I might not sin against Thee." No better way than that can be devised, and it is the way often commended in the Word itself (Prov. iii. 1, 3; Isa. li. 7), the way Mary took with the words of her illustrious Son,—“His mother kept all these sayings in her heart” (Luke ii. 51). When we have learnt a thing “by heart” it becomes our own,—we can command it at will, and this mastery of the Scriptures is set before us as something to be constantly aimed at,—the object of our steady ambition. Paul, *e. g.*, puts it thus: “Let the Word of Christ dwell in you richly, in all wisdom” (Col. iii. 16).

A favorite form of expression in the 119th Psalm is that God's Law, or Statutes, or Precepts are the Psalmist's delight, his meditation at all times, both day and night (verses 15, 16, 20, 24, 47, 62, 77, 92, 97, 111, 143, 148, 174). They furnished themes for his songs (ver. 54), and made him wiser than all his teachers, enemies, and ancestors (ver. 98, 99, 100). Job expresses his relish for God's Word by saying: “I have esteemed the words of His mouth more than my necessary food” (xxiii. 12), and when a copy of the forgotten and forsaken Law had been discovered in the Temple (2 Kings xxii. 8), Jeremiah records “Thy words were found and I did eat them, and Thy Word was unto me, the joy and the rejoicing of my heart” (Jer. xv. 16).

The New Testament places the same supreme value upon the Sacred Oracles. “Search the Scriptures,” said

our Lord, "for in them ye think ye have eternal life, and they are they which testify of Me" (John v. 39). "The words that I speak unto you, they are spirit and they are life" (vi. 63). "If ye continue in My words, then are ye My disciples indeed, and ye shall know the truth, and the truth shall make you free" (viii. 31, 32). It was the Word of God which the Apostles preached. When Paul visited Antioch in Pisidia, he spoke first to the Jews, whereupon "the Gentiles besought that these words might be preached to them, . . . and the next Sabbath day came almost the whole city together to hear the Word of God" (Acts xiii. 42, 44). When he wrote to the Thessalonians he said he thanked God "without ceasing, because when ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe" (1 Thess. ii. 13). Peter, again, tells the scattered believers of his time that they have been "horn again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth for ever . . . and this is the Word which by the Gospel is preached unto you" (1 Peter i. 23, 25). He further tells them to "desire, as newborn babes, the sincere milk of the Word, that ye may grow thereby" (ii. 2).

THE BIBLE SUFFICIENT.

Thus for every function or duty which the Christian is called upon to discharge, the Word of God is provided, and declared to be sufficient. Our birth and growth as the children of God are brought about by it; our cleansing from the corruptions that are in the world through sin and evil desires is achieved by it, and our equipment for the Master's service as good soldiers of Jesus Christ is also effected through the operation of the Word of God. We never find the Apostles mixing up their message with Egyptian lore or Greek philosophy,—with Roman rhetoric or Rabbinical traditions. Nothing but the Gospel of Christ, and the "Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. iii. 15). They thus showed their entire satisfaction with the sufficiency of that Scrip-

ture "given by inspiration of God, and profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (iii. 16, 17).

QUOTATIONS FROM THE OLD TESTAMENT IN THE NEW.

In marked contrast to this severe exclusion of other literature stand the copious quotations in the New Testament from the Old.

"Our Saviour not only referred to and endorsed the Old Testament Scriptures as a whole, mentioning their three divisions, the Law, the Prophets, and the Psalms, but He also referred specifically to some twenty-two out of the thirty-nine Old Testament books. In the book of Matthew are references to 88 passages in ten different Old Testament books; in Mark to 37 passages in ten books; in Luke to 58 passages in eight books; John has 40 references to six books; Deuteronomy and Isaiah, the two books most vehemently assailed by modern critics, being oftener quoted than any other books of the Old Testament. In the 89 chapters of the four Gospels, the list given in Bagster's Bible notes 220 references to or quotations from Old Testament books. In the 16 chapters of Romans are 74 quotations or references; in Corinthians there are 54; in Galatians 16; in Ephesians 10; in Hebrews 85, of which 27 are in the eleventh chapter; and Revelation closes the canon with 244 quotations from or references to 25 Old Testament books. The entire New Testament contains but three sentences quoted from the vast mass of the literature of the whole heathen world (Acts xvii. 28; 1 Cor. xv. 33; Titus i. 12); but in the 260 chapters of the New Testament there are not less than 832 quotations from or allusions to the Old Testament Scriptures; Ezra, Nehemiah, Esther, and the Song of Solomon being the only books omitted from the list. These 832 quotations are scattered through 24 of the 27 books of the New Testament, including every book except three brief personal letters, the second and third epistles of John and Paul's epistle to Philemon: there being an average of 3 1-5 quotations from books of the Old Testament in each of the 260 chapters of the New

Testament. The apocryphal books are not quoted at all" (H. L. Hastings).

A TEST OF OUR APPRECIATION.

If we wish thoroughly to test *our* appreciation of the Scriptures, and the pleasure *we* derive from their study, I do not know a simpler or surer way than to take the language of some Bible writer, such as has been quoted, and ask: Does this express the desire of *my* heart? For instance, the Psalmist says: "My soul breaketh for the longing that it hath unto Thy judgments at all times . . . O how I love Thy Law, it is my meditation all the day" (Ps. cxix. 20, 97). Let the anxious-minded young Christian ask himself: Is that true of *me*? Can *I* say that? If so, then happy is the one who can say it. But if not so, is he equally happy, or should he be equally happy in coming short of this exalted sentiment? Does he take the way to cleanse his path, and fit himself for the Master's service that is most honoring to the Master since it is the way appointed by the Master? Or, is he not rather in danger of being found among those of whom it is written, "All we like sheep have gone astray, we have turned every one to his own way"? (Isa. liii. 6). If we are not able to endorse the Psalmist's language and apply it honestly to our own hearts, then it may be a wholesome inquiry to ascertain the cause of the difference between his aspirations and ours.

OTHER LITERATURE.

I have necessarily and designedly delayed until now the direct consideration of another point, which shall be almost the last, and which, to some at least, may be the most interesting, viz., the relation of other literature—outside the Bible, to our subject. What place should be assigned to general literature by the young Christian in making himself meet for the Master's use?

This question has often been found perplexing. Many a young disciple has been honestly puzzled by the conflicting views presented to his mind. The difficulty, it may be observed, arises from beginning at the wrong end.

If we take the Bible as our guide, and give it the place in our reading and meditation which it claims, the difficulty disappears. It solves itself. There will be comparatively little time left for other reading. That will certainly be the case with most young men and women. They have their bread to win by daily labor, and their leisure in the great majority of cases must be very limited. Let them begin by getting into line with such Bible precepts and examples as have been quoted, and the problem of general reading will be reduced to very small dimensions.

The disciple who is true to his Christian principles will ask, What guide does the Bible itself give in this matter? What say the Law, the Prophets, and the Psalms? Does our Lord give any hints or instructions, and have the apostles spoken about it? Their uniform silence is unbroken, and we have already seen that their practice is to quote only from the Sacred volume. Not that there was no other literature to read. There was much intellectual activity outside the Holy Scriptures both in Israel and among the nations in Bible times—particularly in the later times, and many works of profane writers (so-called) are both extant and studied to this day. But none of the Bible writers are ever found recommending the reading of any literature outside the Bible. This is a very significant fact which may well stand against all the arguments on the opposite side; and is it not a wise and safe course to follow this example, and to refrain from commending that which the Spirit-led writers one and all fail to approve, and pass by in silence?

There is not, indeed, a scrap of reliable evidence that the inspired writers after Moses were familiar with outside literature; and if the works of men are to be studied by Christians now as necessary to cleanse and fit them for the service of Christ, it must be urged on different grounds from those on which Bible reading is maintained. It is true, the words of Paul to Timothy, "Till I come, give attendance to reading" (1 Tim. iv. 14), have sometimes been used to advocate the study of miscellaneous or general literature, although in so doing the admission has been made that this was not the apostle's meaning; that his exhortation was intended to apply only

to the Scriptures of which he speaks more fully in his second epistle. Surely this is an unwarranted use to make of Scripture opposed to the most elementary canons of sound Biblical exposition. Even the supporters of this argument are aware of its risky character, and label it "dangerous," hedging it round with cautions and restrictions to limit its harmful tendencies as far as possible. It only shows how hard pressed the view must be for Bible support when it has to fall back upon a passage like this.

AUXILIARIES TO THE BIBLE.

No one is justified in saying, however, that the reading of a Christian should be exclusively confined to the Bible. That is neither necessary nor wise, for much benefit may be derived from the perusal of judiciously selected works of a helpful character, throwing light upon Biblical language, history, and teaching, or recording the experiences and reflections of others in their study of the Word, and their strivings after a life of faith and godliness. It has to be remembered that the Holy Scriptures were written in distant lands, in far-off times, and in foreign tongues, necessitating external aid for their elucidation now, which we cannot ourselves supply, and which we should be thankful to welcome from the labors of others.

The Scriptures do not pretend to teach us the details of our secular calling, or the technicalities of our business, whatever that may be; but they *do* lay down *the principles* which should guide us in the acquisition of these, in the management of our business affairs, our social and domestic arrangements and everything in connection with the present life. And the young Christian may only be carrying out these Divine principles, when he studies the science or the arts necessary to the proper mastery of the trade or calling which he pursues.

There are also manifest reasons why the Christian should have at least a rough or general acquaintance with events going on in the world. He should be able to discern the signs of the times, and observe how the Lord's great purpose with Israel and the nations is developing. He should know something about the present forms of

infidelity, and the positions taken up by the enemies of Christ, "lest Satan get an advantage" over him, and he be not able to say with Paul "we are not ignorant of his devices" (2 Cor. ii. 11). He should, further, be interested in learning how the work of Christ is prospering in other places, that he may be stimulated by tidings of its fresh triumphs and be able to present his fervent prayers for the strengthening of those who carry to weary men the Gospel of the grace of God.

THEIR SUBORDINATE PLACE.

But all such reading must be subordinate to that of the Word itself, and be undertaken with a sense of fidelity to the Master, that He may be honored, that we may be enabled to appreciate His Word of Promise more highly, and be better able to put it into practice with humble, grateful, and loving hearts. It is not so much against reading of the character here described that cautions and restrictions are required or directed now. It is to the thoughtless and persistent employment of scanty leisure in the reading of books which are not noble enough for the disciples of Christ; which are not really helpful to the understanding of His will, the indwelling of His Spirit, or the cultivation of His character. Books which insidiously undermine the teaching of the Lord, and weaken our affection and reverence for the Word of God.

Books professing, directly or indirectly, to be guides in religion or morals, which are not written by Christians at all, which either ignore or oppose the Bible, and which are often mere works of the imagination, deserve little favor, as having a "show of wisdom," and therefore more likely to corrupt the mind "from the simplicity that is in Christ" (2 Cor. xi. 3). Yet a very large proportion of the literature of our day belongs to this dangerous and pernicious class.

We may not suspect such tendencies in what we read, and may feel disposed almost indignantly to repudiate the idea of supplanting the Bible by any other work, or that this is the legitimate effect of what we read. But forbidden fruit, as we well know, is apt to seem more attractive than that which is allowed, and the serpent knows

how to set off its attractions. From the very first there has been a craving in the human mind for something different from that which God has appointed, and the guides whom God has chosen for His people from Moses downwards, have often been set aside by His people, for others whom they preferred—with disastrous and fatal results.

HOW TO FIND THEIR REAL TENDENCY.

An effective way to find out the real tendency of our literary tastes is to observe whether or not they increase our relish for the Word of God. Does our reading outside the Bible make its teaching simpler and more attractive? Are we more inclined to submit to its teaching, and to fly for light, peace, and joy to its pages, rather than to the words of men? And are we better able than before to find in the fervent words of the Psalmist, "O how love I Thy Law, it is my meditation all the day," etc., a sympathetic and truthful expression of our own ardent desire for the Word of God? If these are the results of our reading, the reading has not been in vain. But if these are not the results; if instead of these, we are disposed more and more to take our help and solace from human writings, and to take it less and less from the Word which liveth and abideth for ever, then we are being led *from*, and not *to*, our loving Saviour.

What is aimed at now is to prevent the young disciple, if possible, from misspending his little leisure upon unimportant, ignoble and even hurtful reading, while our Heavenly Father has provided something better, something sufficient to purify our hearts from evil, to fill us with the "spirit of wisdom and revelation in the Knowledge of Him," that so we may become "His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephes. i. 17; ii. 10).

A PRESENT-DAY INSTANCE.

It may perhaps tend to arouse or encourage resolute action on the part of some, to be reminded how God has in our own day wonderfully honored a perfect reliance

upon His holy Word. Everyone has heard of George Müller, the founder of the orphan homes at Bristol, where for many years he fed, clothed, and educated thousands of children without ever asking help from man, yet receiving all he required in answer to prayer to the God of Jacob. But everyone does not know how close and diligent a student he was of the Word of God, and of the Word alone. James Wright, the son-in-law and successor of George Müller in the care of the orphan homes, said at the funeral of his father-in-law :

“ One chief feature of his faith was that it was based on God’s own revelation. If he found a warrant in the Scriptures for his faith to rest on, his faith never wavered. He accepted the whole of the Scriptures, and therefore, following the example of the great Apostle Paul he believed all things that the prophets wrote. On this account his faith was consistent ; he would say, when encouraging a young believer, ‘ Put your finger on the passage on which your faith rests.’ But his faith not only accepted the written records of the words of inspiration, but he had read the book from end to end between one and two hundred times. I hardly ever went into his room but that the Bible was open, and when no break in his ordinary life occurred, seven, eight, or ten chapters a day was his ordinary reading. He fed on the Bread of Life, and that was why he was strong where other men were weak. He said, ‘ I am a lover of the Word of God,’ and he had a living grasp of the Person who is the center of that Word. This was the creating of that testimony, believing the record that God had given, and then that loving reliance on that Person. To the last moment of his life his one ground of confidence before God was the atoning blood of the Lord Jesus Christ. On that hinges his whole practical life and work.”—(H. L. Hastings, in *The Christian*.)

The way in which the Lord would have us go is a plain and simple one. It is *His* path, *His* choice, and He has chosen also the instructions which are needful for our walking steadily therein. His Word is able to cleanse us from all impurities, to empty us of all that is contrary to His own will, to take away all inclination for that which is evil in His sight, to give us the victory over sin in our

hearts, and then to fill us with His own mind and Spirit—that mind and Spirit which were in the Lord Jesus Christ, and made Him perfect in doing the Father's will.

SOMETHING BETTER THAN ARGUMENT.

We may be quite satisfied with the truth of all this by argument: conviction may be forced upon our mind, but mere argument will never beget in us the power and the disposition to perfectly walk up to the Divine standard in this matter. The knowledge will not be operative unless it is backed by something more powerful still, and God has provided this greater power also, the greatest thing in the world, the power of love. Love begotten in our hearts to God and to Christ because of their love to us. Unless this dwells in our heart along with the Word, the way will be rough and long, it will be dark and toilsome. But if the love of Christ constrains us—the love that led Him to suffer and die for us—if we are filled with that overmastering sentiment, everything becomes easy, every difficulty is removed. If our hearts are filled and energized with love to God and to Christ as the motive power of action, then the study of the Word will be no hardship, but a pure and lofty pleasure. It will become to us what it was to Jeremiah “the joy and the rejoicing of my heart,” and our time will be too short to become filled with “all the treasures of wisdom and knowledge” (Col. ii. 3) laid up for us in Christ, and in His Word. There will be little need, little inclination, and little relish for other things. Little need, because the Word of God will supply all our need. It will make us “perfect, thoroughly furnished unto all good works.” Little inclination, because we shall be more and more conscious of its superiority and sufficiency, its richness and variety. “For Thou hast magnified Thy Word above all Thy name” (Ps. cxxxviii. 2). Little relish, because, after the mind is filled with feasting upon God's Word, everything else will be insipid, and of little value.

