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**A Glimpse**  
of the  
**Millennium**

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**FISHER**



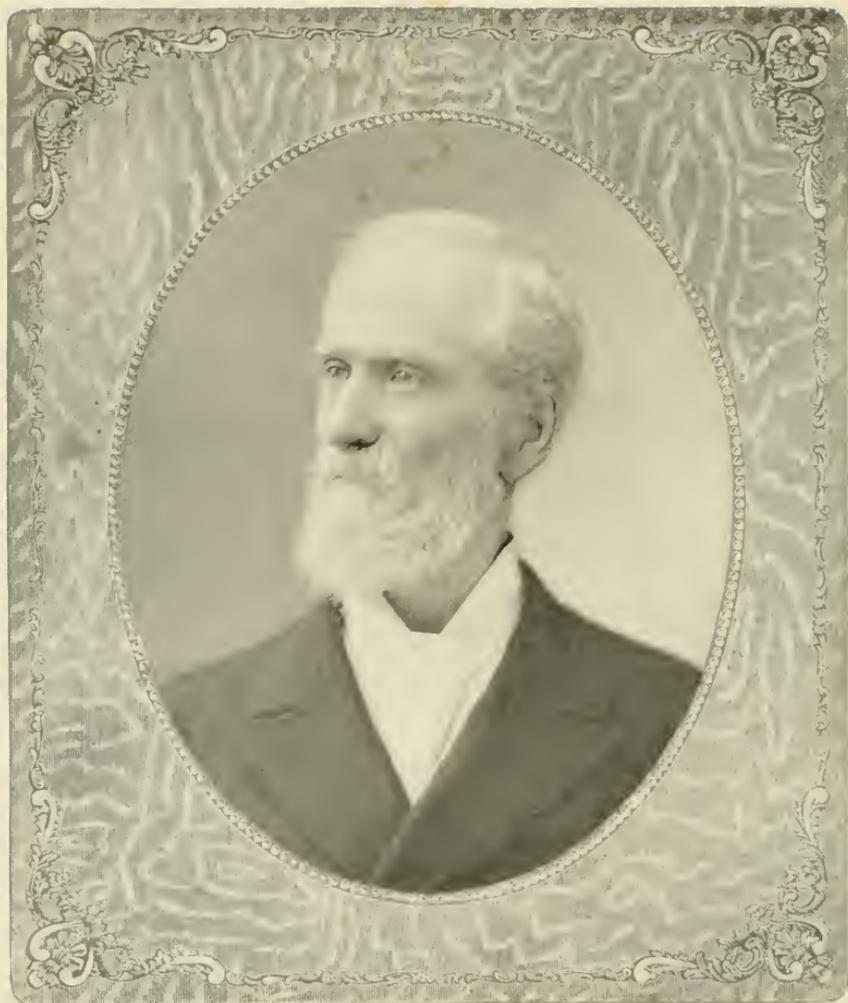
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Yours in <sup>His</sup> love  
Seymour J. Fisher

THAT **DAY** OF DAYS;

A GLIMPSE  
OF THE  
MILLENNIUM.

BY  
LYMAN J. FISHER,  
MIDDLETOWN, OHIO.



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H. S.



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BY LYMAN J. FISHER.

The endearing and more than royally freighted words



RUTH



MARY,

AND

Keep ever sounding on and on, waking their ceaseless echoes, sweet  
and musical, in the deeps of my love:

I dedicate this volume  
to the precious memory of the  
WIFE

and the tender, touching devotedness of the  
DAUGHTER ;

Grateful for the hope that is reddening all the East with the speedy  
coming of Him whom our souls love, who will gladden us  
with His abiding companionship—will shield us  
with the Shadow of the Rock, and anon  
talk to our hearts, while He  
walks with us in the Ways of Pleasantness and the Paths of Peace.

Only waiting!

LYMAN J. FISHER.



## SALUTATION.



“THE TIMES” appeal for broad, well-balanced souls,  
Who, eyeing all the left with searching glance,  
Scan equally the right, and still advance ;  
Whose keepsakes rare fond recollection holds ;  
Made just as rich by what glad hope unfolds ;  
Who can not think the world the child of chance,  
Nor goal of time the guess of circumstance,  
But read God’s plan—ere yet that plan unrolls.

Why walk a path of darkness, when the page  
Prophetic—beckons like a morning star,  
For faith to look upon the hills, whose tips  
In hush, await Redemption’s “Golden Age”—  
Await “That DAY of Days” whose dawn, not far,  
Will bathe the East with Love’s Apocalypse?



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# A GLIMPSE OF THE MILLENNIUM.

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## CHAPTER I.

### THE NEW IN THE OLD—THE OLD IN THE NEW.



WHAT a listening the Savior must have had sometimes! We are told that He taught the people who hung upon His lips, "as one having authority." This authority, however, which He wielded and which compelled attention was unlike any common compulsion. There was weight in His words. He never groped His way. In a single sentence, He would cleave a mysterious subject to its central depths, and leave it luminous. He spoke from the heart of truth to the teachable. The learner, journeying in quest of the needed lesson, had reached the land of corn and wine. The sick and the suffering awaited His coming, but His touch or words which brought relief for the body, were not more salutary, and, sometimes, were not more welcome, than were His opportune instructions to troubled inquirers. How timely and telling and decisive were His utterances, and then His Spirit was no less gracious and winning. What a charm of freshness invested His teaching!

How like an old acquaintance was the easy, yet heavenly statement before unheard. It was strange, and yet it seemed familiar—it was so natural and reasonable and forcible. What a memory was put into the keeping of the little group who heard the parables Matthew recorded in his 13th chapter! Had I, on that occasion, been so blessed as to be one of the circle, who were the first to profit from the wisdom voiced, I fancy I would have almost forgotten my own name, for wondering joy, over the newness of old truth.

"The common people heard him gladly." His own disciples signally favored day by day, with each added opportunity found their horizon expanding, and the truths embraced within its widening scope more and more clearly defined. Possessed of natures eager and re-

ceptive, the surprise inseparable from some of their experiences must have dated a new time. On this occasion as He reaches a finish of what He would say, He asks if He is understood. Prompt and full is their assurance of mingled pleasure and profit. Then He closes by inviting attention to something pivotal and characteristic in His method of teaching.

Would they learn from Him and in turn be wise and efficient instructors, He would have them carefully copy His methods in a particular which He at once emphasizes.

“Then said He unto them, Therefore every scribe instructed unto the kingdom of heaven, is like unto a man that is an householder, who bringeth forth out of his treasure things new and old.” Matt. xiii: 52.

As if He had said—you notice I mingle the new and the old in my instruction just as a householder would naturally study to both please and profit the assembled guests whom he had invited to share the hospitality of his home.

The wise householder who has been able to attach to himself friends, retains his hold upon them, by being the changeless friend. His home continues to be invested by the same atmosphere that gave a charm to its earlier welcomes. The old sociability which made hospitality prized is not dismissed. The old heartiness keeps without loss and without effort its genuine quality. And what is more, the wise householder will attest the worth of that bond which knits him to natures akin to his own by sharing with them whatever, since their last meeting, has gladdened his separate experience. Any surprises which have made his own past richer, must be made a like surprise to those whom he accounts his other self.

As fast and as far as the new enlarges the outlook of his home by its gradual addition to the abiding basis of the old—in like manner by that select inner circle, who are honored as guests, must the home be hailed as wearing an added charm.

If, for example, a man have some laudable passion, like that of gathering rare gems—if into this pursuit he pours his soul, his intimate friends will not be ignorant of it, nor would they expect the honor and the pleasure of a pastime in his own house, at a time when he could command completest leisure, without a sight of these keepsakes of his heart.

If a man be a householder on any such scale as to keep up, as we say, an establishment—if he have not only a taste to detect wherever found the choicest gems and the rarest of precious stones, and if he have riches to gratify such a taste then the very law which would incline him to commence a collection, would move him to add to it, as he found opportunity. The instinct to observe and own, would inspire him to exhibit for the gratification of neighbors and nearest friends, that in which he took chiefest pleasure himself. The experience of guests so favored would steadily augment in interest. The old gems would not lessen in value; their inextinguishable sparkle would beckon the visitor back; but if the householder were also a “merchantman seeking goodly pearls,” and it were known that he had recently enriched his collection by “one Pearl of Great Price,” a fresh invitation to his festal board would spur curiosity to see “things new” as well as “old.”

How life like is this picture! We see the glow on the faces of assembled guests. We note their enthusiastic abandon, and as the festal hours flow on, we can not fail to read out of the heart of each a crowning anticipation, in the renewed sight of time honored heirlooms deftly arranged around some surprising gem, seen now for the first time, and its lustrous mate nowhere to be found in the collection of any connoisseur. It would not occur, to such an assemblage, that because they were invited to bestow their regards and appreciation upon some precious stone, the like of which had never been known, therefore they were to lessen their estimate of what before had been slowly gathered with immense painstaking and at incredible cost.

Just so the Savior would have His disciples do in their estimate of values which the coming of His kingdom shall uncurtain. The old is not to be tossed to the rubbish because the new has been revealed, nor is the new to be unsought because the old is so inexpressibly satisfying. The two clasp hands. Equally alluring are the lighted footprints of God whether traced by the Bible student along the path of history or prophecy. He who inhabits eternity dwells amid the radiance of future records, and flings back upon the shadows amid which we grope the light of a time when prophecy shall have hardened into history.

Note how 'twas the daily business of a scribe to know thoroughly

the Scripture, and in all his explanations as a teacher to stick to the letter of Scriptural authority. Note how the scribe's own hand it was which traced carefully each line and every several word, all the words that furnished the foundation for belief. This was his daily unceasing employ. The trend and end of his life were in this direction.

Now Jesus says: A scribe instructed, every scribe instructed unto the Kingdom of Heaven; instructed so far along as to be a wise teacher in reference to the Kingdom of Heaven must neither go to sleep in the past nor be all indifference to what is about to be.

He must live ahead of his time.

He must telegraph tomorrow's stillness and silence and get the answer in this pulsing present—get the answer now, while the sun of today is hot overhead. The scales of the sanctuary weigh values with an accuracy not to be questioned; but that which fixes the authority of a principle for the past has already fixed it for the future. The law of divine dealing, unyieldingly reaffirmed over all the yesterdays, is Jehovah's scepter calmly extended over all the waiting to-morrows.

What is dear to God and makes its effective appeal to all that is deepest in us, will not be likely to drop out of thought and pass into forgetfulness. The objects we have selected and set apart as worthy to be cherished, a wise love will embalm in the spices of recollection.

Some things are traced on mem'ry's scroll,  
 To blot them out would blot the soul;  
 Some diamonds gathered from the dust,  
 The heart will keep in deathless trust.

As the snows of age descend, those snows which falling never melt; how many of us find that what at first only solicited attention has come at length to acquire a meaning and put on a worth beyond all power of words to express.

“Our years have linings just as goblets do,  
 The old year is the lining of the new,  
 Filled with the wine of precious memories;  
 The golden *was* doth line the silver *is*.”

Three pilgrims, with lives intertwined, journeyed. In the course of their travels, at a certain spot they were ferried across a stream.