May this be the happy experience of us all, and we cannot leave the consideration of this important theme more fitly, than by recalling the solemn and weighty words of Paul when he bade a last farewell to the Ephesian elders:

“ 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 them that are sanctified ” (Acts xx. 32).

THE BIBLE AN INEXHAUSTIBLE MINE.

I know the Bible is the word of God because of its inexhaustible depth. All that is finite is fathomable: The Bible is unfathomable. Whatever man has produced man can exhaust; but no man, no generation of men, not all the tens of thousands of men together who have devoted their best abilities and the best years of their lives to the study of this *Book*, have been able to exhaust it.

Men of the best minds that the world has ever known, men of widest culture, men of rarest intellectual grasp, men of keenest and profoundest ability, have dug into the Book for years, and the more they have dug, the deeper they saw the depths still below them to be, and the richer the golden ore. Vast libraries have been devoted to the exposition of this Book, and still it is unexhausted. Why cannot men exhaust this Book in eighteen centuries of digging? There can be but one fair answer. What man has produced, man can exhaust, and the only reason why the whole race is unable to exhaust this Book is because it is not man's Book, but God's, and in it are hidden the infinite and inexhaustible treasures of the wisdom and knowledge of God.

“ THE BLESSED HOPE.”

THE purest type of “ Church ” has always looked and yearned for the coming of the Lord (Phil. iii. 20; Titus ii. 13; Heb. ix. 28; 2 Pet. iii. 14). It is not strange that this is true, for a constant lookout for Jesus is a powerful incentive to holiness. “ And every man that hath this hope in him purifieth himself, even as He is pure.” The early church were premillennialists. Massillon says

“that they deemed it one step in apostasy not to sigh after His return.” By and by the elements of decay entered, they ceased to look for Jesus; then came the apostasy—Papacy—with all its train of horrible iniquities followed by 1000 years of darkness. But all through this long night there was here and there a pious soul whose lamp was “trimmed and burning.” Looking for the Bridegroom. “The *Blessed Hope*” revived with the dawn of the Reformation, and has grown in intensity until to-day there are a multitude who have their loins girded about, and their lights burning, “like unto men that wait for their Lord, watching and praying always, that they may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man” (Luke xii. 35; xxi. 36).

THE BLESSING OF PRAYER.

ONE of the greatest blessings God's children have in these perilous times, when the very atmosphere is tainted with moral corruption, and dark, threatening clouds and fiery judgments hang low over this doomed world, is the wonderful privilege of prayer. The very fact that such poor unworthy creatures of the dust as sinful man can be permitted to hold the keys of heaven and its storehouse of rich blessings, is cause for true praise and thanksgiving. Throughout God's word we are taught by precept and example the great value of prayer. Dear reader, if you will take your reference Bible and trace this subject of prayer through the Old and New Testaments you will find a rich mine of encouragement. We must, however, keep the glory of God in view, and not our own selfish interests. Let no one think he can get an experience in this life where he will not need to pray much; for our great example, the pure and spotless ONE spent whole nights in prayer during His sojourn in this world.

“JESUS, THE LAMB OF GOD, BEARING AWAY
THE SINS OF THE WORLD.”

“JOHN, seeing Jesus coming unto him, said, Behold the Lamb of God, who beareth away the sins of the world.” This testimony of John reminds us *that Jesus was made a sacrifice for the sins of men.* John was an Israelite, familiar with the use of a lamb in sacrifices for sin. For instance, the Passover lamb and the morning and evening sacrifice.

The teaching of Jesus Himself and of the apostles, however, plainly affirms that He, like a lamb, was made an offering for sin. “As Moses lifted up the serpent in the wilderness, so *must* the Son of man be lifted up, that whosoever believeth in Him might not perish, but have everlasting life.” “Thus it behooved the Christ to suffer and rise from the dead, and that repentance and remission of sins be preached in His name.” “In whom, we have redemption through His blood, even the forgiveness of sins.” “Redeemed by His blood, who His own self bore our sins in His own body upon the tree.” For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that He should offer Himself often, as the High Priest entereth into the holy place every year with blood of others: (for then must He often have suffered since the foundation of the world) but now once, in the end of the world, hath He appeared to put away sin by the sacrifice of Himself. “And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for Him will He appear the *second time* unto salvation.”

“Behold the Lamb of God, who taketh away the sins of the world.” Observe this is God’s *Lamb*. “God so loved the world that He gave His Son;” His only begotten—His own dear Son. “Herein is love, not that we loved God, but that He loved us, and sent *His Son* into the world that we might live through Him” (1 John iv. 9).

Behold the inversion of HUMAN thought regarding

God. Paul reminds the Christians in Rome that, "when we were enemies we were reconciled to God by the death of His Son (Rom. v. 10), and those at Corinth, that all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them: and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though *God did beseech you by us*: we pray you *in Christ's stead*, be ye reconciled to God. For He hath made Him to be sin (in being treated as a sinner) for us who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. v. 18-21).

Is it possible that there is one reader of these lines still unreconciled to God? Behold the Lamb of God—the proof of God's love for you! His only begotten, His well-beloved Son—dear and honored of the Father, given up to die for you, to save you from everlasting destruction, and place you among His own children, a fellow heir of His Beloved's kingdom and glory. Perhaps the eye of some convicted one—ashamed because of his guilt. If so I would say "Behold the Lamb of God: His blood cleanseth us from all sin."

A poor old man, seemingly a heathen, who was traveling along with a caravan in the north of India, being overcome with fatigue, sunk on the desert to die. As is generally the case in such instances, the caravan went on, leaving him to his fate; but there happened to be a kind missionary in the company, who took pity on him, and went to converse with him as to his hope of salvation. He knelt down and whispered, "Brother, what is your hope?" Raising himself a little, the aged pilgrim with difficulty responded, "The blood of Jesus Christ cleanseth us from all sin," and having said so, laid down his head and expired. The missionary was confounded at the reply from one apparently a heathen. He observed, however, a piece of paper grasped tightly in the hand of the corpse; he opened the hand, and found one leaf of the Bible on which the blessed verse stands. He no doubt had learned from some other missionary about JESUS; but in the gladsome assurance of forgiveness

through the blood of the slain Lamb, he found that which as a sinner he needed, and so died in perfect peace.

Not only does Jesus take away the sins of the world through remission of sins in His name; *He delivers those who are His from the love and practice of sin.* "He gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." "For the love of Christ constraineth us; because we thus judge, that if one died for all then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." "How shall we who have died unto sin live any longer therein?" By the influence of His doctrine, and life and death, sin has been restrained in the world; and to the same influence is due that righteousness, goodness, and the fear of God doth exist in the world. Evil still triumphs; but imagine, if you can, the state of society had Jesus and His religion not existed! There is still a future work for Jesus, in the crushing of the Serpent's head. He will yet completely and for ever take away the sin of the world. Observe the words, "TAKETH (or is *taken*) away." He is the *taker* away of the sin; but there is a process.

Jesus is coming back from heaven to take away the sin of the world. The Redeemer shall come to Zion, and "turn away ungodliness from Jacob." Shortly before He ascended to heaven, Jesus showed to His disciples that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And in like manner His subduing and purifying reign shall begin at Jerusalem (see Isa. lx. 11), and the new Covenant (Jer. xxxi. 31-34). "The Lord shall send the rod—the scepter—of His strength out of Zion, and the isles shall wait for His Law." Everyone that will not hear and obey His voice shall be destroyed. All the nations shall be blessed in Him, and call Him Blessed. Death, the last enemy, shall be destroyed, and there shall be no more curse, and God shall be all in all.

"Even so come Lord Jesus."

SUNDAY THOUGHTS.

THE man in search for the truth which satisfies, appreciates the same when he finds it. There are those who never experience spiritual hunger, and never thirst for things divine. "God is not in all their thoughts." It is the good and honest heart that is profited by a knowledge of Jehovah's work and purpose in the earth. All such exercise their reason and judgment to obtain an accurate understanding of things recorded in the revealed Word, to the end that they may bring forth fruit unto eternal life. It is essential to keep in mind the end—the "laying up of a good foundation"—against the day when every man's work shall be examined, tried, and made manifest. Our ambition to obtain an understanding of the Deity's purpose is not for the sake of disputation, or to gratify our pride in arrogating to ourselves superior wisdom, and to shine as leaders and masters in criticism and controversy, but rather that moral and intellectual fitness shall be attained for the Creator's use in the ages to come. He who benefits himself most spiritually, will benefit most all those who come in contact with him. It is the love of the *truth* that purifies the heart through faith. "Without faith it is impossible (saith the apostle) to please God," but though I have faith even to remove mountains, if it does not purify the heart, it is nothing.

In responding to the call of the Gospel, the object is to enlighten and separate the called from the unclean; to polish and fit them for a certain purpose. This cannot be accomplished while under the dominion of darkness, and in affiliation with fleshly time-servers, who are ambitious only for the pleasures of time and sense. The author and finisher of our faith was "holy, harmless, undefiled, and separate from sinners." He not only had a knowledge of the Father's will and could discourse concerning it, but He yielded cheerful obedience to it, and in Him we behold as in a mirror the glory of God.

The man who receives the love of the truth will hardly turn aside from it, that is, permit himself to be deceived by men's opinions or speculations or theories. He will read the Word carefully for himself and not be contented

with second-hand goods—because they come cheap, or rather, are obtained without the labor of self-application. Labor is good, and self-application will become a fountain of pleasure after one gets fully engaged in the work.

It is this second-hand business that causes so much confusion and trouble. Ambitious leaders, sharp, but not profound, who make a show of ability and learning, oftentimes captivate and lead astray the unthinking souls who, from some cause or other never apply themselves to the study of the revealed Word. As a rule go slow and be cautious in coming to conclusions; put everything to the test by the Word, not by abbreviated and disjointed statements of the Word strung together in a plausible way, but by collating all the testimony, noting particularly the contextual relationship of every passage or text examined.

Again, there must be harmony, and our labor must continue until all discord is eliminated. A clear-headed Bible student is a mental mechanic, a builder, not a bungler who misapplies and perverts, but “a workman that needs not to be ashamed of his work—rightly dividing the word of truth, not handling the Word of God deceitfully, but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God.” The Bible student does not create the material; he does not originate anything, but simply puts together what the Divine mind has revealed at various times and in divers ways. God has furnished us with an abundance of material, and there is no necessity for presumptuousness on our part in adding to or taking from what is written. Our duty is plain and simple, and that is to let the Bible speak for itself; not endeavor to teach it, but let it teach us; thus we can attain to a right and clear apprehension of God’s thoughts and ways. We are not to be discouraged by difficulties and give up in despair and failure; for everything revealed has a place where it will fit very nicely, if we only become skillful enough to find it. Patience and persistence will overcome difficulties and obscurities that at first appear insurmountable.—*Selected.*

THE BIBLE DOCTRINE OF THE "SURVIVAL OF THE FITTEST."

"The Lord hath set apart him that is *GODLY* for himself." Ps. 4.

IF at any time you are able to visit the Natural History Museum, South Kensington, London, and pass through the great hall connected with that building, you will find a statue fashioned in the form of the late Professor Darwin, the eminent naturalist, whose dust is buried in Westminster Abbey, where only the great and wise and noble of the land can find a final resting place. This statue has been erected by contributions from nearly all parts of the civilized world. It was unveiled some considerable time since (June 9, 1885), by Professor Huxley—since passed away—at that time the president of the Royal Society, in the presence of a "distinguished company," including the Prince of Wales, the Archbishop of Canterbury, and a whole host of men of so-called "light and leading." The name of this man is indissolubly connected with the theories which he propounded. Darwinism is now a creed with many men of science; though there are, one might almost say, infinite variations in the beliefs of those who proclaim themselves the disciples of this man, an illustration in the mental world of that which he endeavored so laboriously to demonstrate in the physical. The fact is that scientific thought is an ever-changing current. The greatest men existing, the most learned savants of this and other lands differ exceedingly in the theories they propound. There is much uncertainty upon most scientific subjects. One eminent man of "acknowledged authority" writes a work to demonstrate a certain theory, and to show by "unanswerable" arguments that it is true and beyond the shadow of a doubt, and another one equally eminent in the same profession writes another and shows that there is not the slightest ground for the conclusions of his learned friend, that his "unanswerable" arguments are altogether based upon false premises, and that they are not worth a moment's consideration. These variations among the professedly wise of this world are extraordinary, astounding, and often most absurd. It is

so in nearly every branch of study. We could illustrate it abundantly and most amusingly. In astronomy, in geology, in physics, in anthropology, in all these branches of science the same diversity exists in the minds of the learned. The speculations and theories and philosophies of one century are the laughing-stock of the next. There is an endless dance after truth, and on many topics it seems to baffle the search, and to hide itself from those who seek. The same diversity exists greatly in those particular branches of study with which the name of Darwin is inseparably connected. The Bible account of the creation of all things, of the appearance of man upon the earth, and of his distinct creation as recorded in Genesis, is rejected by the learned, and they tell us that there has been a gradual evolution of all things, in the vegetable and in the animal world, brought about by purely natural means; that one form of life has evolved from another, higher forms from lower, until the present state of perfection has been reached. The various changes in the animal world have been brought about by "fortuitous circumstances," which are purely imaginative, for no such changes are ever observed now, and they tell us that there has been a process of "natural selection" and a "struggle for existence" in which only the fittest forms of life have survived, while others have been exterminated because they have not been adapted to their surroundings, or because they have not been able to cope with the superior craft, cunning, and strength of those which have survived.

Darwin himself never denied the existence of the Creator, for when he first propounded his theory of creation, he taught that all animals were descended at most from four or five progenitors, and that analogy led him to infer that all organic beings which have ever existed, were descended "from one primordial form, into which life was first breathed by the Creator." But many of his most eminent followers deny this theory, and their efforts are mainly directed to shut God out of the universe altogether. They tell you, in the language of Dr. Louis Büchner, an eminent German naturalist, that all the facts of the case in relation to the existence and development of the various forms of life in various ages "are perfectly irreconcilable with the idea of a personal almighty cre-

ative power" ; and so they endeavor to account for the existence of all things on grounds which exclude the Almighty from His own domain.

It has been said of some of his extreme followers that "to such violent ends did they force his theory, that the master was sometimes constrained to doubt whether, after all, he was himself quite a Darwinian." And in reference to the things he taught, the *Standard* newspaper—commenting in a leading article on the circumstance of the unveiling of his statue—said the "main truths" of Darwinianism "are generally accepted, but only very rash, very ignorant, or very young men will venture on asserting that its doctrines will a century or fewer years hence be what they are at present. 'Science' to use the words of Professor Huxley, 'commits suicide when it adopts a creed.' Already, indeed, the theory is becoming the battle ground of rival schools of Darwinians, and is found to be so elastic that the holders of almost any doctrine except that of direct creation may range themselves amongst its adherents. The ranks, both of the Evolutionists and of the Darwinians, embrace believers in monoism and dualism, materialism and idealism, in the eternity of creation and in the finite origination of the world, in atheism, in primordial creation, in 'creative causation,' in the eternity of matter and the 'finite origination of matter,' in the derivation of man and in the separate creation of man."

Thus among the learned scientists of the present day there is, as you perceive, little unity of thought, but they are altogether at loggerheads, as to whether God created all things, or whether the universe, so to speak, created itself, as to whether life is the result of spontaneous generation—of which no proof can be produced—or whether all living organisms have evolved from "one primordial form" or from a few progenitors originally created by God, or from the special creation of the "germs" of each species as a recently published work on "Scientific Theology" endeavored to set forth. Monstrous demands are made by all these systems of thought, if such we can call them, on the credulity of mankind; you are asked to set aside the miracle of direct creation, for the miracle of the evolution of life and sensitiveness and intelligence from matter without the aid of intelli-

gence and almightiness to cause the evolution, and you are further asked by some to believe that the material world has all, in the ages that are past, been evolved and fashioned and put into the marvelous order in which it now exists by certain forces and laws behind which there is no all-wise and eternal God!

When we read some of the far-reaching arguments of the believers in natural selection and evolution, and know how greedily they are accepted by those who wish to disprove the Scriptures, we are assured that it affords ample proof of the truthfulness of a remark of Hugh Miller, "Never yet," said he, "was there a fancy so wild and extravagant but there have been men bold enough to dignify it with the name of philosophy, and ingenious enough to find reasons for the propriety of the name!" Take one of Darwin's illustrations of the theory of natural selection, published in the first edition of "Origin of Species" (pp. 183-86), an illustration that perhaps *he* was subsequently ashamed of, for his deductions drawn from the circumstances were "quietly excluded, without a word of apology or explanation, in all future editions after the first." How does he account for the enormous head of the whale tribe? He says, "I will give two or three instances of diversified and of changed habits in the individuals of the same species. Where either case occurs it would be easy for natural selection to fit the animal, by some modification of its structure, for its changed habits, or exclusively for one of its several different habits. . . . In North America the black bear was seen by Hearne swimming for hours with widely open mouth; thus catching, almost like a whale, insects in the water. I see no difficulty in a race of bears being rendered by natural selection more and more aquatic in their structure and habits, with larger and larger mouths, till a creature was produced as monstrous as a whale." What think you of that for science? A man sees a black bear swimming with open mouth for hours, and Darwin, the philosopher, sees no difficulty why, in this manner, a race of bears should not be gradually changed in habit and structure, till they turn into whales! "It would be easy," says he, "for natural selection to bring about such a change!" What a theory—"absurd in the highest de-

gree" as one has declared it—"to think that a bear 'lost at sea' could become by natural selection in the course of time—say 10,000,000 years—a very rudimentary whale! We can hardly wonder that humor has been brought into play when such theories are advanced, and that some have caused a smile by writing in illustration of such marvelous transformation:

"A deer with a neck that is larger by half
Than the rest of his family's—try not to laugh—
By stretching and stretching becomes a giraffe!"

And again:

"A very tall pig with a very long nose
Sends forth a proboscis quite down to his toes,
And then by the name of an elephant goes."

Now while some of the scientists teach and believe in the separate creation of man, this theory sets forth that he has developed or evolved from the monkey, though even among those who teach this there are diversified views, some contending that he has descended from one kind, and others from three kinds of apes. The objections to this theory are enormous. They were well put, by Mr. Crawford, some years back, at the meeting of the British Association in Nottingham. This gentleman was the president of the Theological Society: "He could not," he said, "believe one word of Darwin's theory; which he regretted much, as it was believed in by so many men of eminence. It was a surprising thing to him that men of talent should nail themselves to such a creed. It was said man was derived from a monkey. But he wished to ask, from what monkey? There were 200 or 300 kinds of monkeys, and the biggest of them all, viz., the gorilla, was the biggest brute. Then there were monkeys with tails, and monkeys without tails, but curiously enough, those which had no tails, and were consequently most like men, were the stupidest of all!"

Now we have been unable to discover in the Bible any support for this evolution theory. If it be contained in the first chapter of Genesis as some contend, it is most obscure, and certainly it has not the slightest application to man, who was a distinct creation from the dust of the ground, made in the image and likeness of God, and ani-

mated by His all-pervading spirit. In the 5th verse of the 2d chapter of Genesis it is declared of "every plant of the field" that they were created "before they were placed in the earth," and "every herb of the field" that they were formed "before they grew"; and that lends but little support to the theory propounded at the present time.

That there is a struggle for existence, and, in a certain sense, a survival of the fittest, we readily admit. It is so in the brute creation; it is so with man. The weak get pushed to the wall; the cute and the cunning and crafty often outdo their fellows; the powerful conquer the weak; whole races of men get exterminated by the superior abilities and greater powers and enlarged capabilities of more enlightened if no less scrupulous men. This sort of thing has been going on for ages, and still goes on. It is the mere animal instinct to push on and succeed, no matter who may fall. The fittest in this physical and mental struggle often survive and succeed. It is an endless struggle for life, but it is not a struggle for endless life. It all terminates by and by. The grave bounds and ends it all. It is not of this struggle that we are going to talk about further to-night. The former remarks have been suggested by the title, which itself was suggested by the use of similar words in the scientific world. There is no doctrine of evolution on what are called natural and scientific grounds which changes man into a higher being than what he now is. No higher race of beings have evolved, or by any process of natural selection developed from mortal man. He is what he was thousands of years ago, and if no other law than what is called natural law—the ordinary law of nature—be brought into play, he will remain the same. The endless struggle for life will not keep him out of the grave. All the science of the schools leaves a man there. It is very cheerless. There is nothing bright and gladsome about it. It tells us nothing of a future. It altogether destroys the hope in the "orthodox" mind that within all men there dwells a soul which survives bodily death, and which, when that period arrives wings its flight to another sphere. Science is very pitiless to this popular belief. It demonstrates the fact that life depends, both in man and beast, not on the possession of an indwelling soul, but upon the power to breathe an all-

pervading breath of life, from which, if either are cut off, they die and return to dust. In this they have facts to deal with. It is a position which can be demonstrated, and in this we can join hands with the inquirers into Nature's laws, for here they are in harmony with that Book to which—not blindly—we have pinned our faith, and which declares, in the third chapter of Ecclesiastes, at the 19th and 20th verses, that "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 unto one place; all are of the dust, and all turn to dust again." That is the teaching of both science and the Bible. Man is of the dust. He was fashioned from it in the first instance, and through sin he was sentenced to return to it at the last. "By one man sin entered into the world, and death by sin." This death is universal: it has passed upon all men. There are no exceptions. In this at least there is one law for the rich and for the poor: the grave hides them all at last. Death is a relentless foe; it pursues man with steady and unfaltering step until at last it grips him with a power from which he struggles in vain to be free. There is no remedy on earth for this calamity. There is no elixir of life. "In Adam all die." The multitudes of men and women around us are marching to the grave; a funeral procession is what we behold. "Vanity of vanities, all is vanity."

Now we look in vain to men of science for a knowledge of the means to escape from the grave. They know nothing of any egress therefrom. They are not cognizant of any law by which the portals of the Truth may be opened, and a dead man caused to live. They look skeptically upon any suggestion as to the possibility of such an occurrence. It has not, they say, "come within the range of their experience," and therefore they either doubt or deny the possibility of its accomplishment. But a great many things have not come within the range of the experience of modern scientists which are nevertheless infallibly true. Suppose the resurrection of a dead man has come within the range of some other man's experience; suppose we have the unimpeachable testimony of not one man only,

but a number of men, to a fact of this description; suppose they have stood by the grave-side and seen a man about whose death there could be no mistake, called upon to come forth, and immediately after they saw him appear! Suppose again, they saw on another occasion a funeral procession wending its way to the burial ground suddenly called upon to stay in its course, and they heard a voice addressed to the corpse being conveyed to its resting-place bidding him arise, and at once the one addressed sat up and returned to his home alive! Suppose again, to take another case, that a number of men are for several years associated together in a particular enterprise, having constant intercourse and fellowship with each other, on the most intimate terms, hardly ever separated, but living together as one family. By and by the leader of the band through special circumstances is arrested by the authorities and charged with certain political and religious offenses, upon which charges he is condemned to die. Suppose further, that the sentence is carried out, and according to the mode of execution practiced in the country to which they belong their leader is put to death, and they are all filled with a terrible fear lest a like fate should overtake them. Their dead leader is taken from the place of execution and laid in the tomb, and every precaution is taken that his dead body shall not be stolen by his old associates. Suppose that in the lapse of a few days this same man reappears upon the scene, shows himself to his former companions, who cannot possibly be deceived as to his identity, gives them many proofs of the reality of his existence during a period of forty days; talks with them, eats with them, drinks with them, walks with them; suppose he is seen not by one only, or a dozen, but by upwards of five hundred who knew him before he was put to death; suppose the same men who were filled with such a terrible fear when he was put to death suddenly grow exceeding bold in the declaration that he lives again, that he has been raised from the dead, and are willing to sacrifice their lives in defense of their testimony—should we not say that the evidence of such men was worth credence? that their testimony was reliable? that such a fact had come within the range of human experience?—especially if we knew

that all the men who so spake were honest, truthful, God-fearing men. Undoubtedly we should. Well, now, this is what we get in the Bible. Christ has been raised from the dead: the writers of the New Testament are the witnesses. It does not, of course, enter into our subject to-night to go into the authenticity of their writings—that we assume on good evidence. To-night we have to deal with the fact and with its consequences to others, and with what it may mean to us. It is possible for dead men to live again—Lazarus did; the young man—the only son of his mother, who was a widow—was restored to life; so were others; so was Christ. He lives to die no more, "Death hath no more dominion over him" (Rom. vi. 9). But we are taught to view Jesus in a relative position. He was raised from the dead for a purpose; He is the center of a system which revolves round Him; He is the "first-begotten from the dead" to die no more, but others are to be begotten after the same pattern; He is the "first-fruits" from the grave, but a great harvest is to follow. Death is in the world through sin, and the serpent's trail is visible all through the ages that are past, but that trail-mark is to be obliterated in the future from the universe. The world, which has been blighted by sin, and saddened by pain, and cursed by death, is to undergo a new birth, is to have its evils removed, and its curse destroyed—for the sting of death will one day be extracted, and upon this earth shall never more be witnessed scenes of suffering and sorrow and anguish, and the funeral march will be unknown. This is the purpose of God revealed in the Bible, to immortalize certain ones of the human race—on his own conditions. He has made a commencement with Christ: *He* liveth, though once *He* was dead, and *He* is "fashioned after the power of an endless life" (Heb. vii. 16). By His resurrection "life and incorruptibility have been brought to light" (2 Tim. i. 10). The way has been, not shadowed forth, but clearly made known, how mortal men may live for ever, and how corruptible beings may put on incorruptibility. It will be well, just here, to make our position quite clear, to state exactly what the Bible states upon the subject: "Eternal life is the gift of God." Paul states that fact in the sixth chapter of Romans and the 23d verse, and in a great many other

places besides. Jesus reveals the same truth over and over again; Peter and James and John and Jude assert the same great truth. By "life" is meant not mere happiness, not a spiritual condition of the mind—but existence, a state the opposite of death; and by "eternal life" is meant a life in the age to come, which it is not difficult to prove will be a perpetual existence, a life that lasts for ever, that knows no end, that is permanent—a deathless existence. That this is the meaning of the phrase innumerable Scriptures declare. The words have no other legitimate meaning. It is only a false theology which has led men to spiritualize such expressions, and to say that such expressions as perish, destruction, death, and life are not to be taken literally, but are to be understood in a mystic sense. The popular view is that a man is naturally immortal or deathless, and that therefore a promise of eternal life means, not literal life, because the man already possesses that, but a deliverance from spiritual death and perpetual misery hereafter, and the conferring upon him of supreme happiness when he dies. This is a theory, however, based upon a fable; based upon a false conception of human nature; based upon the heathen speculation of the immortality of the soul—an idea foreign altogether from the Scriptures, where it is never once taught, but where its falsity is continually exposed. No! Man is mortal! Man is a perishing being. Man does not naturally live for ever. That is an attribute of God alone: "God only hath immortality," says Paul (1 Tim. vi. 16). He alone can "lift up His hand to heaven and say, I live for ever." But man fades as a leaf! He is but as the grass of the field, and the best thing about him as the flower of the grass, both of which wither, and fade away, and perish. The plan of Jehovah is to save men from this dying, perishing condition. His benevolence has devised a scheme, perfected through Christ, to rescue men from the grave. Hence we read in the 16th verse of the 3d chapter of John, that "God so loved the world that He gave His only begotten son, that whosoever believeth in Him should not perish [as they otherwise will] but have everlasting life." That it is a literal life meant is plain from the fact that it is connected—in the sixth chapter of John—with resurrection. In the

39th and 40th verses of that chapter we read, "This is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent me, that everyone that seeth the Son and believeth on Him may have everlasting life; and I will raise him up at the last day." Again, further on in the chapter, commencing at verse 47, Jesus said, "Verily, verily, I say unto you, he that believeth on me [no one else] hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat and not die. I am the living bread which came down from heaven: if any man eat of this bread he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." On another occasion, when answering a question of the Sadducees concerning the resurrection, he made it quite plain that literal life was meant; yea, the very nature of the discussion—the resurrection of the dead—precluded any other interpretation. "They which shall be accounted worthy," said he, "to obtain that age and the resurrection from the dead"—you see all men won't be accounted worthy of this high privilege and honor, but those who are "cannot die any more," they died once, really and truly enough; but a change of nature having been wrought, they "can die no more; for they are equal unto the angels, and are the children of God, being the children of the resurrection" (Luke xx. 35, 36).

We will take it for granted that our contention is now made plain, viz., that the life promised by God, through Christ, in the Scriptures, is a literal life of an enduring kind, a life that no disease can destroy, and no power take away, conferred upon, or rather promised to, those who are naturally mortal, and destined in the ordinary course of nature to return to the dust of the ground, where, if the arm of the Almighty be not stretched out to save them, they must abide for ever. It would be possible at very great length to prove this contention and to show that the ordinary mode of interpreting these words is fallacious and misleading, and without Scriptural warrant; but to-night we will not pursue the argument further, but

leave what has already been advanced to appeal to your judgment and consideration, assured that if you will give to the matter that earnest study which so important a subject deserves, you will come to the same conclusions as those at which we have arrived. A very important inquiry is that which must next engage our attention, that is, upon *whom* will this endless life be conferred, *why* will it be conferred upon them, and *how* will they be made to realize so great a boon? Our subject states that there is a "Bible doctrine of the Survival of the Fittest." This is true. Universalism is a fable. The doctrine that all men will finally be saved is utterly false. It has no foundation whatever in the Word of God. It is based upon false premises, and supported by wrong inferences, and sustained by special pleading, all of which can be easily detected by the man truly instructed in divine things. There is no doctrine of universal salvation in the Bible. Yea, the way to life is narrow, **NARROW**, much narrower than many people think, "and few there be that find it." Christ said so, and He ought to know. He is a better authority to go to than all the nineteenth-century divines whom you may consult, and as I have said, He declared the way of life to be narrow, but the way of destruction exceeding broad (Matt. vii. 13, 14). In the Struggle for Eternal Life the Fittest only will survive. But it will be a survival based—not on physical strength, or craft, or cunning—but upon *character*. Those only who are able to adapt themselves to divine circumstances will be the favored of Heaven. There will be a divine selection for the life to come of such as have sought, and known, and done God's will. All others will fall short of the favor of God. They will not be required. "Thou puttest aside," says the Psalmist, "all the wicked of the earth like dross" (Ps. cxix. 119). The good metal is by certain processes evolved from the ore, the dross is put aside, cast away, is of no use.