Death, by and by, claimed two of these travelers, the third, and only surviving one, returned; and as he crossed the same stream, handed to the ferryman fare for three. The change was counted out to him. Shaking his head and motioning it back, "Nay, nay," he said, "spirits twain have crossed with me."

We all of us instinctively pay this tribute to the objects which have deservedly endeared themselves to us. Fineness of nature addresses fineness of nature. When Richelieu was superintending the removal of his ancestral chateau, preparatory to the erection of a magnificent palace in its stead, he bade the workmen spare the inner chamber of the house. It was there his eyes first saw the light; there he was blest with the first sight of his mother's face and there she lulled him to sleep upon her breast. He could not consent to have the room destroyed, and he required the architect to conform the plans of the new to the preservation of the old.

But is it not true, that the very things which make memory so good and so glad are the harbingers of hope. God's dealings with me yesterday and aforesaid around which there lingers the sweetness of new mown hay, are the basis of a joyous unrelaxing reliance for the time to come. As the believer sails the Hudson on his happy trust, and muses in thankfulness over the leagues along which he has been guided, has he no forceful incentives for enlarging hope, as the grim highlands that lie directly across his path and seem to bar all further progress swing around into a royal gateway through which he sweeps into wider waters, and points his prow into a more inviting vista?

Dr. Alvah S. Hobart, of Crozer Theological Seminary, once said in my hearing in one of his telling sermons: "I like a man who has something of the boy in him, and I like a boy who has something of the man in him." The odd remark arrested my attention. I found the half playful saying had a side of seriousness and held a weight of wisdom. It was but one way of setting forth that salutary compound which Nature everywhere insists upon. We are forever running into one extreme or another and remaining there, despite the manifold voices which counsel equipoise in character and a careful balancing of Bible doctrines.

The more we ponder the Scriptures, the more we must be impressed with the need of a breadth of view. Scarcely any other

feature of Bible knowledge will gain upon the true student more rapidly, or come at length to permanently possess him more fully.

When the devil met our Master in the great temptation, apparently to cover his craft, to smooth his way and to render his aim effective, he quoted Scripture: Do what I counsel, "for it is written." Jesus replies, "It is written again." The Savior does not deny that what Satan quoted was from the Bible, but He knows that it does not apply to the case in hand. He knows the adversary has perverted its use. He meets the enemy with his own weapon. He snatches from the quiver of truth just the winged, barbed arrow he wants, and with it pierces the center of the target.

In this fell encounter with the enemy of the soul, our great Captain is our example. If we would be defended and walk on our way unharmed, we must arm ourselves with a whole Bible. Man's life is assured to him only as he shall be nourished by every word that proceedeth out of the mouth of God. The Universalist makes his reliance upon Scripture, but it is only half of the truth. In such use of God's word, what abuse! How impressively does Dr. Wm. R. Williams arraign this very violence: "Like the fraudulent claimant for the title of mother at the throne of Solomon, he would hew apart the living Jesus and taking only His mercy leave His justice." Believers become cruel and visit violence upon their own faith when they sever prophecy from history, for they twain are one; and "What therefore God hath joined together let not man put asunder." Prophecy is divine information, timely and helpful and beneficent. Because the aversion felt toward its study is so common, this does not make the insult any the less keenly cold or cutting. If Jehovah should remove at once and forever from the Scriptures those forecasts which are so utterly neglected by the major part of professing Christians, would not the loss be a deserved forfeiture?

I must think that most people are unaware how much of Scripture is prophecy. I must think that most of those who profess faith in God's word, when they shall come to stand amid fulfilled prophecies, will be startled at the largeness of that part of the Word their indifference habitually discounted and their unbelief had practically doomed to oblivion.

Let us each welcome the Savior's counsel to be forever looking

ahead—to be wide awake and, fortifying with timeliness, against all possible disaster, to be from purpose and habit a dweller in the pilot house on the upper deck; to be the tireless watcher for the Hesperides, and instant to salute their longed for emergence above the rim of the horizon. Let us take it, as an injunction addressed personally to each one of us, that we miss not of being the instructed scribe who is on the alert to add the new to the old.

The special blessing which is pronounced upon the genuine student of prophecy has a valid foundation in the very nature of things. It is nothing mechanical. It springs from what is realistic and salutary in the facts uncurtained. That future, which prophecy outlines and colors, is offered to faith. The exceeding riches which take to themselves scope and quality, are so conditioned that even the heirs of the Kingdom may impoverish their own hearts and dishonor their King by failing to anticipate the path of His approach and the form in which some of His princely gifts will find embodiment.

“Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.”—Rev. i: 3. The prophecy specifically spoken of here is the climax of Scripture prophecies, and the blessing pronounced is upon the person wise enough to take practical advantage of the benefits which overtake their emphasis of blessing in redemption’s golden autumn time. The word “keep” carries with it the color and significance of its origin. It meant, primarily, to keep a sleepless watch over what was to be guarded, and so it came to mean a lookout for what was coming. The word “keep,” if literally rendered in this connection, would include the meaning to keep watch for the things foretold. Then, naturally the Apostle adds “for the time is at hand.” The curtain of Revelation was forthwith to lift. The fulfillments would at once commence and continue their unrolling panorama of successive fulfillments, reaching from the Patmos Exile to the consummation. At the very door were the events which were to affect the relations of the church to that grand distant climacteric—distant in time but near to the heart.

“According to thy faith” must be the sum of disclosure made to the brain and heart of any student of the Apocalypse. The understanding of Daniel and the eagle-eyed insight of John were because

of a prior disposition to communings with Him who revealeth secrets. Our spirit of receptivity will be the measure with which we shall appropriate from the untold wealth of this prophecy.

Would we take account of the blessings, must we not confess at the outset the study is an intellectual quickening? It lifts the understanding at once to an outlook which commands the world and the flow of centuries. It confronts the beholder with the ceaseless conflict and ever varying fight between evil and good. For leagues the landscape is lighted and for other leagues it is shadowed, but the vision sweeps on and takes note of all diverse forces that shape and color till the ending. The watch tower is a mental emancipation. It invites attention to the complex, but the very attention acquires strength; nor could such electrifying prospects fail to impart it. We are not only summoned to worship, but we must be acute enough in our discrimination to separate the true from the false, lest we fall down to an idol.

Prophecy braces the shoulder to bear the burdens it imposes. Prophecy prepares faith to meet evils which need not come unforeseen, and so fortifies patience to endure trial's darkest hour. Fidelity quits the time-serving crowd and prefers to be alone with Him who is King, and is not repulsed because his King sometimes wears a disguise, but feels honored and gladdened by the grandeur of love's lowliest service.

He who is forewarned is forearmed. The arts of our great adversary are so manifold and subtle that the fear is, the victims he seeks to ensnare will be entrapped and ruined before they have been made aware of his devices. Prophecy comes to the aid of life's brief span and sin's blinded condition. The peril that lurks for the unsuspecting foot is exposed beforehand. The friendly and trustworthy pre-intimation uncovers the pitfall that has been dug across the path and been hidden by flowers. Prophecy unmasks colossal iniquities which are foredoomed and from whose dread fate, divine compassion, extending a timely hand, would tenderly snatch us.

Prophecy by focalizing the light on the ending, enables the believer to see in the consummation depicted all diverse forces held in the grasp of almighty Love, and the onlook becomes the patience of hope and the exultation of tireless trust. God's works have a teaching

mission, and often reinforce the lessons found in His Word. The artist whose love of nature wholly possesses him, and whose imitative ability reproduces with accuracy the objects that impress him, and whose coloring quickens them into life, is a messenger on the King's errand. Mr. R. W. Shurtleff, the painter, was called by some of his admirers the discoverer of the Adirondacks. He went up into the solitudes of northern New York and made his home there for a season each year and put his heart close to the heart of nature, where mountain, wood and lakelet are ideally blent.

For him Whittier's grand old pines "were trees of healing." For him the sparkle of the running brook was childhood's joy. He remained in the loneliness till by skilled copying, he could make known what was too picturesque not to be known. Then he took the products of his art into conventional city life and the dwellers of the metropolis could scarcely believe that the sky of their native state covered in the seclusion of a primal wildness woods so wonderful, and over vast areas, countless scenes so sublime.

The prophet in like manner visits a realm too little explored, and sometimes he feels he would be almost willing to die only to share the luxury of a scene where the rugged and the reposeful have been crowded close and framed in the same picture. Caught forward in spirit into the lordly day, he is an eyewitness of how Eden emerges out of judgments. He sees the thunder-splintered crag and hears the moaning of the dying storm; he sees the tossing plumes of giant pines and notes the grim defiance of beetling rocks, and, in the same glance, beholds how, held firmly safe in the arms of girdling rock and embracing forest, the placid cherub lake has just dropped asleep in the act of looking back to its native heaven.

Apprehension becomes the prudence of comprehension, when a salutary fear lest we lose, fortifies us against loss and puts us in an attitude to be "rich toward God."

The worthies of an earlier day who could not be persuaded to curse the Hand that sometimes took away treasures they fain would have kept, but who kissed the Hand and clasped it firmer and waited for clearer vision, nothing doubting, were spirits who were made strong to climb, and to whom not seldom it was given to see the streakings in the east.

Abraham and Moses ; David and Isaiah ; Jeremiah, Ezekiel and Daniel ; Zechariah, Micah and Joel, looked up for guidance with child like trust, and having received it, looked ahead with manly intelligence and took courageous steps.

Poverty, persecution, sickness and even death, are not ills to be classed with the dreaded evil of unbelief. "Who is he that overcometh the world, but he that believeth?" Unbelief refuses to credit the divine testimony concerning the needs of the soul, and therefore sees no occasion for the exercise of saving compassion. Jesus said, when the promised Spirit should come, He would convict the world of sin, "because they believe not on Me." How excuseless will be the guilty at last when it will be seen that the rejection of God's Word which in the divine estimate, put such an emphasis into sin, was the resistance of mercy. In like manner that obtuseness which felt there was no concern for appropriating the provided help in the ending of the age, was violence to self as well as dishonor to God, and showed a blindness both to the measure of God's mercy and the method of its visitation.

Faith in the person of the Lord Jesus, and joyous reliance upon the final outcome of His undertakings, measure for the saved, the cheer they will experience, and decide as to the strength and issue of their fortitude in the stress of trial. Prophecy is the "brook in the way." Not only shall Messiah, in the hour when fainting is expected, surprise His pursuers, by the supplies which will come to Him with their timely refreshing, but each faithful follower, ready to faint, "shall drink of the brook in the way, therefore shall he lift up the head."

When the beloved John stood over against the cross and beheld the cruelties inflicted upon his Lord, what a ministration of healing in that hour, was the word of prophecy to his bleeding heart. Through fourteen centuries it had been needful in slaying the passover lamb, that not a bone should be broken. John watched the Roman soldiers, as they hastened the death of the two who were crucified with Christ, by rudely, savagely breaking their legs ; and when they came to Christ they found He was already dead ; and so "not a bone of Him was broken." In that glance, there came a revealing light out of heaven, falling sweetly across "Christ our passover sacrificed for us," and with

simplicity and wondering love the Apostle adds: "And he that saw bare record, and his record is true."

Like the all surrounding air that searches into every vacuum and quickly occupies it, so there is not an avenue by which lost men may be approached, nor a motive by which they may be moved, that divine wisdom and love have not chartered in order to insure their recovery to life.

"Have miracles the power to strike the senses and to impress the understanding? They have been employed to attest the presence of the supernatural, to accredit the messenger and to endorse and enforce the message.

From the very beginning in which God has stooped to communicate his will to man, along with miracles, prophecy, as a sort of standing miracle, has been interwoven. Bible prophecy is discriminated from pagan oracles by the unequivocal distinctness of its terms, and stands forth as something strange by the naturally unlooked for events which it foretells. When these seemingly impossible predictions come to pass and are fulfilled in their minutiae, then before the alpha and omega of prophecy unveiled the beholder becomes a constrained believer, face to face with a heavenly evidence equal to that supplied by any marvel. This two fold attestation of God's presence among the children of men reaches from creation to the consummation. Both address perception, and lay their foundation timbers in what can be examined by physical tests, yet they climb into the realm of faith; and there is this noticeable difference in the nature and methods of their evidence, that the appeal for a welcome which prophecy makes is less to the perceptive and more to the intellectual nature, and its cordial reception tasks more fully the believer's thinking and reflective faculty.

That eminent thinker, Joseph Cook, toward the close of his life, left on record a statement of what he was pleased to entitle "My Unshaken Faith." In it he inserts a tribute to the nature and worth of prophecy. He tells us how a simple happening impressed him with a higher lesson. The incident was commonplace, its instructiveness to his reflective spirit was uncommon. Let us be learners with him:

"Once I was told by an engineer who had thrown a bridge over one of the rapid crystalline rivers of the Adirondacks, a sixty foot

span, 'There are two necessities about an arch' the man stuttered a little; I had a great respect for him; he has gone out of the world now, 'these necessities are that the f-feet must not slip, and the m-middle must not bend.'

"The argument from fulfilled prophecy will not show its force to you unless you remember that the feet of it must not slip, and that the middle must not bend. But the argument from fulfilled prophecy has this peculiarity, that by establishing two events, neither of which is miraculous at all, you establish a relation between them that is miraculous. By ordinary historical evidence you establish the fact that a series of promises runs through the Old Covenant. By ordinary historical evidence you establish the fact that events fulfilling these predictions are recorded in the New Covenant; and as only God can foresee the future across the chasm of centuries you will find that when these feet do not slip, the middle does not bend, and the keystone of that middle is the veracity of our Lord."

All great changeless forces in the physical world move to their results according to a law, and the persons who escape disaster and overtake success learn to respect their steady march and their resistless momentum; aye, are swift to charter both the forecast and the needed force. Why, under one Universal Governor, according to the same law, should we not look ahead and provide against loss while traversing moral paths?

Washington's precautionary instinct, in our colonial exigencies, and his known readiness to do in peril's hour just the need of the hour, made him Commander in Chief of the banded patriots in the later era of the Revolution. Webster's famous speech of 1830, in the United States Senate, against Col. Hayne of South Carolina, was prompt and full and telling as it was timely, because he had exhaustively studied the underlying principles years before and was ready.

Peter says, The prophetic Scripture is a lamp shining in a dark place, and affirms that those who choose their path by its guiding light do nobly.

Luther in Germany and Knox in Scotland, spoke clear, bold words against the great apostasy, and revealed to their contemporaries, with what simple-hearted honesty and thoroughness they studied

Scripture prophecy, and how keenly cutting and effective was the sword they wielded.

If there be a blessing inseparable from the study and acquisition of prophetic knowledge, we might reasonably infer and confidently affirm an emphasis of such blessing when specific study is given to the last time in which we look for the Lord's return. It is the longing of pious love. In such longing heaven is embosomed. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Rev. i: 3.

How sad is the reflection that in the last days, even among the discipleship and widely, too, there should have been manifest so decided an aversion for, and so instinctive a revulsion from, the themes of Bible prophecy.

In the company of the "little flock" there were not a few who counted it a virtue to cultivate an avowed disrelish for these sweet and comforting portions of God's word. It might not be amiss to put in contrast with such indifference on the part of some, and such disdainful recoil on the part of others, an extended extract from Dr. Horatio B. Hackett's "Commentary on The Acts." Man is fallible, and his most cautious statements are subject to review by the critic that comes after, but so Biblical were the expositions of this conscientious thinker that any statement deemed needful in order to scriptural accuracy rarely invited more than a minimum of modification. In patient research he spared no pains; he was temperate in tone, careful in commitment, and seemed to be ever sifting expression for just the word that would compass fullness and convey the exact truth. And what was better, his scholarship was worship. Let us welcome the spirit of devotion, he breathed, and reverently and teachably ponder his comment on Acts iii: 20: "And he shall send Jesus Christ who before was preached unto you."

"Nearly all critics understand this passage as referring to the return of Christ at the end of the world. The similarity of the language to that of other passages which announced that event demands this interpretation. The Apostle enforces his exhortation to repent by an appeal to the final coming of Christ, not because he would represent it as near in point of time but because that event was always *near to the feelings and consciousness* of the first believers. It was the great con-

summation on which the strongest desires of their souls were fixed, 'to which their thoughts and hopes were habitually turned. They lived with reference to this event. They labored to be prepared for it. They were constantly, in the expressive language of Peter, *looking for and* (in their impatience as it were) *hastening the arrival of the day of God.* (II Pet. iii: 12).

"It is then that Christ will reveal himself in glory, will come to take vengeance on them that obey not the Gospel, and to be admired in all them who believe,' (II Thess. i: 8), will raise the dead (John v: 28, 29), invest the redeemed with an incorruptible body (Phil. iii: 21), and introduce them for the first time and forever into the state of perfect holiness and happiness prepared for them in His kingdom. The Apostles, as well as the first Christians in general, comprehended the grandeur of that occasion. It filled their circle of view, stood forth to their contemplations as the point of culminating interest in their own and the world's history, threw into comparative insignificance the present time, death, all intermediate events, and made them feel that the manifestation of Christ, with its consequences of indescribable moment to all true believers, was the grand object which they were to keep in view as the end of their toils, the commencement and perfection of their glorious immortality.

"In such a state of intimate sympathy, with an event so habitually present to their thoughts, they derived and must have derived, their chief incentives to action from the prospect of that future glory. As we should expect, they hold it up to the people of God to encourage them in affliction, to awaken them to fidelity, zeal, perseverance; and, on the other hand, appeal to it to warn the wicked and impress upon them the necessity of preparation for the revelations of the final day.

"For examples of this habit, the reader may see xvii: 30, 31; I. Tim. vi: 13 sq.; II. Tim. iv: 8; Tit. ii: 11 sq.; II. Pet. iii: 11 sq., etc.

"Some have ascribed the frequency of such passages in the New Testament to a definite expectation on the part of the Apostles that the personal advent of Christ was nigh at hand; but such a view is not only unnecessary, in order to account for such references to the day of the Lord, but at variance with II. Thess. ii: 2. The Apostle declares there, that the expectation in question was unfounded,

and that he himself did not entertain it or teach it to others. But while he corrects the opinions of those at Thessalonica, who imagined that the return of Christ was then near, neither he nor any other inspired writer has informed us how remote that event may be or when it will take place. That is a point which has not been revealed to men; the New Testament has left it in a state of uncertainty. "The day of the Lord so cometh as a thief in the night;" and men are exhorted to be always prepared for it. It is to be acknowledged that most Christians at the present day do not give that prominence to the resurrection and the judgment, in their thoughts or discourse, which the New Testament writers assign to them; but this fact is owing not necessarily to a difference of opinion in regard to the time when Christ will come, but to our inadequate views and impressions concerning the grandeur of that occasion, and the too prevalent worldliness in the church, which is the cause or consequence of such deficient views. If modern Christians sympathized more fully with the sacred writers on this subject, it would bring both their conduct and their style of religious instruction into nearer correspondence with the lives and teachings of the primitive examples of our faith."

Paul's counsel to one of the primitive churches was certainly wholesome: "Despise not prophesyings." I Thess. v: 20. "προφητείας μὴ ἐξουθενεῖτε." The verb here used by the Apostle has for its inner term the word *οὐθέν*, which signifies nothing. The injunction then is: Do not make nothing of prophecies. See to it that you do not reduce prophecies in your estimation to a mere cipher and blow them away out of your sight with a whiff of disdain. Make *something* of prophecies. Embark in them the expectation which the promise of God should awaken. Launch out into the deep and let down your nets for a draught. Launch out into the great deep of God's omnipotence, of His omniscience, of His omnipresence, of His immutability, of His fidelity, and expect results. Load down your faith even to the bulwarks with a weight of confidence in his unfrustrable foretellings. Blessed are they that keep watch for the things predicted by Him who is in one mind and changeth not. The stars may swerve from their courses sooner than the providences of Jehovah may suffer the least of his prophecies to be lifted out of the grooves along which they are borne to fulfillment.

The law which holds from lower to higher was never set aside. The law of the spirit of life in Christ Jesus looks aloft from lower summits and steadily climbs. Let the memories of "49" come back. Let imagination lend her help to picture hope and long waiting and final success. Do you see the mother bidding her boy "good bye?" Right well you know them both; she a widow and he her "only son." Mark over again her heroic struggles and self denials, and weary waiting for news from the El Dorado of the West. At length the wished for letter comes to gladden sleepless expectation, and to reward enduring love. Horace has "struck it rich" in the land of gold! "Keep watch for me, mother, be patient, and when I come, you shall not want any good thing. May God spare you, 'till we meet again.'" Can anything crowd out this expectation? Whatever else may be admitted to companionship with this expectation must be good and glad. Horace occupies her thought. By night she dreams of his return. By day she is busy getting ready. Do the neighbors drop in and make inquiry? Horace and his return fill and swell her bosom, and her talks of love and hope are like the warblings of a bird. The best room is waiting for him; it has been carpeted anew, newly papered and the walls hung with pictures each of which holds a story of love. She has denied herself from his remittances to buy luxuries befitting his room and to make it ready just to suit him. What a greeting is in waiting! In each stir she fancies she hears his step.

I've somewhere seen a statue entitled "Sunshine." It was a graceful female form, tip-toe with expectancy, apparently half floating, in its ease of poise. So airy, it seemed ready to rise, to meet and greet some comer; meanwhile the right hand lifted above the eyes, as if shielding them from excess of light. It scarcely needed a name, so significant was the eager attitude, and at the same time, so telling—that act of shading the eyes—just a little.

Would that the bride of our Lord Jesus had ever kept such an upturned face; her radiant love look bathed in the glow of His promised coming, and yet its nearness and dearness almost more lustrous than ardent nope could bear.

## CHAPTER II.

## “WATCHMAN, WHAT OF THE NIGHT?,,



IS not the night wearing away? Must we not be nearing morning? Will not the time less or more that lingers grow steadily luminous, or will the darkness deepen? We would know about tomorrow and tomorrow. To be indifferent on this matter would make us less religious, might we not say less human? Is the dawn then soon to put aside the curtains, or is the darkness to grow more dense and dread? Is the world growing better or worse? If better, we should set ourselves to be worthier men and women, as when

“Morn breaketh in the east!  
The clouds are putting on their gold and violet,  
To look the meeter for the sun’s bright coming.”