This process, or doctrine of the Survival of the Fittest, has been exemplified many times in the temporal judgments which God has sent upon mankind. We read of the extreme wickedness which characterized the period before the flood. The contemporaries of Noah were steeped to the lips in wickedness. "The wickedness of

man was great in the earth," yea, "every imagination of the thoughts of his heart was only evil continually." "The earth was corrupt before God, and the earth was filled with violence" (Gen. vi. 5, 11). The Almighty determined to put out of existence such a mass of animated corruption. Their life was only an abomination, therefore he resolved to put them aside like dross. But in viewing the bulk His eye fell upon Noah, of whom it is testified that "he found grace in the eyes of the Lord" (Gen. vi. 8). What was the reason? Because "Noah was a just man, and perfect (or upright) in his generation, and Noah walked with God" (Gen. vi. 9). An exception was therefore made in his case. He was selected to carry out the purpose of God. He built the ark. He was a man of faith. He reverently obeyed the Most High. All that God commanded him he carried out. By and by the flood came, previous to which God shut him and his family in the ark which he had made. The mass of corruption was swept away, but Noah was safe. God took care of him. He alone was righteous. It was a case of the Survival of the Fittest. We have another illustration of the same truth in the case of Lot. "The cry of Sodom and Gomorrah was great, and their sin was very grievous," and because of that the Lord said, speaking after the manner of men, "I will go down now, and see whether they have done altogether according to the cry of it, and if not, said he, I will know" (Gen. xviii. 20, 21). You remember how Abraham pleaded with the Deity on that occasion, and said, "Wilt thou also destroy the righteous with the wicked?" It was against Jehovah's purpose to do this, for "the Judge of all the earth doeth right." Yea, he would even spare the whole place if fifty, or forty, or thirty, or twenty, or even ten righteous persons could be found therein. They were not to be found. But the one righteous man who dwelt therein, "just Lot," whose ears were "vexed with the filthy conversation of the wicked" (2 Pet. ii. 7, 8), with his family were spared. They had the opportunity of escape afforded them. They were urged to avail themselves of it, and they did so, with the exception of one, who disobeyed the word of the Lord, and was overtaken in the judgment that overthrew the cities of the plain.

This is an illustration of the Bible doctrine of the Survival of the Fittest, and of the fewness of those who will ultimately be saved.

Another illustration of the same truth is to be found in the 33d chapter of the prophecies of Isaiah. This is a chapter which, without doubt, refers to the invasion of Palestine by the Assyrians, and to the desolations that would result therefrom. The prophet represents the alarm that would overtake a certain portion of the inhabitants when these judgments should come. "The sinners in Zion are afraid," says he at verse 14; "fearfulness hath surprised the hypocrites. Who among us shall dwell in [or more correctly, who among us can abide] the devouring fire? Who among us can abide perpetual burnings." It is a passage sometimes quoted to prove the terrible doctrine of endless torment; but to that it has no relation whatever. It refers to judgments coming upon the nations upon the earth. Fire, war, the devastation of their cities, and these words "represent the outcries of terrified sinners in Jerusalem, who rightly feared that the perpetual conflagrations of war, the devastations of fire and sword caused by the invader would end in their destruction, for who, they ask, *can* dwell in these perpetual burnings?" What is the divine answer? Why, that only the Fittest will survive. That all others will be swept away, shall be, as previous verses declare, devoured as chaff and stubble, that they should be as the burnings of lime; as thorns cut up they should be burned in the fire (verses 10-12). But who should abide notwithstanding these perpetual burnings? Why, as the 15th verse declares, "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure." It will be seen from such a description that these were the fittest from a moral and a spiritual standpoint to survive, and over them was the protection of Jehovah to be cast.

Now the principle upon which men will attain to the

age to come and be permitted to share the life of God is the same. It is based upon character. It was so in the first place with Christ. Though Son of God as well as Son of man, He was made perfect through suffering. He was subject to temptation and trial even as we are, but He overcame. In Him was no sin. No guile was found in His mouth. He was holy, harmless, and undefiled. He was separate from sinners. He carried out all His Father's will, though that will involved the shame and the agony of the cross. He was obedient unto death, even to such a death as that. Ah! but it was a trial hard to bear. Think of the scorn and derision which He endured! Think of the scourging and the mockery, and the brutal jeers! Remember that they spat upon His noble form. Remember that they pierced His brow with thorns, and His hands with nails! Remember the bitterness of that cup which He drained to the dregs! Behold the Man outstretched upon the cross, forsaken of that Spirit which had dwelt upon and within Him during His previous work; listen to Him as, "left to the utter helplessness of His own humanity, He felt the anguish of the hour, and cried out, 'My God, My God, why hast Thou forsaken Me?'" (Matt. xxvii. 46). Behold Him further as strength fails, and His head droops, and His eyes glaze with the film of death. See! there is one final effort, He utters a loud and piercing cry, and His head is bowed in death. But God left Him not in the grave. Because of His righteous character, because of His complete obedience to the divine behests, because He laid down His life at His Father's bidding, "God also hath highly exalted Him, and given Him a name which is above every name" (Phil. ii. 9). He brought Him forth from Joseph's tomb; He changed the human nature to the divine; He made Him the medium of salvation for men; He is the future King of all mankind, and He is the medium to put away all evil, and finally reconcile all things to God.

Now, my friends, if ever you and I are to attain to the glory and perfection of a life like Christ's it must be on the same principle of obedience to the will of God. And obedience to His will necessitates, of course, a knowledge of the same. Those who remain in ignorance of the truth

must not expect to be promoted to the glory of the age to come. If they do, it is a vain expectation. Knowledge is the basis of faith and obedience, and this knowledge must be of a more comprehensive kind than that generally supposed. There must be a realization of the purpose of God and an appreciation and acceptance of the same. "This is life eternal," said Jesus, on one occasion. Ah! what? Surely, now, we can get at what is required. What does it depend upon? Well, turn to His own words in the third verse of the seventeenth chapter of John: "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." From this it is necessary, you will perceive, to have a proper apprehension of God, "the only true God," and of the anointed Jesus, and of their requirements. This will involve a remodeling of the whole of your religious belief, that is, if you have been trained in what is called the "orthodox" faith. Many previous misconceptions must be abandoned. You will realize upon an understanding of the truth that there is but *one* true God, as Jesus declared, and not *three*. The doctrine of the Trinity, with its mystifications and obfuscations, will have to be abandoned when the true light shines, and Jesus, you will perceive, is the Son of God, and not one of an inscrutable and incomprehensible three. To "know" Jesus in the scriptural and comprehensive sense involves an understanding of His nature, of the work He came into the world to perform, and of the manner that work relates to what He has yet to do. You will then understand why He was born of a woman, a daughter of David, of the tribe of Judah, of the seed of Abraham. You will understand why He was a sharer of our condemned nature, why He was put to death for sin and raised again from the dead. It does not enter into the purpose of the address to-night to fully expound all these things, but simply to indicate them as necessary to be understood in order to obtain eternal life. It is further necessary to know for what purpose Jesus was anointed, for that is the meaning of the word Christ. It is not an ordinary surname, as many suppose it to be, but an official title, announcing a fact, the fact that He was anointed of God for a special purpose of His own. To understand

this you must of necessity have a knowledge of the Gospel, for it is the Gospel which is "the power of God unto salvation," as Paul declares (Rom. i. 16). Doubtless, you will be fully prepared to admit that, but are you sure that you understand the Gospel preached by Christ and His Apostles, the glad tidings of the Kingdom of God? The fact is that Christ is coming again to overthrow all the dominions of earthly monarchs, and to establish a glorious kingdom upon the ruins thereof, the headquarters of which shall be at Jerusalem, but the power of which shall extend to earth's remotest bounds. This is what the Kingdom of God means, and of that Kingdom Jesus is the anointed King. The throne of David, which is an Israelitish throne, is covenanted to Him, was so covenanted ages ago, and has been confirmed by promise over and over again. "The Lord God shall give unto Him," said the angel to His mother, "the throne of His father David: and He shall reign over the house of Jacob forever, and of His kingdom there shall be no end" (Luke i. 32, 33). The invitation of Christ is to men and women to share the honor of joint-rulership with Him in this coming age, for which they will be qualified by a change of nature, in which "mortality will be swallowed up of life" (See Isa. xxv. 8; 1 Cor. xv. 51-55).

When these matters are properly understood and believed there is an appointment of God to be observed by which the believer may become associated with Christ, and pass—prospectively—from death unto life. By nature he is under the law of sin and death. He is under condemnation. The death penalty has passed upon him. He is in Adam, and in Adam all die. He must be in Christ if he would be made alive for ever. And there is only one mode of effecting this relationship. He must "be buried with Christ by baptism unto death." He must recognize the claims of the divine law upon him, and voluntarily submit to it in symbol, he must recognize Christ as the only life-giver,—“the Resurrection and the Life,”—and seek a union with Him in this appointed manner, dying symbolically and rising from the dead in a figure, "For if we have been planted together (says Paul) in the likeness of His death, we shall be also in the likeness of His resurrection" (Rom. vi. 3-5). This ordinance

is not understood nor properly carried out by the sects around us. A few drops of water sprinkled upon the brow is not the baptism of the Bible. It is so much ridiculous nonsense. It is one of the pranks that theologians play with the commandments of God. It does no good. It does inconceivable harm. It is a falsehood to assert that either man, woman, or infant is "born again and made an heir of everlasting salvation" by so foolish and unscriptural a ceremony, and it is a manifestation of ignorance and credulity on the part of those who believe the lie. The very terms of Scripture—a *burial*, a *planting*, and the word *baptize* itself, an *immersion*—falsify the clerical belief, and in the New Testament we have no account of others than believers being immersed. Now, when believers have in this manner submitted to the commandment of God and been incorporated in His family, they have fairly commenced the "struggle for eternal life." It depends upon how they walk now whether they obtain it. It is well to remember certain sayings of Christ. "Many are called, but few chosen." "Strive (or agonize) to enter in at the strait gate: for many I say unto you will seek to enter in and shall not be able" (Luke xiii. 24). "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name, and in Thy name cast out demons, and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." All such passages from the lips of Christ show that effort will be required, that supineness means failure, that none but sincere, earnest men will succeed, and that many will be sadly disappointed at the last. The language of the Apostle means precisely the same. "Fight the good fight of faith" is Paul's exhortation to Timothy (1 Tim. vi. 12), "lay hold on eternal life, whereunto thou art also called." That means two things: that eternal life is something altogether outside a man, and that there must be an earnest effort to secure it. The same Apostle exhorts the Corinthian believers to "so run that they might obtain." There was an awful danger of failure. "Every man," says he,

"that striveth for the mastery (in the Olympic games) is temperate in all things," in order that he may succeed. "Now, they do it to obtain a corruptible crown; but we an *incorruptible*. I, therefore, so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. ix. 24-27). That is what all must do who would succeed in this race for life. They must run, they must wrestle, they must fight, they must pray. The faith must be kept and the commands be obeyed. These are sprinkled about the pages of the Bible, that, therefore, must be read and studied. It is our chart on the sea of life, our light in the midst of surrounding darkness, telling of life in the midst of death. "The Word of Life." Hold it fast; give heed to its counsels, for in so doing there is great reward. Just a few closing words as to when this life will be bestowed. We have it not now, as we have seen, and as experience teaches us all. The cemetery tells us this tale. The closed shutter and the tolling bell warn us, often enough, that we are mortal now—those *in* Christ as well as those in Adam. But those in Christ are living in hope. "In hope of the promise of life, which God that cannot lie promised before the world began" (Titus i. 2). They are "heirs," as Paul wrote to Titus, ch. iii. 7, "heirs according to the hope of eternal life." This life is not yet manifested; it is bound up with Christ who is in heaven. The Apostle John says in the third chapter of his first epistle at the 11th and 13th verses, "This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath the life, and he that hath not the Son of God hath not the life." "Ye are dead," Paul wrote to the believers in Colosse (Col. iii. 3-4), "and your life is hid with Christ in God. When Christ our life shall appear, then shall ye also appear with Him in glory." Now, that's the time when this life will be bestowed. At the appearing of Christ; at His second coming—the great hope of the New Testament believers. They looked forward to no heaven-going at death, nay, nor at any other time, for they expected to live and reign with Christ upon the earth, as hosts of passages declare. Till He appears they sleep in

the dust of the earth, but at that time the sleepers will awake, and come forth from their graves, and stand before the judgment seat of Christ, and receive in body according as they deserve. The righteous will "enter into life," the wicked will be destroyed for ever. The struggle for life will be over. Death will be swallowed up in victory. The fittest only will survive. "Then shall the righteous shine forth as the sun in the kingdom of their Father" and God. What a glorious and magnificent hope. The scientific speculators of our day talk, as we have seen and know, about higher forms of life having evolved from lower, of the development of the man from the monkey, and so on; but here we have to contemplate not an unprovable speculation, but an unimpeachable fact, more glorious than it has ever entered into the heart of the Huxleys and Darwins and Spencers to conceive, viz., that God, through Christ, is going to accomplish the grandest scheme of evolution by the power of His Almighty Spirit of which angels or men can speak; nothing less than the development of powerful, glorious, deathless and incorruptible beings, from these weak, frail, mortal, corruptible, dust-formed bodies; for "He shall change our vile bodies, that they may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself" (Phil. iii. 21). Truly this is the most marvelous physiological transformation of which the world has ever heard, but this is the life and the salvation of which the Bible speaks, and which formed the hope and desire of holy men in the days gone by. In due time it will be made manifest, the "Lord of Life" will come from the heavens, and around Him He will gather, as His associates in the future, the pure and the noble, and the righteous, of every age, in the aggregate a great multitude which no man can number, an exalted company, a blessed throng, a glorious assemblage, the worthy ones of the centuries past, the strugglers for eternal life, who alone are counted worthy to survive for the ages and ages to come.

THE KINGDOM OF GOD.*

"But thou, O Daniel, shut up the words and seal the *Book*, even to the time of the end; many shall run to and fro and knowledge shall be increased."

HERE is a painful darkness, relieved by a most cheering promise. So God makes the light and shade mingle together: The day of clouds is not, you observe, always to continue. And so it shall come to pass that at "evening time, at least, there shall be light." The *knowledge* here spoken of is knowledge respecting the kingdom of Christ. This is generally admitted. Indeed the context shows it. The "words shut up," and the "knowledge to be increased," must refer to the same thing. Now, Daniel is speaking of the final deliverance of the Jewish people, and this event is usually believed to be introductory to the consummation of the kingdom. His prophetic years, also, respecting this event, are shown to synchronize with the continuance of the beast and the false prophet of the Apocalypse. These three grand events have, therefore, been usually associated together as the triple signal for the dawn of the latter-day glory. We consider it as determined that it is not religious knowledge in general, so much as the particular knowledge of the *nature* and *time* and *accompaniments* of Christ's coming kingdom upon earth, which receives here the promise of Increase.

First, that, until the time should draw near, an obscurity more or less deep should rest upon the details of the coming kingdom. The Church should still "search what, or what manner of time, the Spirit of Christ which was in the prophets did signify, when it testified beforehand the sufferings of Christ and the glory which should follow." Now, the sufferings have been manifested; but the *glory* is not yet made evident. The cherubim bend inquiringly towards the mercy seat. "Wherefore, brethren, let us gird up the loins of our mind, be sober, and hope to the end for the *grace that is to be brought unto you AT THE REVELATION OF JESUS CHRIST.*" As the time of the end should draw near, the promise assures us

* A discourse preached before the Synod of New Jersey, October 17, 1849, by Rev. C. K. Imbrie, who was a prominent clergyman and pastor of the Presbyterian Church, Rahway, N. J.

just as distinctly that God would crown this anxious scrutiny with increasing success. The thick veil, upon which so many eager eyes have been so long straining, at length gradually grows more and more translucent, until the mystery of the Shekinah (the tabernacling of God with men) becomes effulgently revealed by its own immediate presence. "The seventh angel sounds" and the kingdom is come. "They shall see eye to eye, when the Lord returns to Zion."

That this progress in knowledge is to be effected in conjunction with *human effort* to understand the Scriptures. "*Many shall run to and fro, and knowledge shall be increased.*" That is, "Many shall give their sedulous attention to the understanding of these things." They shall search the Word of the Lord for light, and so, as Peter says, "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 arise."