If worse, should not the Hamlet in us be saying

“What dreams may come \* \* \* \* should give us pause.”

One class of interpreters says, The future will be gradually and increasingly bright, until we shall have reached the perfect day; the other says, The perfect day is waiting for us, but before the race can reach it, the church must descend into the valley and walk under the rod and in the darkness.

For the satisfactory settlement of an issue so penetrative and all comprehending there can be but one authority—the Word of God. To this we must bow. At the same time, let us become a corps of inspection and go around the frontiers of our misunderstanding. Let us look at the limitations of what is affirmed and denied. Is it not wise to soberly take account of what truth is held in common, eliminate it from the controversy, and give attention to what is pivotal and what at last must be the deciding factor? Do I not state the substantial difference when I say the optimist believes that the world is to witness, from now on, an ever increasing religious might, and wear a moral beauty that shall heighten and become confessedly more fair? The pessimist

believes that his brother can not paint the future in colors too glowing for him to accept, or make the final redemption achievement too colossal; but between this and that he must put into his forecast a darkness to be felt. The optimist is impressed with the heavenly nature of some activities at work all about him, he sees with annointed eye their attractiveness; looking through disguises of worldliness, he sees the victorious might of certain great forces, ever busy night and day expending their energies and waking the persuasion or deepening the conviction, that results so beneficent must steadily augmt; and that this ever increasing promise must be the tide wave to waft into port all the golden dreams that have been foretold.

The pessimist says, the triumph you exult in I do likewise; my Savior is a Victor King, but just as His disciples who hailed Him on the third day as the Risen One, saw Him beforehand go to His cross, and bow His head in apparent helplessness, while the sun in heaven even at midday was shrouded; so in the ending of this age must the church be borne to her cross and nailed there, mid the jeers of a godless rabble.

If those who believe that the world is insensibly but surely growing better mean only to affirm that good is being done without any intermission somewhere on the planet, and that this beneficently augments by so much the world's moral sum total in the sight of a holy God; then those who set themselves to deny what these affirm could readily give up any issue. If those who take the affirmative believe that however little of good may be wrought, and however poorly that little may be traceable through its veiled windings of interior and invisible and spiritual transforming efficiency, still if they hold, since it is of God, embosoming His Spirit, that it is an absolute good, and, therefore an indestructible entity, and must, in the divine estimate, transcend in value all that the devil is doing; must in a word be an overweight for all the evil done under the sun, then quite likely there would be on this position a cordial handshake all around.

But the issue is elsewhere. We are students at the feet of a great Teacher, learning the lesson He would teach us concerning the end of the age. Are we strong enough to take all that He gives us on the subject and firmly hold it? Must our faith be offended if he dissappoints our pre-formed hope? Is not our receptivity expansive enough

to take in all the elements which He who knows declares must color and condition salvation's closing issue? If in the crucifixion paradox wickedness, blinded and suicidal, wrought out its own undoing, is it incredible to admit that the purposes of God point to a brief seeming mastery of evil at the end of the age, and a similar transient self-deceiving experienced by men and devils.

He who can not look upon sin with any degree of allowance, and with whom are the hidings of power, nevertheless permits sin to act itself out until "the iniquity of the Amorite be full." Can you imagine Mary, as she takes her place at Jesus' feet, stipulating that the length of her stay would be conditioned upon whether the Master would leave out of His instructions certain teachings she had made up her mind never to endorse?

The Bible can not possibly be the believer's enemy. No more can Bible prophecy act the part of a malignant foe. Let us be hospitable to its priceless chapters.

"We get no good  
By being ungenerous, even to a book,  
And calculating profits so much help  
From so much reading; but 'tis rather when  
We gloriously forget ourselves and plunge  
Soul forward, headlong into a book's profound,  
Impassioned for its beauty and salt of truth—  
'Tis then we get the right good from a book."

The early training of Aurora Leigh pictures what ought to be witnessed oftener and more widely. There was something so taking in Aurora's attitude as a learner, something so eager in her receptivity, something so winning in the grateful rapture she felt over unexpected findings, that at once her teacher was tempted into instruction both prodigal and mature; and to take her description of how her father taught her: "He wrapt his little daughter" she says, "in his large, man's doublet, careless did it fit or no."

The journeying horizon of Scripture testimony taking in such exceeding breadths, is the believer's riches. Let him add province to province, for he is the child of a King.

Let me take once more those telling words from the lips of the Lord: "It is written again," and emphasize the last word, "again."

Let us never weary of putting Scripture along side of Scripture. Let us remember that every Bible statement is to be modified or reinforced by every other Bible statement. What we want, as students of God's Word, is fullness, breadth, balance. We are forever running into one extreme or another and remaining there. In how many ways does nature teach us equipoise and counterpoise. Does a tree lift its head on high and spread outward and upward its branches, underneath the ground there has been a striking counterpart in the depth and outreach to which its rooting power has penetrated. Could the tree be torn from the soil and held aloft in the air as an object lesson, we would see that its process of living had a twofoldness—a sort of twin grasp upon life, the one an exponent and measure of the other. "Dost thou know the balancing of the clouds?" Science tells us how heat is a force which steadily pushes upward the moisture that makes the cloudlet, and further that gravity is that force which, acting upon its mass of matter, draws it downward in a contrary direction, and explains how, when these two forces are exactly equal, the cloud must be stationary.

Should the centrifugal force of our earth acquire undue increase while its counteracting force remained the same, the orb would wander darkling into space and lose its way in "chaos and old night." Should the centripetal energy alone be quickened, the planet would plunge into the bosom of the sun. The law holds alike, whether in the realm of creation or redemption. Do we step from nature into grace, the lesson of a requisite breadth, as still the condition of a full life, reappears and solicits our recognition. In the holy of holies of the ancient tabernacle, the wondrous harmony of two opposing forces invites the eager admiring study of the stooping cherubim. Mercy and justice meet together. Law and love clasp hands "which things the angels desire to look into."

Eagle-eyed faith looks both ways, backward and forward. Right where history halts on her path, prophecy takes wing and mounts for a more excursive flight, and just at the time the spirit of worldliness votes God's recovering plan an unqualified failure, and sees Satan swarming on every hand, faith girds herself anew for her fiery trial and takes life out of death. Do the heaviest thunders roll their black

masses to blockade the way, faith says, "This is proof I'm on the path my Master trod."

That disciple can not certainly be said to treat the Word of God with any common fairness who turns away with indifference possibly with disdain, from its prophetic portions, because, perchance, they picture the outlook distressful.

Can that soldier be singled out as intrepid and worthy of commendation and of imitation who advances with bold front only when he is assured there is no enemy to encounter? A company of picked men of iron nerve constituted a corps of reserve for the first Napoleon; kept near his person ready to be flung on the instant, into the breach of any losing day. "The Old Guard never surrenders" was their inspiring motto. You hear the salute and you see the rush of the battalion as they file past their leader to make the charge he orders. How absurd to suppose that hurricane would waver and come to a halt, because they beheld a wall of bayonets built up breast high to meet them, or because the roar of cannon disputed their progress. What shall we say of the soldiery of Christ who stack their arms before the first gun is fired, because they can't stand the smell of gunpowder.?

Rightly viewed prophecy is deserving a premium of credence because for the end of our age its forecast is dark. What else ought we to expect? Let us linger here a little in this outlook of gloom, and weigh some considerations which bring their tribute to make natural and fitting such a close for the Redeemer's method of achievement.

The first I would name is that ordeal the believer undergoes when he becomes one. Every human hope is sifted from the bosom. The test grows more and more rigorous in its searching until nothing better characterizes the entrance way to salvation than to call it "the strait gate." Man ceases from self and betakes himself to God, and cries in poverty of spirit "God be merciful to me, a sinner."

Did the Holy Spirit come like a dove bringing its peace branch from above; at first it came with a sword stroke, to utterly cut in sunder. Does the optimist claim that gladness was his portion in the day of conversion, the pessimist will not deny it but will insist that the rapture of pardon was preceded by the exercise and experience of a repentance which was bitterness itself.

“ At the cross! At the cross! where I first saw the light,  
There the burden of my heart rolled away.”

Not only is the entrance into the Lord's treasure house—through an experience in which the unbeliever is wrenched away from old trusts, but his new life acquires strength by a daily struggle. The sanctifying process from beginning to end is a self-denying that the Savior may have empire. The growth in grace is becoming more and more unto God by going against the grain of a carnal nature. “ 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.” I Pet. iv : 12, 13.

“ According to thy faith be it unto thee.” Faith inspired by love is a miracle worker. It refuses to see what otherwise would be deemed insuperable obstacles. It works with joyous confidence along God's line of planning. So acting, not only is the faith precious in the Father's esteem, but the trial is precious. The trial could not be omitted from God's way of bringing forth a people meet for Himself. It is a method as indispensable as the product itself is dear.

“ For that high suffering which we dread, a higher joy discloses ;  
Men saw the thorns on Jesus' brow, but angels saw the roses.”

Again the evangelizing work the Great Commission enjoins summons the spirit of moral daring. Since Christ went away, the missionary enterprise to which He called renewed men has been an appeal to the heroic. Paul responded to this appeal. He did not wait for hindrances to be removed. If his vision could be made clear to see what God wanted, this was his chief concern, then his advance was fearless. Hear him : “ I will tarry at Ephesus until Pentecost. For a great door and effectual is opened unto me; and there are many adversaries.” I Cor. ix : 15, 16. From this self same city a little later he is driven forth by a mob his fidelity had maddened; and a little later still we find him kneeling on the same sand at Miletus and bidding the Ephesian elders good bye. “ And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there : Save that the Holy Ghost witnesseth in every city, saying that

bonds and afflictions abide me. But none of these things move me." Acts xx: 22--24. What moral sublimity is here! But it was about the truth he was talking, and for which, grand old soldier, he was ready to die in his tracks before he would give an inch. Was it any more noble to die for it after he had long known it than it would have been noble and commendable to embrace it when its loveliness was first unveiled?

It is, I take it, equally a Christian duty to hail as an angel messenger a vital truth we may come to recognize too late in life, as it is afterward a plain duty to be ready to defend it with unyielding pertinacity, even through "deaths oft." The central fact in all our instruction is the life of Christ. What does that teach us on this topic? There came a time when the sinless Son of God could not walk openly in Jewry. As the last passover drew near, He set His face steadfastly toward Jerusalem, for He knew what the rulers had determined to do, and He went up, as a lamb for the slaughter. He did not surrender redemption, but He surrendered His body that He might put efficiency into redemption. After this exhibition of victory emerging from vanquishment, is there any valley and shadow of death the believer may be called to traverse too dark for his triumphant tread? "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?" Rom. viii: 32. Did saving love load a cross in order that I might live, and did it have to, then am I ready to face any "horror of great darkness" that witnesses to my partnership in the Savior's undertakings. "Of which salvation," Peter says, "the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you. Searching what or what manner of time the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ." I Pet. i: 10, 11.