As the kingdom draws near, human effort to understand is both stipulated and made obligatory in order to success. The time has come for the unsealing of the Book. We run no risk of being charged with rashness in this assertion; for it is generally admitted by the wisest and best of God's servants that we have arrived at the "time of the end." Besides, the signs of the times remarkably confirm this usual interpretation of prophecy. To us, then, the promise of the text appeals with peculiar force. This is the time of the end—the time of promised light. We are the very men to whom it assigns a duty: "to run to and fro to seek the word of the Lord." Whatever neglect of this subject may have been tolerated in past time, our excuses for such neglect are taken away. We stand at a most critical period with regard to the approaching "kingdom," and the Church seeks knowledge of that kingdom at the priest's lips. At this juncture it becomes an interesting question, whether all attainable light respecting this kingdom is enjoyed.

Is the whole active Christian world agreed respecting its nature and accompaniments? If not, how far are we agreed? And what remains yet dark that study and discussion may, by God's blessing, clear up? These, brethren, are thought to be all-important questions. We

see not how they can be deemed either impertinent or frivolous. These questions derive additional importance or interest from the fact that the Church profess to be in earnest in fulfilling her great commission. She prays daily: "*Thy Kingdom Come.*" God in the meantime is shaking His hand over the nations. Surely now, if ever, the true nature of Christ's coming kingdom demands our attention and settled understanding. Questions which affect these points may not be dismissed in haste. We may not let them lapse into neglect. Every consideration which makes effort for the conversion of men desirable, makes it also desirable that every such effort should be guided by Scriptural light. Let it be supposed, then, that the Church's present light concerning the kingdom is incomplete. Let it be supposed that there are important differences of view, upon the subject of her great commission, among those who are equally distinguished in their zeal for the truth and for godliness. What, under these circumstances, is her duty? Her duty seems plain. She may not shift off this subject; she must come back to some starting point where all stand together, and from this point she *MUST*, it is her bounden duty, with her eye raised to God for light, and with the word of God in her hands, examine and discuss and determine the path of her feet.

Under the increasing conviction, then, brethren, that the present juncture imposes this step upon us, let me here before you repeat these questions: Are we all *agreed* respecting this *Gospel of the Kingdom* which must be preached as a witness amongst all nations. If not, how far are we agreed? and finally, upon what points of difference is it desirable that critical skill and ministerial study should be brought to bear? First, then, we are all *agreed* that there will certainly be set up a glorious kingdom upon earth, and that there will be but one such kingdom; moreover, it is a kingdom *TO COME* (not one to go to): "a time when the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the saints of the Most High" (Dan. vii. 27).

This is God's grand object in His dealings with us—the redemption of this ruined world. We are agreed that the "*Son of man*"—the "second Adam"—the "man Christ

Jesus," is to reign "King of kings" and Lord of lords, over the whole earth. "All nations shall serve Him" (Ps. lxxii. 11). That it is to be "an *everlasting* kingdom, and of His dominion there shall be no end" (Dan. vii. 27; Luke i. 33). And that it is to be a *Holy* and heavenly kingdom: "They shall not hurt nor destroy in all His holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." So have prayed both Jew and Gentile: "Let the people praise Thee, O God; let all the people praise Thee together; 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" (Ps. lxxvii.). "Grace and truth came by Jesus Christ, and in Him is life." The Divine word becomes incarnate and reveals to us the invisible Father. As Mediator in human flesh He is God to us: "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath revealed Him." We are agreed that He is a crucified Christ for the sins of both Jew and Gentile: for there is no difference, as "all have sinned and come short of the glory of God." "Of His fullness have we all received, and grace for grace." "He that believeth in Me, though he were dead, yet shall he live; and he that is living and believeth in Me shall never die." We all believe this. For though "we shall not ALL sleep," we shall be changed, and hence, either by resurrection or translation, *all His people* shall "know the power of Christ's resurrection and attain unto the resurrection of the dead" (Phil. iii. 10, 11).

We are all agreed that the offer of the Gospel is in the same *terms* for all whether Jew or Gentile: "Christ is the end or aim of the law for righteousness to *everyone* that believeth." As to the *way of life*, then, all are on the same level: there is no difference; "In Christ Jesus there is neither Jew nor Greek, neither bond nor free, neither male nor female." All are one in Christ. "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all." And when Christ presents His Church, He presents it as *ONE* Church: "a glorious Church, not having spot or wrinkle or

any such thing." There is "one fold and one shepherd." We have no dispute respecting the offer or the terms of the way of life. The unbelief of certain classes shall not make the faith of God without effect (Gal. iii. 28; Eph. iv. 5, 6). All believers are beholden to our Lord for the fulfillment of that obligation to "Go unto all nations and preach the Gospel to every creature." It is very evident from the general tenor of prophetic writings that God has given to His Jewish people a prominence in spreading the knowledge of salvation through the world and that this is true in every era of their history. It was so, FIRST, as they were the depositaries of the truth. "To them were committed the oracles of God" (Rom. iii. 2). Their very fall was for the same purpose. Their diminishing has been the riches of the Gentiles (Rom. xi. 12). The whirlwind that threw down the cedar of Lebanon, scattered also its seeds to take root in every land. Their *restoration* will in *some* way wonderfully secure the same great object. It will be the prelude of millennial glory. "The receiving of them shall be as life from the dead" (Rom. xi. 15). The tree that was fallen down shall "strike root downwards and bear fruit upwards." He shall cause them that come of Jacob to take root (Isa. xxvii. 6). "Israel shall blossom and bud, and fill the face of the *world* with fruit." These doctrines are so settled by the faith of the Church that they are no longer open questions; they are now supplying all the stimulus to the Christian's exertions to save souls from death.

So far we are agreed; then let not these questions be confounded with those which follow; *questions* upon which, against the usually received interpretation we see a strong band of able, self-denying men opposing a different interpretation. Their zeal is wide awake. They point you to a host of witnesses for their belief in past ages—in every age of the Church. They call on their brethren as with the voice of a trumpet. Now, these interpretations which they propose are generally regarded with coldness by the popular sects. Some effect to sneer at them. They are systematically excluded from most of our popular religious journals. Many regard them as not at all practical. Brethren, I know not what you think, but to my mind the question of the truth or falsity of these

views enters into the very life of the Church's progress, of her comfort, of her proper success. I confess that I cannot see how they can be neglected. Bear with me, then, while in the next place I treat three of these points with a little detail.

First, respecting the "Bible Law of Missions." On the one side, the practical belief is that in efforts at evangelizing the world the distinction between Jew and Gentile is to be disregarded; that the Jew, in the eye of the Gospel, has lost both his nationality and his privileges.

On the other side it is maintained that the Jews are to be regarded now as they have ever been, as "*the children of the kingdom*"; whereas, Gentiles are they who shall "come from the north and from the south, from the east and from the west, and sit down with Abraham and Isaac and Jacob in the kingdom of heaven" (Matt. viii. 12). Paul declares them still "beloved for the fathers' sakes, and the gifts and calling of God are without change in Him." These men say that Jesus Christ was "a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" (Rom. xv. 8). Whereas the Gentiles are received as aliens into the commonwealth of Israel (Eph. ii. 10). That the Jew has much advantage every way (Rom. iii. 1, 2). To him pertaineth the *adoption* and the glory and the covenants and the giving of the law, and the service of God, and the promises (Rom. ix. 4) and hence that in this sense there is a marked distinction. While one argues, because Christ crucified is the wisdom of God and the power of God "to both Jew and Greek" (Rom. i. 16). The other declares that "the Gospel of Christ is the wisdom of God and the power of God unto salvation to everyone that believeth, but yet to the JEW FIRST." These men point to Christ's rule to His apostles as imperative in all ages and of universal obligation. "This Gospel must be preached among all nations," *beginning at Jerusalem*. They hence argue that it is necessary that the Gospel should first be spoken unto the Jew. We are pressed by the fact that the first preachers of the Gospel followed this rule invariably; followed it after repulse upon repulse; followed it although (as in the case of Paul and Barnabas) apostles to

the Gentiles themselves; followed it just as much as ever, even after that memorable announcement, "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of eternal life, lo! we turn to the Gentiles" (Acts xiii. 40), as their proceedings in the very next city—*Iconium*—testify (Acts xiv. 1) followed it up to the last voice of warning which closes the Bible history (Acts xxviii. 20-31).

The one side declares that the threatenings and the rewards of the Gospel are presented with equal fullness and in the same way to Jew and Gentile indiscriminately. The other preaches that God in His judgment will render indignation and wrath to every soul of man, but to *the Jew first*, and also to the Gentile; but glory, honor, and peace to every man that worketh good, but to the *JEW FIRST*, and also to the Gentile (Rom. ii. 9, 10). On the one side, a system of interpretation is adopted, which, while it assigns to the Jews all the special *evils* pronounced against them, melts away or transfers to the Gentile Church all the Jews' special promised blessings. The other declares: "Thus saith the Lord: Like as I have brought all this great *evil* upon this people, so will I bring upon them all the *GOOD* that I have promised them." "And it shall come to pass, that like as I have watched over them to *PLUCK* up and *break down*, and to *throw down*, and to destroy, and to afflict; so will I watch over them to build and to plant, saith the Lord" (Jer. xxxii. 42; xxxi. 28).

The one side maintains that under the Gospel the peculiar privileges and relations of the Jewish people to God are abolished. The other declares, "Thus saith the Lord: I will forgive their iniquity, and I will remember their sin no more." "Thus saith the Lord; which giveth the sun for a light by day, and the ordinances of the moon for a light by night. If those ordinances depart from before Me, saith the Lord, then *the seed of Israel shall cease from being a nation before Me forever.*" "Thus saith the Lord: if heaven above can be measured, and the foundation of the earth searched out beneath, I will cast off the seed of Israel for all that they have done, saith the Lord" (Jer. xxxi. 34-37). One side declares

that the relations of the *Jews* to the coming kingdom of God, as unfolded in the scheme of redemption, are precisely the same with those of the Gentiles. The other asks with Paul, "if the fall of them be the riches of the Gentiles, how much *more* their fullness? For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead" (Rom. xi.)? With the great apostle to the Gentiles they cry, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. x. 1).

The one side declares it unnecessary to discuss the question whether "Palestine is to be again occupied by Jews." The other repels the assertion with a "Thus saith the Lord, the God of Israel, Behold I will gather them out of all countries whither I have driven them in mine anger and in my fury and in great wrath; and I will bring unto this place, and I will cause them to dwell *safely*: And I will bring again the captivity of My people of Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards and eat the fruit of them, and I will plant upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." "And I will cleanse them from all their iniquity, whereby they have sinned against Me; and I will pardon all their iniquities whereby they have transgressed against Me. And it shall be to Me 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." "And they shall be My people, and I will be their God: and I will give them one heart and one way, that they may fear Me *forever* for the good of them, and of their children after them." "And I will make an *everlasting covenant* with them, that I will not turn away from them, to do them good; but I will put My fear in their hearts, that they shall not depart from Me." "Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with My whole heart, and with My whole soul" (Jer. xxxii. 36-42; Amos ix. 14, 15; Jer. xxxiii. 8, 9). Where did God ever make such a promise which was not fulfilled?

Christ, at His ascension, "commands the Gospel to be preached, first, to the Jews, because to them belongs the right of primogeniture." The Gentiles have their own order, but it is a secondary one to that of the Jew. I turn to that remarkable passage: "For the Redeemer shall come to Zion and unto them that turn from transgression in Jacob." It is the literal Israel here designated, according to Paul's testimony in his letter to the Romans, 2d chapter. Now, what if that interpretation be true, which assigns the next verse to Israel also, and assumes that God is really speaking to the Jewish nation, when He says: "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 peoples, 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" (Isaiah, chaps. lix. and lx.)? What, I ask, if it be true that the salvation of the Jews be here and throughout the Scriptures held up as the prelude of signal blessings to the whole world? If God has really placed Israel first, it is at the peril of our missionary enterprises that we place Israel last. The second point of difference respects the *nature* and the *accompaniments* of the coming "kingdom of God." We all pray: Thy kingdom come; Thy will be done on earth as it is in heaven. We all look with certain hope for the establishment of that kingdom. We are all agreed that there is but one such kingdom; "when the earth shall be full of the knowledge of the Lord as the waters cover the sea." But a glance at the Church will satisfy anyone that as to the *nature* and *accompaniments* of that kingdom we are not all agreed.

What, then, do we mean by the kingdom to come? Do we at the present day stand on the same ground with the disciples of old? Is the great object to which the prayer, and faith, and hope of the Church now reach forward the same with that for which all the children of faith, who died in faith, "not having received the promises," looked and longed, and waited? What is this kingdom for which we pray? Some of us reply it is only a spiritual kingdom. The glory of "the latter day, when the kingdom, and dominion, and the greatness of

the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High," is a state which is to be seen and enjoyed on this side of the coming of our Lord. If it is to last a thousand years, then, by so much at least, is the advent of Christ postponed: and hence, as they reason, to look for the appearance of the Son of man in the clouds of heaven now is little short of absurd. To confirm this view, almost every Scriptural expression concerning that kingdom is interpreted as figurative. Jesus is a *prophet* in person upon earth, but never a *king*. The "sufferings" are literal, but the "glory" is not. He is really "led as a lamb to the slaughter," but He is never literally to "reign in Mount Zion, and in Jerusalem, and before His ancients gloriously" (Isa. xxiv. 33). From the wonderfully arranged birth in Bethlehem down to the riding upon an ass's colt to the closing scene of "making His grave with the wicked, and with the rich in His death" (Isa. liii. 9-12; Mark xv. 28) all is literal, all is real; but *after that* all is elusive figure. "Thy kingdom come!"—a kingdom in which no departed saint has any share; in which the Jewish people inherit no peculiar privileges; in which God's dwelling with men means only His spiritual presence with them just as now; a time of "joy in the whole earth," which is yet a time when the days of "fasting and mourning," because the Bridegroom remains "taken away from us," are continued; while to look for anything else, to expect the return and personal presence of Jesus, is esteemed a carnal view.

This is the kingdom for which we pray, and labor, and wait; a kingdom, perhaps, indeed, but which, if it come at all, comes far on this side of the advent of our Lord, and leaves the Church under the assurance that the appearance of the "Son of man in the clouds of heaven" need not be expected for certainly a thousand years to come.

Such, brethren, is the prayer on one side: and I need not add that whether right or wrong, it is practically the meaning of that prayer in this age of the Church with two-thirds of Christendom and in our own country a larger proportion.

Now turn to the other view. Here you have the king-

dom and the second coming of Christ strictly associated together. This is insisted upon as indispensable to a right understanding of the subject. The coming of the King, "who has gone to receive for Himself a kingdom and to return" (Luke xix. 11, 12), and the setting up of the kingdom are contemporaneous. To pray for the kingdom is really to pray also for the coming of our Lord.

It is contended that the Scriptures present this as the object of the Church's faith and hope. We are to "wait for God's Son from heaven," and it is to those who "look for Him that He shall appear the second time without sin unto salvation" (1 Thess. i. 10; Heb. ix. 28). To dissociate the "coming" from the kingdom, it is said, is to reduce you unavoidably to a single alternative: you either destroy the predicted kingdom, or you practically expel the Gospel motive of patient "looking for and hasting unto that day of God."

Again, these men consider that as the words respecting Christ's humiliation are literal, so they see not why the words respecting the glory are not literal. If "God manifest in the flesh" must be born in Bethlehem according to prophecy: "For out of thee shall He come who is to be the ruler of Israel" (Mic. v. 2), He must be the very One who is to reign in Mount Zion and dwell in Jerusalem, because thus it is written by the same prophet: "And I will make her that halted a remnant, and her that was cast far off a strong nation." "And the Lord shall reign over them in Mount Zion from henceforth even forever."

As the "man Christ Jesus" was literally despised and rejected of men, "a man of sorrows and acquainted with grief," they see not why the Lord God shall not literally give unto Him the "throne of His father David and His kingdom, to order it and to establish it with judgment and justice from henceforth even forever."