The spirit of Christ is manifestly the spirit of prophecy, for when God's ancient servants sought to do His will, their loving obedience enabled them to read their own destiny, both in the lower as well as the higher issues; for they could plainly see that in the measure in which they came into sympathy with Jehovah and were made strong to do His bidding, they were marked as outcasts of society, and they could very well understand, if a life of conformity to the divine will

imperfectly rendered could invite such hate and violence, then the Messiah promised, who was to restore Eden to the race, and in His own character should perfectly reflect the divine image, must needs enter a pathway of suffering and must sooner or later be a sacrifice.

Why should we regard it as a marvel that when the outline of the ages comes to be revealed, it should be in direct line with the tragedy of the cross? Moreover when we have the recorded treatment meted out to Christ, and the counsel that the servant should not stipulate for something better than his Lord, is it not natural to pre-suppose that in the degree the discipleship approach the fidelity of their Master they will invite a like violence, and know by experience somewhat of the sufferings of Christ?

At the time of the Persian invasion Themistocles found it next to impossible to make the Greeks daring enough to meet Xerxes and his myriads at Athens, and so, when he could influence them less than he wished he sent his most trusted servant to inform the invading king of the disposition of the Greeks to disperse, and if he desired to fight his adversaries *en masse*, there was no time to lose. The next day Xerxes joined battle at such disadvantage that for all time the name of Salamis lends luster to Grecian story. So when Satan assaulted the regenerate who quailed before his dread onset, distrustful of their resources; Mercy's self appeared to fling her own in the face of the foe, that they might know their helper and might become more when tried.

The mother of the eaglets was no enemy of the fledgelings when she tore up her nest and tossed her young out over the crag that they might try their wings, for air and wing were made for one another. The poet's exhortation, appeals to faith:

“ Be like the bird that in her flight  
Halts awhile on bough too slight,  
Feels it give way beneath, yet sings,  
Knowing well that she hath wings.”

If we start with the morning of time and keep step with the march of years, and take special note of those transactions in which the race experienced such a change that the new and old stand in contrast, we shall find that such mile stones memorializing progress, date each time in a judgment, ending one era and beginning a brighter. The diverse periods of human history, from Adam down, during which the divine

dealing while using changeless principles and preserving impartial justice has changed its methods, and adapted its treatment to the various stages of man's development and ability to receive instruction, have been termed dispensations. They are periods in which the children of men have been weighed in the balance. This is what the word dispensation means, simply a weighing. It is noticeable, however, as the result of each such weighing, the race, or that portion specifically affected by the instruction, has passed under the rod. Eden was innocence, but ere long the trail of the serpent was in its bowers and the first pair were driven forth and a sword was placed eastward in Eden that turned every way to keep the way of the tree of life. The antediluvian age included some persons of distinguished piety, but in spite of all the restrainings of Abel and Seth and Enos and Enoch, sin and sensuality ran riot and wickedness waxed worse and worse.

“And God looked upon the earth and behold it was corrupt, for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me, for the earth is filled with violence through them; and behold I will destroy them from the earth. Make thee an ark,” Gen. vi: 12-14. “Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh and also the night, if ye will inquire; inquire ye,” Isa. xxi: 11-12.

History runs in cycles. Is it night, a morning is just ahead. Is it morning, a night is sure to succeed. So long as sin clings to the footstool 'twill steadily corrupt everything good. Is Manna rained around the camp? An unwarranted disobedient appropriation of the Heaven-sent good will breed worms and send forth a stench. It is the law. And the worst type of evil under the sun, so long as Satan is loose, is the perversion of a good. The Hebrew monarchy widened and brightened and passed its meridian of prosperity, then the evil of idolatry thickened and spread, and along with it was experienced the projected shadow of God's displeasure, until the crises came, first the northern kingdom, and ten tribes passed under the rod of Assyria; then Jerusalem was destroyed and the king of Judah was borne away to Babylon.

The weary captivity wore away, and the exiles took down their harps from the willows and returned from the Euphrates. Jerusalem,

the city, beautiful for situation, rose again out of her ashes; prophet and priest united their labors of love, and the heart of the people turned expectant toward Messiah. But the adversary poisoned the very fountains of this expectation, so that when "the Word was made flesh," the gift, because it was divine in its nature, was a disappointment. "He came unto His own and His own received Him not." John i: 11. He fulfilled His mission, but at its close, He said, departing from the temple, to those who had been weighed and found wanting; "Behold, your house is left unto you desolate." Matt. xxiii: 38.

The Lord Jesus went away to receive for Himself a Kingdom and to return. Our brief span of life is located between His first coming and His second. We ought to be adjusted to what is, and to what is about to be. We should be men of Issachar—men who have an "understanding of the times, to know what Israel ought to do." I Chron. xii: 32. Had we no forecast, other than the ending of previous dispensations, all analogy would counsel us to anticipate a steady darkening of the sky as Gentile times draw to a close.

This interpretation of Bible prophecy, it must be confessed, is excessively unpopular. The mere popularity, however, of an opinion comes clothed with no commission to empty the explicit Word of God of its authority.

"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 the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? Therefore, behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbor. Behold, I am against the prophets, saith the Lord, that use their tongues and say, He saith. Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them; therefore they shall not profit this people at all, saith the Lord." Jer. xxiii, 28-32.

According to Nebuchadnezzar's dream, Gentile times extend from the period of Babylonian supremacy to the commencement of Messiah's Kingdom. The colossal man that monarch saw, with head of gold, breast and arms of silver, body and thighs of brass, legs of iron and

feet of mingled iron and clay, was interpreted by Daniel to be the flow of World power in a succession of four kingdoms, reaching to the end of the age.

This Chaldean image has been called the A, B, C of prophecy. For over two thousand years the outline here furnished has been unfrustrably solidifying into fact. If the bold frame work is thus far the student's best manual in secular history, it is encouragement to believe that what is waiting behind the curtain of the future will make the remaining portion of the prophecy equally reliable and equally realistic.

In eyeing an object lesson so simple, and intended to be significant, no reflecting mind will be persuaded to dismiss all meaning from the fact that there is noticeable a gradation of metals; need I say a steady degradation from head to feet. Gold, silver, brass, iron and clay, diminish in value in the order named, and so if these metals may represent a moral quality, according to a divine estimate, then the most worthless chapter in the world's history will not be an introductory one. What man is disposed to make dominant lacks weight in the scales of the sanctuary. Art, letters, civilization, may co-exist with enormities of evil. All those social refinements which fail to transform the natural man but leave the nature still carnal, are not to be reckoned as any real exaltation of the race. Nebuchadnezzar saw till a stone smote the image. Violence moved it out of the way. Assuredly such an ending does not favor the theory of an imperceptible betterment.

The Lord of hosts, by the mouth of Malachi, uses words which form the closing paragraph of the Old Testament, and which ought to weigh in the settlement of the question at issue. "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Mal. iv : 5. Prophets were God's gifts in evil days. When Judah was carried off into captivity and there was no more any possible temple service, then by the Euphrates, in the far away Babylon, visions were vouchsafed to Daniel. When the ten tribes had become an idolatrous Israel, then Elijah and Elisha came forth. Elijah's voice, as if 'twere Jehovah's lightning, smote sin in high places. And so was there nothing ominous in the condition of that coming time which would call for the reappearance of an Elijah whether it would be the identical Elijah or one with his spirit? 'Twould be one the evil

times demanded. The Tishbite's faithfulness in the face of godlessness, his moral daring in the presence of the prince or the monarch had become historic and Jehovah's promise to send Elijah at the end of the age couples with the promise the implied teaching that wickedness grown incurably bold would call for rebuke and while a holy jealousy for God would not be wanting, yet such fiery witnessing against evil would be proof that the evil was ripe for judgment

When the disciples on the Mount of Olives, asked Christ to explain His forecast concerning His second coming, the destruction of the Temple and the end of the age; it ought to have been remembered that He pictured no white dove hovering with outspread wings over the invisible coalescence of earth and heaven, attesting a similarity of condition at the time of His promised epiphany; but He foretold wars and rumors of wars, distress of nations, and troublous times waxing worse and worse from a dread beginning of sorrows. A brother-in-law of mine, a carpenter, once described to me an unscientific process sometimes employed to make what the craft commonly called "a straight edge." He pointed out the liability to curvature in the pattern used, which of course the copy would be sure to reproduce. He explained what precautions were needful in order that the testings might be adequate, and to be assured that in an attempt to make a rectilinear, a curvilinear would not result. Side by side with the Savior's forecast as given in the 24th chapter of Matthew, let man-made theories of the ending of the age, and the commencement of the Millennium be tested. Using "a straight edge," let two points be taken, and then draw a line. Take any date in the ending of the age, and for the other, the very end, and unite the two. Laid on the Savior's forecast such line would cut through "wars and rumors of wars." Laid on man-made theories, the "straight edge" would require to be a counterfeit with curvature so vast as to exclude the cry of "Havoc," even though the devil had already "let slip the dogs of war."

If it be urged that there is no debate concerning the fulfillment of prophecy in the past, nor none about the faith we ought to have in what remains to be fulfilled, but that it is a question of interpretation about those prophecies only which relate to the close of the present dispensation; let us then advance our argument from a claim

of general analogy, respecting the divine forecast, and make a specific reconnoitering of the very time of the end. The seventh chapter of Daniel bears on this point. The subject matter which it contains, and the manner in which it is set forth, make the instruction so plain that any misunderstanding of what it teaches is both needless and unnatural. It is, in fact, a re-entrance upon a field already partially occupied, for the purpose of fuller disclosure. It deals with the four kingdoms which cover Gentile times, but dwells upon the ending. Nebuchadnezzar's vision of this period was from the standpoint of a worldling, aided by the object lesson of a colossal man. Daniel's object lesson, seen in vision and detailed in the seventh chapter, is under the imagery of four beasts, and is viewed from the stand point of one who as a saint is in sympathy with the plans of God. The prophet is impressed with the disclosures of the fourth kingdom, and held attent to the marvel of their culmination. "I, Daniel, was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by and asked him the truth of all this."

He is told how kingdom shall succeed kingdom until in the flow of years the kingdom shall be given to the saints of the Most High. But this information is not enough. "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful \* \* \* and of the ten horns \* \* \* and of the other which came up, before whom three fell, even of that horn that had eyes and a mouth that spake very great things, whose look was more stout than his fellows. I beheld and the same horn made war with the saints and prevailed against them, Until the Ancient of Days came and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." The inquiring prophet's interest is stated in the order of a climax. Whatever of civilization or culture might characterize the advancing centuries, he learns that in spite of these the antagonism against God which would find expression in the fourth beast would surpass all preceding forms of opposition in their malignity and intensity and actual destructiveness. So terrible is this beast that no animal known on the planet can be selected as a proper representative of the terrors that will find real-

ization in the distressful experiences which this last form of the world power will witness.

Daniel's questioning runs on just as ours ought to. The vision was unveiled by infinite love in order to waken just such eager inquiring. "Tell me, tell me," is the entreaty of the prophet. In the ten horns of the fourth beast, he sees the same important revelation which was made in the ten toes of the Chaldean image.

Is it nothing to the believer in God's Word, that this very predicted tenfoldness for the form of the fourth Kingdom, emerged into actuality about A. D. 476? Now, more than one thousand years the map of Europe has pictorialized and perpetuated this break up and yet continuance of the old Roman world. Shall the student of history confess the facts and will the student of prophecy shut his eyes? But the prophet Daniel sees "a little horn come up" with the ten. "Tell me, tell me," he says, "about the little horn." This questioning is satisfied, and then he announces the millennium. Before, however, he draws aside the curtain for the inburst of glory, he occupies the delay to depict the world's darkest time. The little horn shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws. No one but a caviler who is wilfully blind in the face of evidence can fail to see here the Papacy and God's estimate concerning it. Paul takes up the prophecy where Daniel leaves it, and adds his own confirmatory word. He says the monstrous pretension will be here when Christ comes the second time, whom the Lord will destroy with the brightness of His coming.

He puts in a quick sharp warning. Lo! He comes; but before the epiphany—the dread apostasy. "Let no man deceive you by any means; for that day shall not come except there come a falling away first, except there come *ἡ ἀποστασίᾳ πρῶτον*, the apostasy first, and that man of sin be revealed, the son of perdition. Who opposeth and exalteth himself above all that is called God or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God," II Thess. ii: 3, 4. John's Apocalyptic foreview, endorses all that Daniel has uncurtained, all that Paul has contributed, and, with divine sanction, adds his own treasury of details. This servant of God is permitted to see the close of Gentile

times. "The court which is without the temple leave out and measure it not, for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days clothed in sackcloth. These are the two olive trees and the two candlesticks standing before the God of the earth. And if any man will hurt them fire proceedeth out of their mouth and devoureth their enemies: and if any man will hurt them he must in this manner be killed. These have power to shut heaven that it rain not in the days of their prophecy: and have power over waters to turn them to blood and to smite the earth with all plagues as often as they will. And when they shall have finished their testimony the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them and kill them.

"And their dead bodies shall lie in the street of the great city which spiritually is called Sodom, and Egypt, where also our Lord was crucified. And they of the people and kindred and tongues and nations shall see their dead bodies, three days and a half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt on the earth. And after three days and a half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them." Rev. xi: 2-12. In the immediate verses which follow to conclude the chapter, we have somewhat to anchor the occurrences cited to the exact ending of the age. "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 forever and ever." Rev. xi: 15. "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 them which destroy the earth." Rev. xi: 18.

In this eleventh chapter of Revelation, there is presented to us the

picture of a witnessing church, the period during which the testimony is given, the disdain and rejection visited upon it, and the martyrdom meted out to the witnesses themselves at the close of the period. In the three and a half years, the forty-two months, the one thousand, two hundred and sixty days named, there crowds a wealth of instructive interest; but dismissing, not as a final dismissal, but just for the present, the element of time, which constitutes the cycle of witnessing, let us not overlook the fact that we have here, for the sesackcloth clad servants, a resurrection, and an ascension scene following fast upon the murderous hate which exulted over the seeming evidence of a godless planet. Perhaps I owe it, in passing, to say, the immenseness of significance inseparable from the three and a half years, is, it would seem, because Christ's earthly ministry reached its tragic ending of violence in just that time. The servant is not to be above his Lord. If the believer's destiny is oneness with the Glorified, his patience of hope should not be unwilling to be identified with the sufferings of the Crucified. We would not presume to complete the atonement of Christ by adding to its efficacy any creature merit—but is it not our privilege to say, with Paul, “I \* \* \* \* rejoice in my sufferings \* \* \* and fill up that which is behind of the afflictions of Christ in my flesh, for His body's sake, which is the church.” Col. i: 23-24.

The church, in the fires of her last trial, is the porcelain vase, with the artist's best picture painted upon it and then as a matter of course, submitted to the furnace, so that the beautiful design and lovely colors may be burned in and may be durable, a finish for the Master's vessel fitting for the vessel and a vessel worthy the Master. Is there not something comforting and pertinent in the first chapter of Ephesians? Hear Paul: “Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe according to the working of His mighty power, which He wrought in Christ, when He raised Him from the

dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come : And hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fullness of Him that filleth all in all." Eph. i: 15--23.

The Apostle has grasped the blessedness stored in the fact that the believer is identified with his Lord. He fervently prays that every brother and sister in Christ may see what He sees and share the benefit. He can not bear to have anyone of the discipleship miss the inspiration which gladdens his heart. His faith as it soars is the exultation of a mounting eagle. He sees Jesus quit the grave and rise over Olivet, and that body which can not be held by death or earth, is to his faith the emancipated church, one in nature with the Lord who bought the whole body of believers and bound up their destiny with His own ; and as he gazes after the ascending Lord till a cloud receives Him from sight, in the same glance he beholds a prophecy for the church. If the argument, upon which faith insists, is not to be arrested in its upward or forward movement, no more is it to be restrained from application along its earlier path, making appeal for our willingness to go with Him unto "the fellowship of His sufferings" with a "contradiction of sinners," to keep closely knit to Him, when all others say, "away with Him."

The faith of Jeremiah may help our own. Let us direct a search light into his experience. Whoever will read rapidly the writings of this prophet, make unbroken and realistic the successive chapters, enter so into the feelings of this servant of God as to live over again with him his large-hearted life, will, I think, make haste to confess without reserve that his time and our own are not unlike, and that his pessimism, approved by God, is the alone wise choice left now for any one, who would not be a mere time server. Jeremiah saw how the sin of Judah, written with an iron pen and a diamond point, called for punishment ; and he boldly tells the people they must go into captivity.

His contemporaries forgot their flagrant transgressions in the delusive dream that they were favorites of heaven, advanced by Jehovah to be teachers of the race, and did not see that their claim, as repre-

sentatives of a holy God, aggravated their crime and hastened their doom. Entrusted with the teachings of the prophets as to God's purposes of grace respecting His covenant people, they could not understand how with the temple of Jehovah in the heart of the Holy City, any signal disaster could possibly come to Jerusalem and its sanctuary. They were optimists of the superb stamp. Haughtily, indignantly they threw back any prediction that boded ill.

They accused Jeremiah of the basest treachery. The commonwealth would no longer endure such a traitor. Government raises its strong arm and puts him under arrest. But he does not abate one tittle of his faithfulness. To their threatenings of personal violence he returns the threatenings of the Almighty. Not with cold unconcern does he do this. His entreaties, tender and twining as a mother's love, are mingled with tears. He is called the weeping prophet. But this, his tenderheartedness, does not make him blind to the open idolatry and glaring impiety of his countrymen, nor make him relax his terms of dread apprehension and swift coming judgment. Violence fails to awe him into silence or to restrain his fidelity. Denounced as an open enemy of the land and nation, arrested and imprisoned, the public hate can not be satisfied short of selecting for him one of Judah's vilest dungeons, insomuch that death stands at the door. One incident occurred in his career seemingly on purpose to convince the incorrigible optimists of the nineteenth century that pessimism is not so offensive to heaven as it is to those who deem the word sin an offense against popularity. A scheme was set on foot to entrap this real friend of the people, and the king himself was inside the low cunning.

Jeremiah's uncle, Hananeel, was to go and ask him as the one next of kin to buy of him his field in Anathoth. By the ancient Jewish agrarian law, that dated back to Mosaic legislation, each inheritance, however alienated by death or calamity of any kind, came back in the year of Jubilee. Whoever at any time bought another's right in the patrimonial estate, had respect to the future of the land and of the nation. To keep alive this custom was to bind to one's bosom the hallowed memories of the nation and to voice unmistakably confidence in its future. So it was decided to test Jeremiah's loyalty by a practical appeal to his right and privilege of redemption. However, before Hananeel came, the word of the Lord was whispered to Jeremiah that

this was about to transpire. When his uncle came and made the inquiry, Jeremiah recognized in the depths of his own spirit the presence of his safe guide, and he was ready to make answer. Yes, he says, I will buy it. Make out the evidence and I will subscribe my name. Tell me the value of your field in Anathoth and I will count down the silver. He took the papers as we would call them, committed them to Baruch, and charged him to put them in an earthen vessel where they might continue safe many days, and then he turned upon the custodian of the documents and said with a sublime and intrepid faith; "Houses and fields and vineyards shall be possessed again in this land." Jer. xxxii: 15. He did not at any time fail to see the sunny future, but in the immediate foreground he saw a darkness settling that might be felt, and 'twas his pity mingling with his faith that sought to modify the severity of a gloom otherwise inevitable. The concluding paragraph of the prophet's life contains this fact, that his earthly fortune was identified with the fate of the city. He was spared to witness the fulfillment of those woes he had long and faithfully foretold. "So Jeremiah abode in the court of the prison until the day that Jerusalem was taken," Jer. xxxviii: 28. God has ever been pleased to share His unfolding purposes with His chosen. "The secret of the Lord is with them that fear Him." Identified, as Jeremiah was in spirit, with the Lord God whom he served, trying to think His thoughts after Him, and quick and loving to welcome into his desires and hopes and even fears, what was in the disposition and will of the Most High, we can see how the judgment about to descend on Judah, would be unveiled to him; "for the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." II Pet. i: 21.

If the prophet lived his life amid the calamities just preceding the captivity, a clear startling word of God to his contemporaries could most naturally be voiced out of his own experiences and environment, for the supernatural ever stands up square and strong on the natural. But this, let it be noted, did not quench his faith in what was waiting, all lustrous with gladness just beyond this interregnum. "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. And fields shall be bought in this land whereof ye say, It is

desolate without man or beast; it is given into the hand of the Chaldeans. Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the South: for I will cause their captivity to return, saith the Lord." Jer. xxxii: 42-44.

An incident occurred in one of my pastorates which impressed me at the time, and often since then has occupied my reflective mood. It was a happening after one of our prayer meetings. A knowledge of the persons who spoke to each other, each with a strong personality and a quality of Christian character that classed them with those "of whom the world was not worthy," made the occurrence magnetic, and will make impossible the transfer of anything more than merely the kernel of its beauty and force; only the nerve of a principle laid bare at one point. We lingered as usual to shake hands, to look into each other's faces, to call up anew something that had warmed the heart in song, in confession, in exposition of Scripture, or, perhaps, in helpful experience. Blessed prayer meetings! How their memories stir the heart! When will love ever be done with them, those wells and palms of Elim, where the best men and women I ever knew came together to gain refreshment for their onward journeying; those Kadesh Barneas, into which the forerunners of the camp came back, bringing their surprising specimens of the goodly land! I stood close to Uncle David when Auntie Hopkins spoke to him, and so I took in its full benefit.

"Uncle David, I can't feel as happy as you do. I wish I could, but there's something about death that fills me with dread. I can't think about it and be happy." "O Auntie, I don't enjoy to look right at death any more than you do. I look right over it to what is beyond." He did not minimize the terrors of death, but he did magnify the living power of Him who had already swallowed up death in victory. He was one of the honored spies who had been up into the promised land and had brought back a good report. He had seen the giants and he never denied their existence, but he said, "we are well able to overcome them." His mighty faith laid hold on the omega. His faith, however, was beautifully balanced, embracing the alpha, as

well. He is the true optimist who refuses to narrow his vision, or exclude from its range what the Sovereign Ruler and Disposer occupies and purposes and reveals.