They gave hints also thus: The Jew says, "We have heard out of the Law that Christ abideth forever, and how sayest thou the Son of man must be lifted up? (signifying, of course, what death He has died). Who is this Son of man?" (John xii. 33, 34). But the Jew was wrong. He stumbled at a *crucified* Christ by metaphorizing away the *sufferings*. The Gentile answers: "We

have heard out of the Gospel that Christ having suffered death hath ascended into the heavens, and sitteth on the right hand of God. How sayest thou, then, that the *Son of man* shall *return*, having received a kingdom?" etc. But may not the Gentile be wrong and stumble by metaphorizing away the glory? In fine, these men associate the coming of Christ and the kingdom thus: "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at *His appearing and kingdom.*" And again: "I give thee charge in the sight of God, and before Christ Jesus, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ which in His times He shall show who is the blessed and only Potentate, King of kings and Lord of lords" (1 Tim. vi. 13-15). And they speak of the time of the kingdom and its concomitants thus: "And the seventh Angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord and of His Christ, and He shall reign forever and ever." What is this? We reply, *the "latter-day" glory.* Are we all agreed upon this? We all preach it. Very well, read on: "And the four and twenty elders, which sat before God on their seats, fell upon their faces and worshiped God, saying, We give Thee thanks, O Lord God Almighty, which art and wast and art to come: because Thou hast taken to Thee Thy great power and hast reigned. And the nations were angry, and Thy wrath is come, and the time of the dead that they should be judged, and that Thou shouldst give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldst destroy the corrupters of the earth" (Rev. xi.). Brethren, these things may not be thrust into a corner. It is a clear doctrine of the Word of God, that the Church is to look, and long, and wait for the real, visible second coming of the Lord, and that we are to "take heed, watch, and pray; for we know not when the time is."

See how the exulting faith and hope of the faithful minister postponed his rejoicing in his converts to Christ until the joy of that hour. For what is our hope, or

joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ *at His coming?* (1 Thess. ii. 19). See the yearnings of an apostle that his hearers may be accounted worthy to escape all the evils which shall come to pass, and to stand before the Son of man, "to the end that He may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints" (1 Thess. iii. 13). Is it the hour of the believer's death, and his peace and hope in that hour, upon which the apostle's prayer terminates? *Nay*, but: "I pray God your whole being, spirit, soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." What is the object to which the apostle directed the diligence and hope of the people of God? "Wherefore gird up the loins of your mind, be patient, and hope to the end for the grace which is to be brought unto you at the REVELATION of Jesus Christ" (1 Pet. i. 13). What is it, in a word, to which the longing eye of the child of God has been directed, at every time, when he has commemorated the sacrifice of his Lord? Does he not show forth the Lord's death "*till He come*"? An observant reader of the Scriptures cannot fail to remark how continually this sentiment is seen cropping out in unexpected places. How could this be, if the same rich vein were not underlying the whole surface of Scripture truth? Now, brethren, if it be true, as is stated, that any received view of the kingdom is practically driving out of the Church that *Blessed Hope*, even the glorious appearing of the great God our Saviour, who will affirm that this is no important matter?

The Scriptures throughout inform us that when Christ does come, He shall come as a "thief in the night." When they shall say peace and safety, then sudden destruction overtakes them, and they shall not escape. This solemn question, then, is proposed to us: Suppose that Christ were to come *now*, where would you find an age of the world where both the world and the Church were lulled into a deeper security on this subject than just at this moment? Is a man to be regarded as a troubler in Israel, then, if he cry to the secure Church: "Be ye, therefore, ready, for in such an hour as ye think not

the Son of man cometh"? But it is replied: We do admit the doctrine. We expect a kingdom to be set up before the advent; but do we not admit also Christ's speedy coming as a thing possible? Let us understand this. Do you mean that it is possible that there *may be* no "filling of the earth with the knowledge of the Lord"; that there *may be* no universal kingdom? Is it possible that the Church may, after all, be mistaken; and that she may have been under a perpetual illusion concerning all "that the prophets have spoken"? None of us will allow this. Or, perhaps, you mean to take the other ground, and associate the advent with the kingdom. If so, then we are so far agreed. But we earnestly ask: Is there any other alternative?

Is it true, however, that the present theory of the coming kingdom is exerting no baneful influence? Let us feel the pulse of the Church to determine. A minister of prominence, in commenting on the closing words of the Apocalypse, says: "It ought to be noticed that the prayer, 'Come, Lord Jesus,' in its full and complete sense, as calling upon the Lord to come in the clouds of heaven, and wind up sublunary affairs, and enter on His everlasting kingdom, is not to be offered until the prophets are fulfilled, the morning of the resurrection about to dawn, and the Son of man visibly to reappear." Now, what is this but to state that the Church is not now to expect or to long for the coming of the Lord? Brethren, was Peter wrong in urging us to look for and haste unto the coming of the day of God? Was James wrong when he sustains the suffering saints by the assurance: "Be patient, brethren, for the coming of the Lord draweth nigh"? Was Paul wrong when he gave vent to the laborious eagerness of the whole suffering Church of God? We groan within ourselves, waiting for—what? any time of relief on this side of the Advent? No—but waiting for the adoption, to wit, the *redemption of the body*. Paul's ardent longing overleaps every intervening event as unworthy of thought, and hastens with fond hope to the time of resurrection of the dead. The only hope of the life to come.

It is boldly affirmed by some: "This whole vision of the Son of man in the clouds of heaven is simply a figure, a

type, or a symbol, denoting the conversion of the world." And following this lead, even ministers of the Word are found, ready to profess themselves "satisfied that Christ will not appear yet for several thousand years." But let any man submit the matter to his own test. Let him publicly warn the Church to look for Christ's appearance; let him give sanction, as Paul does, to the warnings, the hopes, the duties of the Gospel which he utters, by continually urging the people of God to look for the coming of Christ as an event that may arrive at any moment in the present generation, and he will soon discover how far such preaching is palatable. He will be fortunate, indeed, if he escapes without the imputation of *millennianism* or *madness*.

Brethren, surely these things are not trifles. If it be true that the apostles in all their letters represent this coming of Christ as the only really glorious object between them and the final redemption, surely we ought to stand in the same position. Our views of the millennium ought to clash with no such duty. We pray, "Thy kingdom come." If it be true that the beloved disciple, as he hears that closing sentence: "Behold, I come quickly, and My reward is with Me to give to every man according as his work shall be," drops his glowing pen, and with an ardor of faith and hope that overleaps every intervening obstacle, stretches out his trembling, aged hands, and cries: "Even so come, Lord Jesus, come quickly" (Rev. xxii. 7-20), most assuredly, the Church dare not, in her prayer, stop short of the same point. She dare not dissociate the advent from the long-expected kingdom. I confess, I see not how any man who prays and labors for the kingdom of Christ upon earth, can regard this as a frivolous matter, sustained, as it is, not by madmen or heretics, but by men whose learning, and piety, and zeal give them a praise in all the churches; and meeting us, as it does, with an array of Scripture that the more and more astonishes, if it does not convince.

Beloved brethren, *Jesus* is at great pains to instruct us unto the kingdom of heaven, in its various aspects (read the 13th chapter of Matthew). He spent the forty days after His passion in instruction mainly upon this topic (Acts i. 3). Is it, then, an irrelevant question for Him

to ask us in this day of perplexity: "Have ye understood these things?"

We return, then, to the question: "How is the kingdom to be introduced?" One party insists that the simple preaching of the Gospel is gradually to expel the darkness and secure final and universal success.

The nineteenth century, with its astonishing improvements and its increased religious action, is greeted on every hand as the first streaks of the morning. It is no uncommon announcement in the ears of the Church: "Only exert yourself, only give sufficient means, and the work is done." The simple fact that the Gospel will thus be everywhere proclaimed is to be the pledge of consequent universal triumph; not, indeed, as our Lord seems to intimate (Matt. xxiv. 14), as the harbinger of the coming of the Son of man to effect the work of salvation, but as the precursor of salvation to the ends of the earth *WITHOUT His personal presence*.

The proof of this prevailing sentiment meets us in almost every direction. Let us take a single example as an index of the Church's feeling. Says one of our most stirring writers on missions: "It is plain, not only that Christians come far short of doing what they can to save the heathen, but if they would come up to the measure of their duty, they might, under God, rescue the dying nations from their impending doom. . . . God would not leave a bolt or bar in their way, except what might be necessary to test their perseverance. . . . Let every minister and every Christian do his duty, and the radiance of heavenly truth would be poured around the dying bed of every pagan; intelligence pour in to us from every quarter, not only of individuals, but of nations converted to God, and the shout of triumph would soon be heard. the kingdoms of this world are become the kingdom of our Lord" (Dibble's "Thoughts on Missions").

Such, then, on one side, is the general expectation. On the other hand, it is affirmed that the present generation of Christians, like all that have preceded it, is simply "*a witness-bearing generation*."

This is the proper attitude of the Church's present work. This gospel shall be preached as a *witness* among all nations, and then shall the *end come*. This is enough.

The Church needs no additional stimulus. The assurance of entire or even large success does not enter at all into the obligation. They maintain that the Church, in this day, is neither to have nor to expect any other stimulative to do her manifest duty than she has enjoyed in any previous century—none other than Paul had at Corinth, where God “had much people,” but where many perished. Further, it is maintained on this side, that instead of gradually increasing light, until “the latter-day” glory, the Scriptures everywhere hold up the idea that darkness shall cover the earth and gross darkness the people (Isa. lx. 2). “God will hear His own elect that cry day and night unto Him, How long, O Lord, how long shall the wicked triumph?” And yet, “when the Son of man cometh He shall hardly find *the faith* on the earth.” And finally, it is maintained that, when there shall be “upon the earth distress of nations with perplexity, the sea and the waves roaring, men’s hearts failing them for fear, and for looking after those things which are coming on the earth (for the powers of heaven shall be shaken), then shall they 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” (Luke xxi. 25-28). “Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously.” The Church is to leave results with Him; she is to long for His personal interference; she is not to measure her obligation by her prospect of success; and especially she is to feed on no unwarrantable expectations.

The times make these questions eminently practical. If it was safe to neglect them before, it is not safe now. She must aim to “know *what* is the hope of her calling, and what the exceeding riches of God’s inheritance in the saints, and what the exceeding greatness of His power towards us who believe” (Eph. i. 18-20).

Let me, then, in the next place, advert to a few of the objections urged against weighing these questions: First, this subject is often dismissed with the reply that these things are after all unimportant. What! not important to know whether Leighton was right in declaring: “They

forget a *main part of the Church's glory* who pray not *daily* for the conversion of the Jews"; and if first in prayer why not first in labor? Not important to know exactly what we ought to mean when we cry: "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation as a lamp that burneth: and the Gentiles shall see Thy light, and all kings Thy glory. Thou shalt also be a crown of glory in the hand of the Lord and a royal diadem in the hand of Thy God. Thou shalt no more be termed forsaken; neither shall thy land any more be turned desolate," etc. (Isa. lxii. 1-4). Not important! Brethren, Peter says to the Jews: "The heavens must receive Jesus UNTIL the times of restitution of all things spoken by the mouth of all the holy prophets since the world began" (Acts iii. 21). And the Spirit, by the mouth of Zacharias the father of John the Baptist, declares what the burden of this theme of all the prophets is: "Blessed be the Lord God of Israel: for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David; as He spoke by the mouth of His holy prophets which have been since the world began; that we should be saved from our enemies and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember His holy covenant; the oath which He swore to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, might serve Him without fear, in holiness and righteousness before Him all the days of our life" (Luke i. 68-75).

Is it not important to understand what all the prophets have agreed in speaking, and to know whether this restitution of all things, when "He that sitteth upon the throne saith, Behold, I make all things new" (Rev. xxi. 5), be indeed "the *regeneration*, when the Son of man shall sit in the throne of His glory, and when the *twelve* also shall sit upon twelve thrones, judging the twelve tribes of Israel"?

Not important! Listen to this: "And say unto them, Thus saith the Lord: Behold, I will take the children of Israel from among the nations whither they be gone, and

I will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all . . . but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be My people, and I will be their God. And David My servant shall be king over them; And they shall have one shepherd: they shall also walk in My judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto *Jacob* My servant, wherein your fathers have dwelt; and they shall dwell therein, and their children, and their children's children forever; and My servant David shall be their prince forever. Moreover, I will make a covenant of peace with them, and multiply them, and will set My sanctuary in the midst of them for evermore. 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, when My sanctuary shall be in the midst of them for evermore" (Ezek. xxxvii. 21-28).

Ought we not to explain this wonderful and explicit promise? *These things not important!* And yet Peter sums up the results of the great commission, and the whole success of the Gospel among the nations, before Christ's coming, in these few words: "To take out of the Gentiles a people for His *Name*" (Acts xv. 14). James adds, from the prophets, that: "After this God would return and build again the Tabernacle of David, which was broken down, and build again the ruins thereof, and set it up: that the residue of men should seek the Lord, even all the Gentiles, upon whom God's name is called" (Acts xv. 16, 17).

Paul confirms this by calling the same a *pleroma* or fullness of the Gentiles, and assures us that when this is fulfilled, the Jew is to be received again, and become as "life from the dead" (Rom. xi. 15).

Brethren, is it unimportant to know whether this will, indeed, be the extent of our present success, and whether, therefore, we are plying the church with unwarrantable

motives on this point or not? Oh, let us not forget that solemn warning: "Whosoever shall break one of these least commandments, and *teach men so*, he shall be called the least in the kingdom of heaven" (Matt. v. 10).

We aim to be "scribes well instructed unto the kingdom of heaven." Our lives devoted to handling the *sword of the Spirit*; don't let us incur the reproach of handling the Word of God deceitfully; but "by manifestation of the truth commending ourselves to every man's conscience in the sight of God" (2 Cor. iv. 2).

Now, the Church sitteth in her chariot, and we run to her, and hear her reading the prophet Zechariah. We ask: Understandest thou what thou readest? And she replies: How can I, except someone should guide me? The place of the Scripture which she reads is this: "Behold the man whose name is the Branch, and He shall build the Temple of the Lord, and He shall bear the glory, and shall sit and rule upon His throne, and the counsel of peace shall be between them both." And the Church answers and says: I pray you, of whom speaketh the prophet this? of himself or of some other man? Brethren, is it unimportant to know whether and how I shall begin at the same Scripture, and preach unto her Jesus as king as well as priest upon His throne? If these things are unimportant, what, I beseech you, is important? Shall we relieve our consciences by the reply that the subject is too dark? Remember the promise, at the time of the end: "many shall seek and shall find knowledge." Grant it dark; yet even respecting *dark* prophecies, can we blot out that declaration of God: "Blessed is he that readeth and they that hear this prophecy, for the time is at hand"? (Rev. i. 3). Oh, brethren, is it only concerning His glorious coming "the second time without sin unto salvation," that all is so dark that we hardly know whether we are to be "patiently waiting" under the assurance that yet a little while, and He that shall come will come and will not tarry?

No, brethren. For what are we placed here, but to assure the Church in an unbelieving age that "we have *not* followed cunningly devised fables when we made known unto her the power and coming of our Lord Jesus Christ"? What but to remind her that One who

did not taste of death until He saw the kingdom of God come with power, testifies that He was an eye-witness of His majesty when He was with Him in the holy mount"? And to assure her that we have also a more sure word of *prophecy*, to the same end, unto which she will do WELL to take heed, "as unto a light that shineth in a *dark place* until the day dawn and the Daystar arise" (2 Pet. i. 16-19).

Shall we reply with many that these views are not practical, or that they are even injurious? Not practical! Why, then, is so large a portion of God's Word occupied with the direct discussion of them? Not practical! when every prayer for the kingdom has a different aspect, as you view the subject one way or the other. These views injurious! Come forward, then, thou man of God, and tell us why thou didst so solemnly warn the Church "that the day of the Lord would come as a thief in the night," and then add, "seeing that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness." Tell us why didst thou with piercing eye stand looking longingly for the new heaven and new earth, wherein dwelleth the righteous? and then cry: "Wherefore, beloved brethren, seeing ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless"? (2 Pet. iii. 10-14). Ah, brethren, surely the apostles felt that if the members of a church would come behind in no gift, they must stand "*waiting*" for the coming of our Lord *Jesus Christ*, who will also confirm to the end that they may be blameless in that day.

Shall we defend our neglect with the reply that the proposed views have been so often coupled with fanatical extravagance? Shall we be frightened by the stigmatizing epithets of *Opiliasts*, and *fifth monarchy men*, and *Millerites*? But what important doctrine of God's Word has not been caricatured, and that, too, by a very slight addition? A little leaven was put in. It leavened the whole lump, and made many reject the mass with loathing.

Every important doctrine of Scripture is a complete arch, and upon this arch the Church is called to build her hopes. Now, do we not know that when the light

of Scripture is so clear and strong, that the Adversary cannot sweep away the whole structure at a blow, his next step is to tempt the rash hand of some fanatic to wrest away a single stone, and the whole mass falls into confusion and ridicule? There is one lesson, which, it is thought, the experience of the Church has taught us. It is this: Truth is vindicated from her discoloring and distortions, not by concealing her image, but by faithfully portraying her at full length. We discredit the caricature only by producing the true likeness from the gallery of Scripture. Instead, then, of being alarmed into concealment, let the attempts of errorists rather urge us to preach the second coming of our Lord in its fullness, and our tongues become as the pen of a ready writer, when we speak of the things which have been made touching the King.

Let us turn now to another view of the subject. Who are the men that urge these questions upon us? Fathers and brethren, suffer me to appeal to you; I speak freely because I speak to you. Let me express my growing conviction that the Church of Christ feels a pressing need of inquiring at this time and upon this subject. We are brought to a crisis. We must go forward or retreat. Every man who will take pains to examine feels the pressure of this difficulty, and this pressure is avoided only by inactivity. Against the generally adopted theory on the one side, there is setting in a strong tide of influence upon the other. Look at the state of the case. Our sister Church of Scotland has taken decided ground on one at least of these points. She has done more. Her General Assembly has "blessed God that His Church in all her various branches has had her attention turned more earnestly to the predicted events of the latter times, and the circumstances connected with *that second coming* of their great Head and Lord, which, whatever obscurity may hang over its details, *should ever have been, and now more and more must ever be*, in its grand outlines; the pole star of her Hope." Further, some of her best ministers are zealous propagators of them all. The most evangelical of the English ministry are leavened with the same doctrine. To say nothing of the glorious host that might be summoned from all past time, I see in these

ranks, in our own day, such men as *Duff*, *BROOKS*, the *Bonars*, *McCheyne*, *Bickersteth*, *Cardlish*, with many others, and last, though not least, the great and good *Chalmers*. In his last days, and in his secret retirement, he suddenly catches the glorious dawn, at least, of the same truth, and his eye brightens with unwonted luster just before he sinks to rest. Take one passage among many: "This seeing eye to eye makes for the personal reign of Him whose feet shall stand on the Mount of Olives. God's restoration of the Jews will be an event to arouse the wonder of the whole earth; and it will be a well-concerted movement under the guidance of ONE at whose appearance all the kings of the world fall prostrate, and at length acknowledge His rightful title as King of kings and Lord of lords." These, then, are the men who demand our attention.

Now these men come to me with the Bible in their hands. They invite investigation. They appeal continually to the Word of God. Their arguments are remarkably calm, cautious, modest,—in a word, just such as become a lover of the truth. They seem, at least, to kindle a light upon almost every page of the Bible to illustrate and enforce their views. Under their potent touch "sentences once unmeaning become resplendent with joy and comfort." Scripture expressions that have lain in the mind in an almost deathlike inanity, suddenly start up into life, and beauty, and cheerfulness. What was once a garden indeed, but a garden where the living trees were comparatively few and scattered, while all the rest was one chiseled landscape of joyless stone, smiles into the well-watered garden of the Lord; every leaf waving in the breath of the Spirit, and every flower exhaling the goodly smell of Lebanon. Nor must I forbear to add that, smile as we may at their conclusions, once grapple with their arguments, and unless we are prepared with some "strong rod wherewith to break the chain of their reasonings" it is not easy "to resist the spirit and wisdom with which they speak."

Fathers and brethren, I ask you now candidly, what shall I reply to these men? Will it do to answer them by a sneer? Stop a moment. Let us hear the words of God: "And in this mountain . . . shall the Lord of hosts

make unto all people a feast of fat things, a feast of wine on the lees: of fat things full of marrow. . . . And He will destroy in *this mountain* the face of the covering cast over all people, 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 be taken away from all the earth: For the mouth of the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him. We will be glad and rejoice in His salvation" (Isa. xxv. 9). Now here, what is by all admitted to be a description of the coming kingdom, are associated the restoration of the Jews, and their land made a blessing to all nations; their rejoicing in the Messiah after long and patient waiting and complete deliverance to all from every sorrow. Let us now summon from the tomb an inspired witness to fix the point of time for this kingdom. Paul, tell us *when* shall these things be? You may hear his voice coming up from the depths of a martyred grave: "So when this corruptible shall have put on immortality, THEN shall be brought to pass the saying *that is written*, Death is swallowed up in victory" (1 Cor. xv.). Thou faithful servant of God, rest in the sepulcher as did thy Lord, in Hope, for thou hast known the fellowship of His sufferings, so shalt thou know the power of His resurrection, and attain unto the resurrection of the dead. "Thou hast no crown of glory NOW, but there is *laid up for thee* a crown of glory which the Lord the righteous Judge shall give thee *in that Day*: and not to thee only, but also to all them that LOVE HIS APPEARING." Return then to thy sleep in Jesus! And when the chief shepherd shall *appear* thou shalt receive that crown of glory which fadeth not away, "for thou hast suffered, and thou shalt also reign with Him." And as "thou hast nobly overcome, thou shalt sit down with thy Lord upon His throne, even as He also overcame and is now seated with His Father upon His throne."

Shall I administer to their reasonings the usually recommended panacea, that such views betoken a *carnal spirit*? But if it be not carnal to desire the presence of the Bridegroom in glory in some extra-mundane locality:

why is it carnal to desire His presence in glory upon this renewed earth? Mere locality, in this matter, is nothing. There is every element of spirituality in the latter case that can be really conceived in the former. But come to facts. Leave the living out of the question. Hear such men as *Rutherford* and *Welsh* and *Alleine* longing for the visible appearing of the Son of man. Were they carnal? Take of the book of martyrs *Cranmer*, *Ridley*, that Holy man *Bradford*, and old *Hugh Latimer*, who were imprisoned in the Tower of London for Christ's sake. Now, here were holy men who had no idea of any kingdom before the Second Advent of Our Lord, and were they carnal? No, brethren, I have tried this panacea, and I have unhesitatingly pronounced it a nostrum.

Shall I use against them what has been well termed "that mighty solvent," by which all the special promises to Israel are liquefied into confused and uncertain promises to the Church in general? Shall I make Jerusalem mean the Church and Zion mean the Church and Israel mean the Church and Judah mean the Church at my own will? Well, I have tried this too. But the difficulty is that there are hard stones in this polished temple of God which the powers of this "mighty solvent" will not reach. Read the seven last chapters of *Isaiah* and the closing chapters of *Ezekiel* and what will he have? He will have a portrayal of the future glory that is to fill the earth. The fact that this view of the "coming kingdom" is the very life of missions, since there is scarcely a duty enjoined in the whole Gospel which is not enforced by the consideration of Christ's Second Coming. I say it unhesitatingly: This is emphatically THE Gospel motive, to both saint and sinner, and in every stage of their several conditions. Take a few examples: "Repent ye, for the *kingdom of heaven is at hand*. The Lord cometh with ten thousand of his saints to execute judgment upon all." "Wherefore gird up the loins of your minds, be sober and hope to the end, for the grace that is to be brought to you at the revelation of Jesus Christ." "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." "Be ye also patient; stablish your hearts, for the com-

ing of the Lord draweth nigh." "Blessed are the meek, for they shall inherit the earth."

Did Paul comfort the bereaved, that their friends were now in glory? Nay: but "I would not have you ignorant, brethren, concerning them which are asleep that ye sorrow not as those who have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you, by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not go before them which are asleep. For the Lord *Himself* shall descend from heaven with a shout, with the voice of an archangel and the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught away together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore *comfort one another* with these words." Such are a few examples; there are others that shine with a more brilliant splendor.

Reverend Fathers of this Synod, bear with me if I use this occasion to give vent to the long-cherished desire of a perplexed heart that you should sedulously take the lead in this matter. I ask you here, affectionately, what course shall we pursue? The call is upon us, and the difficulty is pressing. When have we as a Church taken decided ground on this subject? Even on the subject of *missions* are they not emphatically THE questions at the present time? If men were "fools" and slow of heart to believe all that the prophets have spoken concerning the *sufferings* of the Christ, is there no danger that men now should be "fools, and slow of heart to believe all that the prophets have spoken concerning the "GLORY" into which He is to enter, when He comes to be glorified in His saints? If the former was metaphorized away by the Jew, why may not the latter be metaphorized away by the Gentile? What doctrines lay a higher claim to the fairest and fullest discussion than those which affect the publication Gospel, and the circumstances of Christ's coming kingdom? Tell me, I beseech you, how I may expect any such kingdom, before the advent of our Lord, and yet look and wish for that advent continually? If that kingdom is not to appear

until His advent, tell me further, how is it that the Scriptures so continually associate that kingdom with this earth, if it is to be withdrawn to some other point in the universe? Beloved Brethren of the Synod, I appeal to you: has not this matter been left long enough in abeyance? Will not the time past suffice for associating these views with the dreams of folly, when we cannot meet the formidable array of Scripture testimony brought against us? Shall this subject always be repelled as frivolous? Shall we never meet it as we would meet any other alleged doctrine of Scripture? Surely, on the theme which oftenest occupied the *pen* of Moses and the *harp* of David and of all the prophets since the world began; when the Church beseeches us, "Read this, I pray you," we are not at liberty to reply, "I cannot, for I am not learned."

Let me affectionately ask you, why should this particular subject be proscribed? Why is the kingly office of her Head—that significant title "King of kings and Lord of lords"—to be esteemed of so little value, that she can be at almost no pains to understand what the word of God really means by it? Beloved brethren, I ask for no rash decisions. But I do ask, I do entreat, I do supplicate, that these things be no longer treated with contempt.

When I rise up before the flock which Christ has given me to feed, am I—oh, am I, by ANY theory, cherishing in them unfounded expectations? Am I shutting out from their eyes and hearts that "*Blessed hope*," the glorious appearing of their Saviour? Am I practically urging them to repose, instead of watching for their Lord, whether He come at even, or at *midnight*, or at cock-crowing, or in the morning, lest coming suddenly, He find them sleeping? Am I beguiling them into the expectation of increasing light and prosperity and religion through the earth; instead of warning them to "watch, therefore, and pray always, that they may be accounted worthy to escape all those things which shall come to pass, and to stand before the *Son of man*?"

Brethren, the foregoing are serious questions to the men who are appointed to give meat in due season to His household. MEN who have been professedly supposed

to devote their life's work in skillfully handling *the Sword of the Spirit*. "Blessed are we if our Lord when He cometh shall find us so doing." Surely, then, you will esteem it no needless plea if I put up the imploring prayer, for you and me, that it may be "given unto us to know the mystery of the Kingdom of God."

Brethren, "The Lord direct our hearts into the love of God and the patient waiting for *Christ*." "Eye hath not seen nor ear heard neither hath it entered the heart of man, the things which God hath prepared for them that love and wait for Him."

"Lord Jesus! O hasten Thy glorious Coming—to crush the Serpent's Head, making an end of all evil and filling the earth with Thy glory." Let the pillar of the cloud, where Thou art invisible, redden into the pillar of fire by the lightnings of Thy presence that thy whole Church may rest glorious in the light of Thy countenance. "There we shall need no candle, neither light of the Sun; for the Lord God shall give us light, even the Lamb shall be the light thereof!" Even so come Lord Jesus, come quickly! Amen.

BLESSED BE THE LORD.

BY E. M. EXTON.

"Blessed be the Lord God of Israel, for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David, as He spake by the mouth of His holy prophets" (Luke i. 68-70—Isa. liii.).

Blessed be the God of Israel!

Who hath visited His own:

Raised a horn for their salvation

Who shall sit on David's throne.

Why doth Israel

Longer then in exile roam?

Why? Because they have rejected

Him, their prophet, priest, and king!

And this awful retribution

They upon themselves did bring,

For they would not

Come and rest beneath His wing.

Still He calleth, Come, my chosen!
Draw, ye seed of Abraham, near!
I have seen your great affliction,
And your cry is in my ear!
I have changed not!
Thou art still to me most dear.

Come and reason, oh, my people!
Could I more have done for thee?
Search! oh, search the Holy Scriptures,
For they testify of Me!
You will surely
There your great Redeemer see.

He of whom the prophet speaketh
Was by you received with scorn!
For you saw no beauty in Him
Neither comeliness of form;
You despised Him!
Who hath all your sorrows borne,

He was wounded for transgressions,
Died for sins He ne'er had done!
God to save a sinful people,
Bruised His well beloved Son!
He in rising
Hath for them the victory won!

For Isaiah's lamentations
Are fulfilled in Christ the Lord.
He, the shepherd, hath been stricken
That the sheep might be restored.
Oh, accept Him!
Your Messiah-Christ of God.

All shall soon behold Him coming,
Robed in glorious majesty!
With the scars of spear and nail print
He received upon the tree.
Deeply wailing,
Israel shall Messiah see.

When He comes again in glory,
Mighty conqueror and king,
All the earth shall bow before Him
And its richest offering bring
Jew and Gentile
Shall unite His praise to sing.

Then shall end all desolation!
 For His second advent brings
 Joy the heart cannot conceive of,
 Perfect healing in His wings!
 Crown! oh, crown Him
 Lord of lords, and King of kings.

SAVING FAITH.

“By grace are ye saved through faith.”—Eph. ii. 8.

“Earnestly contend for the faith which was once delivered unto the saints.”—Jude iii.

It is satisfactory to look back over forty years and find that Saving Faith, the heading of this paper, was the title of a closely printed tractate of twenty pages issued by some brethren at Dundee, Scotland. It was originally printed as an article in a magazine entitled “The Gospel Witness.” The magazine was addressed “To the Baptized Believers of the Gospel of the Kingdom of God” as follows:

Dear brethren, this magazine is addressed to you that, through God’s blessing, it may stimulate your faith and hope and love, and incite you to shine as lights in the world by holding forth the word of truth that others may become partakers with us in the patience and hope and kingdom of our God and His Christ. Brethren, pray that our work may prosper, and that we may witness for the Gospel in all holy boldness and sobriety.” The tract in closing gives the following: “Of the things thus brought under notice, this is the sum: The divinely appointed way of salvation is:

“1. Believe what God has revealed for faith in order to salvation. No other word has saving efficacy. We cannot be saved without a sincere faith; but this sincere faith must take hold of the Gospel, which is the power of God unto salvation.

“2. Believe that God is to establish the kingdom of Israel anew, gloriously, and forever, under the government of David’s immortal Son, **THE SON OF GOD**; and that the divine blessings bestowed upon them shall overflow to the Gentiles, who shall do homage unto Him who shall reign in Mount Zion and Jerusalem.