The optimism which God approves, while it sees an irradiated outcome at last, does not overlook the midnight through which it is to come, nor does the pessimism which God approves, fail to look beyond the day of trial to that day of triumph which at the very longest is soon to break in beauty and abide forever.

The prophet Daniel in depicting the judgments of God upon Mohammedanism at the end of the age, unveils precisely such a happy balance, and calls the transition "the vision of the evening and the morning." Dan. viii: 26. If optimism says, "there is surely hope for the earth which bore up the cross of the Redeemer, and for the planet out of whose bosom on the third morning rose the world's Redeemer. "Yes, replies pessimism," you have occasion to rejoice and ground for expectation in some good time, but is it the province of the reliable historian to efface wholly from redemption's chronicle the record of the mock trial, and to so wrap the ear that the shout "Crucify Him" can not be heard? Can not salvation bear the light of all the facts which unite to complete its story?

Is a picture a failure because in putting in its colors fair, both naturalness and truthfulness required also the contrast of colors dark? Young says, "the world is all title page." If the statement be too sweeping, candor should consent that at least some phases of it are empty advertisement. Insight and inspection should bow assent that sometimes within a tempting bait there lies concealed a hook, and underneath the attractiveness of paint and varnish there may be only worthless, worm-eaten wood. Experience should not deny that "I promise to pay," written large and subscribed with a flourish, has oft borne a signature that represented nothing quite so much as an emphasized inability.

Prudence prefers the opinion of the realistic senior who for forty years since graduation day has been testing theories in life's hand to hand battle, to the grandiloquence of the optimistic sophomore who is part of the procession, that says "Hurra," and can not contain itself because it is making such "a splen' splay."

Lincoln was credited with saying, and the saying has life in it yet: "You can fool some of the people all of the time, and you can fool all of the people some of the time, but you can't fool all of the people all of the time."

The time when, and the place where the transfiguration scene occurred were significant. Messiah was drawing near to the close of His mission; in less than six months He would be crucified. The glory of the holy mount was an anticipation of that ending. It flooded the dark hour of the trial and cross and grave with the day break of the third morning. It was intended to fortify the disciples to endure the crisis into which they were so directly journeying. When persecution thickened about Jesus, He took Himself out of the hands of His enemies until the "due time" should be fully come; when it arrived, He went up boldly to Jerusalem, and told His faithful followers that He was about to suffer many things and be put to death. But where did the Transfiguration occur? Not in Jerusalem, not in Judea, for His life had long been unsafe in the south country.

When John was thrown into prison Jesus retired into Galilee, and thereafter appeared in the capital only as the great feasts occurred, and at the very close of His career, when He knew His hour had come, He was in the north, but even in Galilee, His enemies lurked about His steps and watched His words. This last year became so filled with pitfalls that He felt crowded, it would seem, out of Galilee, and so we find Him going across the borders of the Holy Land. At this juncture He met and blest the Syrophenician woman. It was on this tour He went up into the lower slopes of Lebanon, and there in the solitude of the mountain, in the darkness and silence of the night time, accompanied only by Peter, James and John, He withdrew the veil from His face of majesty. But is it not an instructive fact that this assuring spectacle, specially designed to light time's ending, took place on the confines of heathenism? Is there no lesson in the fact that He, for whom there was no place in the inn, who had not where to lay His head, who came to His own and His own received Him not, when He was about to crown His redemption undertaking with the seals of blood and with the power of the resurrection, and would furnish His followers a fortifying anticipation of it, could not safely do it in the pleasant places of Judah and Benjamin, not even in the open day "by the way

of the sea," but must needs be crowded out, and the scene of His excellent glory be located beyond the very border?

The fulfilled prophecies which proved Jesus to be the promised Messiah must need have their deepest rooting in His relation to, and manifest oneness with, the Jew. He was born in Judah and put to death in Jerusalem. "For it is evident that our Lord sprang out of Judah." Heb. vii: 14. But a rational understanding of the Scriptures ought to expect to find, and should prayerfully seek for, some explanation for the fact that during Jesus earthly stay Galilee was the emphasized sphere of His ministry. Here He was brought up, here He labored as a "carpenter," here He dwelt after He was fully manifest, preaching and working miracles, till the due time for Him to be taken up. Is not the mystery in a measure solved when we consider that Christ's incarnation, and also His reappearance the second time, were to both occur while the Jewish nation were in subjection to a foreign yoke? Christ was born and lived and suffered under the fourth kingdom depicted in Daniel. This kingdom was to continue its sway till Christ should come the second time, and the stone should smite the feet and toes of the image. The simple story of His stay in the Holy Land, told by the evangelists, is in harmony with this inspired forecast. Isaiah was one of the prophets who clearly foresaw the coming salvation, beheld a beautiful balancing of opposites, and could understand how strangely disaster and victory could be mingled in Jehovah's planning and overcoming, "Of which salvation the prophets have inquired and searched dilligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ. and the glory that should follow." I Pet. i: 10, 11.

The visions vouchsafed to Isaiah reached into the reign of Hezekiah, King of Judah. He lived when at the time of Sennacherib's invasion the good king prayed, and one hundred and eighty-five thousand of the enemy were slain in one night.

"For the angel of death spread his wings on the blast,  
And breathed in the face of the foe as he passed;  
And the eyes of the sleepers waxed deadly and chill,  
And their hearts but once heaved, and forever grew still!"

He lived when Shalmaneser came into northern Palestine, besieged Samaria and bore away captive the ten tribes. He saw a surprising contrast meet and coalesce in the borders of "Zabulon and Nephthalim." Here, where invading armies from the east, types and representatives of later ones from every point of the compass, gained their natural entrance into the land; here, "by the way of the sea," through whose narrow gate south of the mountains and north of the desert, the captive tribes had been borne to Assyria, and would one day be borne to Babylon; here, where the touch of the foreign yoke was first to be keenly felt, would emerge a revolutionizing force would arise and spread and abide, a surprising glory; the incarnation would herald it; Messiah's second coming would crown it, "Watchman, what of the night?" "Would you know?" "Aye, indeed, I would." "Watch then for a dread, ever-deepening gloom, and then the glad daybreak."

## CHAPTER III.

## Prayer.



THOU to whom the fates of future days  
 Are all laid bare ; Hear thou my humble prayer  
 And grant in love thy servant, too, may share  
     The vision ever present to thy gaze.  
 He would possess the spirit that obeys,  
 That looks, when bid, on what has been revealed,  
 On what to unbelief has been concealed,  
     But to a simple faith bursts forth a blaze.

O Holy Spirit ! use Thy sovereign word  
 And move therewith this heart, and fix my faith,  
 As when the tops of mulberry trees were stirred  
 In David's time ; as when the plain " HE SAITH."'  
 Made David see the armies of the air,  
 And know the battle turns, for God is there.

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 "BEHOLD, HE COMETH."

It could never be described. He came in glory as He said He would. Γέγοναν. "It has come to be." But the event can not be weighed, nor measured, nor counted. The Prince of Life, with His holy myriads, is here. Words can not compass the wondrous happening. The mind can not think it all the way through. Ecstasy must rest and recommence. Make room, make room for the King ! Zion's King, my King. Rejoice, O my soul ! This God is my God ; lo, I have waited for Him.

' Can this be He who wont to stray  
 A pilgrim on the world's highway  
 By power oppressed and mocked by pride ?  
 O God ! is this the Crucified ?'

Poor sinners saved by "so great salvation" may well exult, but their exaltation and transformation are almost forgotten in the conscious joy of such a Savior nigh. "Let the whole earth rejoice." "Let everything that hath breath praise the Lord." "Praise the Lord, O my soul."

"Fairer is he than all the fair  
That fill the heavenly train."

As the stars are lost sight of in the smile of the morning, 'so the angels are, we will not say absent, we will not say unseen, but borrow their attractiveness by being seen in the presence of the "One altogether lovely." We can understand now the prophecy which boldly affirmed, "every eye shall see Him," yes, indeed, shall see HIM.

Do we look elsewhere, we turn back again to see the King. From His face the heaven and the earth flee away. Words fail; poor human speech breaks down in its endeavor adequately to convey the quality and fulness of what His person and immediate presence inspire. The babe can not yet return the mother's lullaby, but it can feel the folding arms, and can drop into perfect rest and wait for words of reply to the love woven song. How imperative that precious saying—"Ye are complete in HIM." Tongue and pen would fain embody what has occurred and fix it all, and each least fact, in the lead and in the rock forever, but as the hand closes upon what it would grasp, the whole ocean has escaped. It outreaches thought, and yet nestles close to the heart. After waiting six thousand years of busiest intelligent, practical preparing, all at once Heaven's fullness floods the earth. Glory runs over the sod; music pulses on the air; countless armies crowd the sky. We are come unto an innumerable company of angels. Now is brought to pass that saying of His, "For the Son of Man shall come in the glory of His Father with His angels."

If such the escort what shall we say of Him whom seraphs herald? If their lustrous forms flung radiance round His cradle, then is not this sevenfold morning needed as a fitting mantle to heighten the honor, while it both softens and brightens the gleam of His crowning?

The glory accruing to God, as now signally seen in this wind-up of the world's affairs, pours back its radiance over all the way in which the saved have been mercifully guided. In the temple service of the early time, the children of Israel sang of the wise and loving might

which "led them forth by a right way;" on this evergreen shore, past the river of death, the redeemed of the Lord from all lands may well go back to the very beginning, and sing, out of happy hearts, all the steps of their strange recovery; setting up along the stages of their songful review fresh memorials to the God of truth, as the fulfillments of His promises crowd into the millennial epoch, and the consummation glorifies His name and puts untold emphasis into His word. Every glance of the eye and every sound that salutes the ear is a reminder of how "faithful is He that promised," and yet observation prompts no richer revenues of praise than do the moods and moments of reflection. The memory and the musing that quarry up the past put new inspiration into the present. The realization of more than the most ardent hope could possibly anticipate, puts value into the patience of hope and uncurtains a quality in God's long suffering.

All the pre-intimations in the ages round and ripen in this "Harvest Home." Down the years prophet succeeded prophet, until, at last, the Great Prophet sums all their sayings in Himself. For centuries, priests appeared before the mercy seat with blood in behalf of the covenant people; now the Great High Priest brings nigh an exceeding great number washed in His blood and robed in His righteousness. Rulers and nations, kings and empires, flitted like shadows across the earth till in time's fullness the King of Kings takes the throne of David. We ought to have understood the Scriptures better, but we can surely understand them now. Dear old Bible! how its priceless teachings stored in the memory and held fast by the heart toss their ecstasies like breaking billows across the glad spirit, making bliss more blissful. "Howbeit when He, the spirit of Truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear that shall He speak: and He will shew you things to come. He shall glorify me: for He shall receive of mine, and shall shew it unto you. All things that the Father hath are mine; therefore, said I, that He shall take of mine, and shall shew it unto you." Since the Pentecost of the primitive church the outpoured Spirit on the sacrifice offered has made known a crucified Messiah, but now once again the same Spirit outpoured, even more copiously than ever before, floods the Kingship of the lowly Nazarene.