“ 3. Believe that Jesus of Nazareth is the Christ, or the Messiah, that is, that He is the Anointed, or destined monarch for the throne of this kingdom.

“ 4. Believe that this kingdom is near to come, and, therefore, wait and watch for the coming of Christ in this (His) kingdom.

“ 5. Believe that Jesus, the destined King of the Jews, the Son of God, died for our sins, and was raised for our justification; that He ascended into the heavens, and that there, as a priest having the power of an endless life, He made an offering for sin, by presenting His own blood in the presence of God; and that He is Lord that hath the power of hades and of death, and will give eternal life to all that call on His name.

“ 6. Be baptized. Baptism into the name of the Lord Jesus Christ can only take place after faith in these things. When one believes these things, he should, like Paul, arise and be baptized, and wash away his sins, calling on the name of the Lord.

“ May the Lord direct our hearts (yours, reader, and mine) into the patient waiting for Christ, and minister to us an abundant entrance into His everlasting kingdom.”

It will be observed that the heading, “ Saving Faith,” has its Scripture equivalent in the words of Paul, “ saved through faith,” meaning according to his usage, “ the faith and its obedience ” (Rom. xvi. 26, etc.).

The exhortation of Jude to “ earnestly contend for the faith once delivered to the saints,” calls now for a more lengthened examination.

The term “ THE FAITH ” is used by Jude to signify in brief what was being preached in his day by the apostles and others for “ the obedience of faith ” of Jew and Gentile. The faith once delivered to the saints has special application to what our Lord delivered at the beginning of His ministry to His newly chosen apostles. To “ earnestly contend for the faith ” is the active exercise of that attitude of aggression requisite for the setting forth, and for the defense, of that call to repentance the Gospel requires.

“ The FAITH ” is spoken of in various relations, showing its paramount importance: “ Established in the

faith," "continue in the faith," "depart from the faith," etc. Jude regarded "the faith" as the foundation of the Messianic community. "Building yourselves on your most holy faith." This is in entire accord with Paul's declarations: "As a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. iii. 10, 11). "Jesus the Christ" (Macknight).

Both Paul and Jude but gave an echo of our Lord's own words: "On this rock I will build my Church," that is, on "the faith" then given expression to by Peter for himself and his fellow apostles: "Thou art the Anointed, the Son of the living God" (Matt. xvi. 18).

What "the faith" represents, as once for all delivered to the saints, is found in Matt. x. 5-7: "These twelve Jesus sent forth and commanded them, saying, . . . preach, saying, the kingdom of heaven is at hand." This is the only occasion since the Gospel was preached to Abraham (Gal. iii. 8) in which "the faith" was once for all delivered to the saints. Our Lord pointed out here how necessity should arise for such "earnest contention" as that enjoined by Jude: "Behold, I send you forth as sheep in the midst of wolves" (verse 16). The ruling authorities of the Jews afforded many this warning both before and after our Lord's resurrection. A professed disciple may expound the prophecies, and set forth "the revealed future of the Church and the world," as Mede, Irving, and others have done, and all the while ignore and even reject "the Gospel of the Kingdom of God." The true reading of the prophets may not be missed, but what of the true reading of the evangelists? To attain to this and to "earnestly contend for the faith" is a clamant want of all so-called "Christian endeavor" in modern times. Paul "fought the good fight of 'the faith.'"

Besides the term "the faith," there are several others used by the apostles to signify, in brief, "the Gospel of the Kingdom of God." We find, for instance, "Preach the word," "preach [the] Christ," "preach Jesus," "preach the Gospel." Such terms do not of themselves

define the nature of what was preached. They are simply brief generic terms which present no difficulty to persons cognizant of the specific subject matter treated of. A similar brevity is commonly used in epistolary correspondence, and even in historical literature. The writers of such count on the knowledge possessed by the persons for whom they write, and so employ brief terms to denote matters of supreme importance, which otherwise might require full description.

Such brief terms as "the faith," "the Gospel," etc., find their true and full significance only in the recorded histories of gospel preaching. The three of the evangelists have reported the terms of the proclamation which began with John the Baptist, and was continued by our Lord and His apostles. Thus we read: "In those days came John the Baptist, preaching in the wilderness of Judea, And saying, Repent ye: for the kingdom of heaven is at hand" (Matt. iii. 1, 2). "After that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark i. 14, 15). This Gospel was preached in Judea and Galilee, only to the people of Israel, during the period of our Lord's ministry. The Jews knew of no other kingdom of God, and, in fact, there had been no other kingdom of God on the earth than that over the twelve tribes of Israel. That kingdom had been overturned by Jehovah Himself through the instrumentality of the King of Babylon. This was accompanied with a distinct promise of restoration under Him "whose right it is," that is, the Messiah. This piece of history was well known to the Jews, and there were individuals like the aged Simeon, Anna, the prophetess, Joseph of Arimathea, and others, who are recorded as devoted expectants of the restored kingdom.

This preaching of the kingdom of God being "at hand" raised an expectation in the minds of some that "the kingdom of God should immediately appear." Towards the close of our Lord's ministry, He showed by a parable that such an expectation should not be realized (Luke xix. 11-27). In the previous chapter He had predicted His own violent death and resurrection.

In the parable He intimated that He should depart to the "far country," and that He should return before exercising His administration of the kingdom. With reference to His going away, He afterwards said to His apostles: "If I go away I will come again"; and at His ascension it was said to His disciples by two divine messengers: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts i. 11). The term "at hand" previously applied to the kingdom of God, was hence transferred to *the Lord Himself*. And so we read: "Let your moderation be known to all men. *The Lord is at hand*" (Phil. iv. 5). The facts concerning the death, resurrection, and ascension of the Anointed One naturally and of necessity became elements in the setting forth of the "Gospel of the Kingdom of God." A dead Messiah could not restore the kingdom to Israel, nor could the apostles bear testimony to "the King of Israel," if still lying in the grave. Those *facts*, however, did not become a substitute for "the Gospel of the Kingdom of God," for we find "the things concerning the Kingdom of God and the name of Jesus Christ" continued to be preached by the apostles.

The usage of Jude and others in using brief terms, such as, "the faith," etc., finds ample illustration in the New Testament. The three evangelists, who record the parable of the Sower, use three different modes of explaining the "*good seed*." Mark speaks of it as simply "the Word"; Luke, "the Word of God"; Matthew, "the Word of the Kingdom." The briefest of these might be sufficient in the circumstances to inform a reader of the history that our Lord's preaching of the Kingdom of God having approached was what was meant by the "good seed." The disciples especially could be at no loss to supply from their own experience as actual preachers of that gospel the true significance of that element of the parable.

The evangelists in reporting the terms of the commission our Lord gave to His apostles use different ways of describing it. All, however, give the real effect of its practical operation, namely, salvation through "the

obedience of faith." The terms given by Luke seem least formal; "that repentance and remission of sins should be preached in His (Jesus') name among all nations." Matthew: "Go ye, therefore, and teach (*margin*, make disciples), baptizing them in [R. V. *into*] the name of the Father, and of the Son, and of the Holy Spirit," etc. Mark: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." Our Lord had shortly before said: "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations" (Matt. xxiv. 16). The history in the Acts of the Apostles shows plainly that the commission was both understood and faithfully carried out. Luke, the writer of the Acts, in describing the labors of the Evangelist Philip employs various brief terms. After mentioning that those who had been scattered abroad on the persecution of Stephen went everywhere preaching "THE WORD," he says: "Philip went down to Samaria, and preached [the] Christ unto them" (Acts viii. 5). Again, verse 35: Philip preached to the Ethiopians "Jesus." At verse 40 he simply says, "he preached." At verse 12 he says: "When they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Here, the R. V. renders it, "preached the Gospel." At verse 12, the R. V. has here, "good tidings," that is, as in verse 40, "the Gospel." Philip, then, without the smallest doubt, preached "the Gospel of the Kingdom of God." This fact shows the true significance of the various brief expressions used by the historian of the *Acts*.

Other instances of the use of brief terms have in many instances their solution in the immediate context. Thus Paul said to the jailer: "Believe in the Lord Jesus Anointed, and thou shalt be saved"; and we read: "they," that is, Paul and Silas, "spake unto him the WORD of the LORD, and to all that were in his house" (Acts xvi. 31, 32). A similar case occurs in Acts xx. Paul told the Ephesian elders that he "testified the Gospel of the grace of God"; and he adds that he had

“gone (among them) preaching the Kingdom of God.” We know from chapter xix. that “he went into the synagogue [at Ephesus] and spake boldly for the space of three months, disputing and persuading the things concerning the Kingdom of God” (verse 8). We also find from verse 5 that he set forth immersion INTO [R. V.] the name of the Lord Jesus.

In writing to the Romans, Paul said: “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him up from the dead, thou shalt be saved” (Rom. x. 9). Anyone inclined to argue against definiteness as to the terms of salvation or the elements of “the faith,” might easily use this text to exclude “the Gospel of the Kingdom of God,” and even immersion itself. The Roman disciples, many of whom must have been Jews baptized on Pentecost, would be in no danger of missing the true reading of Paul’s words. Neither should any Gentiles in modern times at all intelligent readers of the Gospel history.

Reader, do you ever essay to set forth “Saving faith” for the acceptance and belief of your contemporaries? If you would seek to do so, it ought to be in humble imitation of the early pioneers recorded in the Acts of the apostles. To you, the preceding remarks are designed as a help. May they be pondered and digested to the end that the truth may be promoted.

J. C.

CONCLUSION.

It is supposed that the reader of the foregoing Addresses and Essays will readily acknowledge, that it is of the first importance to secure our welfare for the eternal future; that the world to come is of incalculably more importance than this present state of things; and that therefore the claims of that future upon our attention are above all others imperative. With this acknowledgment, however, there is too often a practical indifference to such means as are necessary to secure that future life.

There is an exaltation of the present world, and its visible concerns, its temporalities, etc., while the unseen verities of that which is to come are sadly neglected. This is utterly unwise.

The object of this book is to solicit the sincere reader's attention to the only reliable source of information on so momentous a matter. To him, in common with every human being, it is a question of life or death. Assuming, then, that the Scriptures are believed to be the *Word of God*, and that they alone are "able to make wise unto salvation," other books *may* point the way aright, this or that man *may* teach aright, but only so far as they agree with the Scriptures. To them, then, ought we first to go. They lead us back to primitive times. "Things which were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." There are many things in the *Bible* requiring research and deep study to fully comprehend; yet all that is necessary to know for saving faith is plain and simple of understanding. In every sense, then, it must be best to take the divine way of stating the truth. This we have tried to do in the previous pages; having abjured human teaching and sectarian bases; having read the *Word* with the desire to know what is there declared for man's acceptance and belief. With the purest motives, we refer the reader to the brief outline of some of the more important themes of Bible teaching; although almost entirely overlooked in the popular teaching, are notwithstanding, very conspicuous in the Scriptures of the prophets and the preaching of the apostles. And, in stating these, it is to be distinctly understood that they are not considered as injuriously affecting in any way, but rather as supporting, those good Scripture doctrines which, fortunately, are commonly believed: such as the helplessness and sinfulness of man; the holiness, justice, and almightiness of God; His great love for man in his lost condition; the death of Christ for the ungodly; righteousness by faith; the necessity of personal holiness; the demerit of all mere self-glorification; the duties of prayer and worship; and such like. When Jesus Christ was on earth a principal subject of His teaching was "*The Kingdom of God*," or, "Gospel of the king-

dom"; "The Word of the Kingdom," etc. From the words of its introduction, both by Himself and His authorized apostles, it is evident that it was an expected kingdom and one which had been spoken of by the prophets; and one not yet established; yet one proclaimed at hand; a kingdom as veritable as any kingdom on earth, and to be on the whole earth, and under the whole heaven, and one whose people or subjects are to be of the House of Jacob, and to all nations. That these truths concerning the kingdom of God are as really matters of saving faith as the doctrine of the sacrifice of the Christ—being embraced in the glad tidings of the kingdom of God—preached by the apostles among all nations for the obedience of faith.

That belief in this Gospel, followed by immersion into the NAME of Jesus the Christ, is the divinely appointed arrangement for "putting on Christ, and so becoming a son of God, and an heir with Christ, of the inheritance promised as the seed of Abraham and son of God." That the promises made to the Fathers have been confirmed by the death and resurrection of the Christ; but they are still a matter of promise, having their complete fulfillment at the coming and kingdom of our Lord. That the right position of the believer in this present *Eclectic dispensation* is that of a constant waiting for the coming of Jesus the Christ from heaven; and that, as the time for His return is not revealed, such persons ought to be ever ready and watching for it. The strongest motive for Christian steadfastness is to be found in the coming of our Lord Jesus Christ and our gathering together unto Him, and it is expressly written that unto them that look for Him shall He appear the second time without sin unto salvation; a promise which cannot be appropriated by any not in this looking, expectant position. God is to gather together in one all things in Christ, of whom the whole family of God in heaven and earth are named.

Christ is now hidden with God His Father in heaven, but He is to be manifested in glory; and when He shall appear, the sons of God shall be like Him and shall be manifested with Him. The earnest expectation of the creature waiteth for this manifestation of the sons of

God. "For the creature itself shall then be delivered from the bondage of corruption into the liberty of the glory of the sons of God."

And because these things are true, and plainly spoken in the Word of God, therefore those must surely be erroneous which assert that the kingdom is the Church; that good men receive their crown of life at death instead of at the resurrection; that Christ shall not return to reign on the earth; that man is naturally immortal, instead of having to seek for immortality; that the sprinkling of unconscious babes is an appointment of God, etc.

It must commend itself to every wise man, as most proper, that any system which differs in most important respects from the teaching of God in His Word, should be avoided as dangerous. People have been so long accustomed to forego their own judgment in religious matters and to trust to those who are supposed to be learned in all Bible knowledge, that it is difficult to get any to really try for themselves, and to read "the Word" without the interpretations of theologians. But until this is done, no one can be said to be in proper relation to God and the Word of His grace—a Word which is said by Paul to be able to build us up, and give us "an inheritance among all them that are sanctified." It is imperative on all to read it carefully and diligently, and to give good heed to what it says, in preference to all human teaching, whether lay or official. This is the only safe and only wise course to follow amid the hundred and one isms and systems of the present generation, and which is so confusing to the ordinary mind. Let not the good and honest reader be satisfied with anything short of an appeal to the Scriptures themselves in order to satisfy himself that what has been advanced is contained in them and occupies the prominent place indicated; and if these things be so, yield to them a willing obedience, to the glory of God, who compassionately calls men to His heavenly kingdom. At the same time taking the ground that under the present dispensation, "we know only in part—waiting for that which is PERFECT to come, when we shall know as we are known."

MY PRAYER.

“SHEW me Thy ways, O Lord; teach me Thy paths. (Ps. xxv.). Lead me in Thy truth, and teach me. According to Thy mercy remember Thou me for Thy goodness' sake, O Lord.” Don't you mind my weakness; You know *Your* strength is made perfect in *my* weakness. Don't mind my failures; make me like Thyself—like *Thyself*, dear Lord, in any *way*, at *any* cost, no matter whether I like it or not. You know best, and I want You to have Your own way in me. Not my will, but Thine always. Probably I shall not like the process; it will hurt; I may even feel discouraged and almost ready to draw back; I may be weary of the conflict and sigh for rest and cry for deliverance before the work is done. Never mind, dear Lord, *finish the work You have begun* for Thy name's sake, and for Thine own glory, and stay not Thy hand until Thou seest, clear, and true, and perfect, Thine own image and likeness in me. And to Thee, and Thee alone, shall be the praise forever. Amen.

Thy way, not mine, O Lord,
However dark it be!
Lead me by Thine own hand,
Choose out the path for me.

Take Thou my cup, and it
With joy or sorrow fill,
As best to Thee may seem,
Choose Thou my good and ill.