Because he was a Nazarene, was He therefore to have been despised and rejected of men? Has the method by which divine wisdom helped His followers forward no abiding lessons? Where was I yesterday? Where am I today? Along what path have I come? Was it not a plainly predicted path? Why by such an excessive majority should it have been thought a thing incredible that the end of the world age, and the beginning of the millennium should have been placed in contrast like midnight and morning? Is the way in which the Lord led me, any the less "a right way," because distressful trials swarmed in it, and terrors lowered over it? Is not the Lion of the tribe of Judah this day more than any lion that ever disputed my advance? What was, gives away to what is. But do I not need to tighten my grasp on the principle of help by which my transition experiences have been reached? Must I not prize the method divine wisdom employed, to perfect in me the Master's image?

When love, subjected to the severest test, comes to be better known and even named as the obedience of love, has it not taken on added sweetness? If love now is disposed to cherish the memory of its most trying hours, and store the recollection among its chiefest treasures, then, for the same reason, are not the Satanic lures so successfully held out to deceive a time-serving church to be lamented? "If thou faint in the day of adversity, thy strength is small."

Did not Supreme Wisdom design some salutary lesson by crowding into such close conjunction of startling contrast the darkness of evil's worst and the light of mercy's mightiest? "For where sin abounded, grace did much more abound." What Whittier wrote "Among the Hills" is no unpleasant recollection here where Redemption's rainbow has been set above the storms of earth.

"For weeks the clouds had raked the hills  
 And vexed the vales with raining,  
 And all the woods were sad with mist  
 And all the brooks complaining.

At last a sudden night storm tore  
 The mountain veils asunder,  
 And swept the valleys clean before  
 The besom of the thunder.

Through Sandwich notch the west-wind sang  
 Good morrow to the cotter;  
 And once again Chocorua's horn  
 Of shadow pierced the water.

Above his broad lake, Ossipee  
 Once more the sunshine wearing  
 Stooped, tracing on that silver shield  
 His grim armorial bearing.

Clear drawn against the hard blue sky  
 The peaks had winter's keenness;  
 And, close on autumn's frost, the vales  
 Had more than June's fresh greenness.

\* \* \* \* \*

It was as if the summer's late  
 Atoning for its sadness,  
 Had borrowed every season's charm  
 To end its days in gladness."

Poor human love with faith too feeble, eyed the promise, and wished it might come about, prayed for its realization with half closed eyes and averted face, and went on stumbling amid shadows and pitfalls. But here, 'tis true! All things promised are fulfilled, not one good thing hath failed, all are come to pass, and come to be the portion of a servant too disobedient, too unbelieving, too unworthy of such heirship, a sinner saved by grace. The word on which faith might have exultingly rested, was explicit and was never jostled. The outcome too dimly foreseen and too greatly underestimated might have been a daily vision of joy to help fortify against life's trials, and to enhance the felicity of its more prosperous hours, had faith been vigorous and victorious. "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. These particulars I believed, they were too plain to be misunderstood, but after all, unbelief impoverished the expectation.

I stand rebuked in the presence of the luminous fulfillment. "In like manner;" what a short unpretentious phrase, and yet how packed with riches! "In like manner," only a breath to utter it, two thousand years to wait for its realization, but at length with what treasures

of gladness is it stored. "In like manner," in the air, visibly, bodily. 'Twas from Olivet He went, but long before that even, Zechariah had said 'twas to Olivet He would return. "And His feet shall stand in that day upon the Mount of Olives." Let thanksgivings multiply; O my soul! let exultation intensify. That which was in my believing heart entrancing by its onlook of love and hope, is now not only within me but without me, the inner reinforced by the outer; the inner enhanced by the untold joy of a personal Savior in all His efficient fullness, literally and bodily present. Now that the summits of expectation have become unqualified realization, not a few even of the saved, must be a wonder to themselves that the father of lies could have succeeded by any craft in robbing them of so much explicit promise, so rich in fulfillment, and so plain in prediction. The devil turned expounder of prophecy only to empty its table of contents of some of its most precious chapters. How mortifying at last, with the illusion removed, to reflect that under the plea of a more spiritual view, truth was cut in sunder and the malign intent of Satan was carried to success.

Was ever a more heavenly gift bestowed on the race than "God manifest in the flesh?" Did the form of the incarnation subtract from its high quality? Did salvation reduce the spirituality of its appeal because the Savior in bringing it nigh, entered humanity? If God in bestowing a benefit on His redeemed in Christ's first coming, embodied it to the senses, why should not faith in this, His second coming, have rationally co-existed with the same anticipation? "Not one thing hath failed \* \* \* all are come to pass." Josh. xxiii: 14. "My meditation of Him shall be sweet." Psalm civ; 34. Yes, my happy murmurings of rapt soliloquy, for I can be trusted now amid the throng of the redeemed to unite in their choral acclaim, or in silence to reflect the image of Him who loved me into His likeness. Well might Paul say, "We are his (ποίημα) poem." Eph. ii: 10. At times I feel I am His harp as well, touched by His own hand into an individualized undertone of music in perfect key with heaven's tidal flood. I say over and over again, with Mary, Magnify the Lord, O my soul! If it took ages to restore Eden, is it not a fitting employ, even in Paradise, to go personally and appreciatively over the steps and stages of that recovery? Gratitude loves to retrace the path of

personal salvation, and likewise to go over the pathway once traversed by the Son of Man and note where redemption for the race originally emerged. The conflict of evil with good dates from the beginning and knows no cessation.

There is manifest advantage in studying the mastery of Immanuel from this summit level, where the busy warfare ends in Satan's utter overthrow. Here the colors come out and stand over against each other in startling contrast, and faith in Jehovah-Jesus takes new supplies of strength. When time began, and soon as Adam and Eve were created, Satan was already a fallen being. As early as that he had a serpent nature. Already rebellion in heaven was historic. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." He did not love lost men because Christ came and died, but Christ's coming and dying were the proof of a love already existing, and a fitting expression of it. Jehovah is the Changeless One. "He is in one mind and who can turn him." "I am the Lord," He says, "I change not." He was always the pitying father; His was always a bosom of infinite compassion. The same tenderness and long suffering which were exhibited finally so fully in Jesus, were originally and eternally in the Father. Has He borne with man during a long probation; before there was any occasion for that, He had borne with "the angels that sinned," and all through that extended period in which defiant daring could exhibit its insolence, and Deity bestow a perfection of patience, the pure looked on. Satan sinned and at length was able to drag down, into a like rebellion, one-third of the sinless ones. Injustice and cruelty have been charged upon the Creator that He did not create man and angel with an inability to sin. Such charges are based upon a lack of due reflection.

A thoughtful consideration of our own nature, even in its ruin, is the answer to all such flippant caviling. When Deity chose in the creation of man and angel, to make something other than a machine, somewhat wherein He might express in His created workmanship His highest thought, He made a being self poised and free. Capacity for sinning may appal us by its possible issues, but such capacity is absolutely requisite as the ground of moral responsibility. How true was that saying of Dr. Eaton: "We estimate a thing not so much by

what it is as by what it is capable of becoming. The atom spark whose sudden flash is alike its beginning and its end, how insignificant! But endow that atom spark with the attributes of endless existence and of ever widening expansion, and of ever increasing intensity, and you have made it at once, without altering its present appearance or substance a sublime and awful thing. You have made it a sun in God's universe pouring and forever pouring from its exhaustless center floods of light and heat." Before we charge God with cruelty in creating, we must eye the heights that beckon, and take account of the supplies, not only freely furnished to all who will mount, but imploringly urged upon their acceptance. God's vindication in creating a being free, is the possibilities it gives such an one, upward and Godward, in all that is imitable by the creature, and in all that is communicable by the Great Supreme. When Deity contemplated the creation of a being of the highest type, it was needful to decide whether the universe should consist evermore of only the lower fashionings of His hands or whether He would venture to express what was loftiest and best.

When He chose to do the latter, while that choice chartered the play of infinite resources, at the same time, it shut Him up to embody in that product a possibility for perfect companionship with Himself, and it requires no labored reasoning, nor quickened insight, nor patient reflection, to see that such a being, angel or man, must be free, and using that freedom must be every way trustworthy. Moreover, he must be proved. It was not enough that the creature should give promise of worth. The excellence must needs be proved, and so angels and men have been put on trial. Satan, in the stress of such a trial, broke out into open rebellion. He was made self poised and used the liberty he possessed to make a leap downward in the dark. To have made that leap impossible would have been to destroy, in angel and man alike, the power or even the choice to soar. Satan stood openly for the defence of what he had chosen to do, and claimed not only the privilege to resist the Divine will, but dared any disastrous results; he even sought to excuse his guilt, and urged upon all whom he could influence, an imitation of his spirit and deed of disobedience. He was not shut out from a chance to exhibit the spirit he cherished, nor denied an opportunity to ply his arts of temptation, neither on the

earth nor among his fellow angels, as yet unfallen. Satan and his compeers in crime were not at once ejected from heaven, but permitted to remain during the period of an angelic trial, in the presence of the very creator whose justice they arraigned, and whose dominion they spurned. How amazing is God's forbearance, whether we restrict our view of it to man or extend it to include the rebel angels.

The divine methods are not arbitrary nor mechanical, but all founded in such wisdom and righteousness that they invite inspection, challenge criticism, and are sure of that absolute vindication for which they wait. Here, at last, what an insight and what an outlook we have! From the height of Immanuel's enthroned supremacy all the past lies bathed in the health of His countenance. All the ways of God to men and devils stand justified, and are their own luminous explanation. Our adversary took advantage of suspended execution of sentence against transgression and tried what he could do to involve the family of man. He artfully insinuated to Eve and to Job that the restraints divinely imposed, and the conditions to which the race were made subject were unfair, were not to be endured, and would not be, could the children of men once know by experience what he knew. The enormity of Satan's act invited an earlier expulsion, but God bore, and continued to bear, the insolence of His arch enemy.

The fruitfulness of truth on this high theme recalls the odd question of Judge George R. Sage, "Why don't God kill the Devil?" and awakes memories of his delightful talks about it, as we walked "in paths of pleasantness" together, over life's autumn aftermath.

By degrees, as I inquire and wonder, there comes a reason for the divine forbearance in that marvelous mercy which can never be vindictive, and which would never employ any testing of the angels, other than that which would make them His, voluntarily, unalterably and eternally. For if the Most High would knit to Himself a goodly company, thought can conceive no better way than to let them choose their own self-surrender, and to let them do it in the light of two paths, left freely open, and lighted by all their final issues.

This was to make another such fearful apostasy impossible. "But when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. iv : 4, 5. Before He could be a Redeemer it was needful that He should

prove Himself a Sinless One ; then help could be laid on One mighty to save. This He did. The Messiah came into the same sphere where the first Adam fell. He entered into the same conditions ; assumed the self-same nature ; encountered the same dread onset of the Evil one and overcame. By this victory He showed that it was possible for an unfallen human nature, leaning on its God, as Adam might have done, to meet the devil and signally master him. This enabled Jesus to be the second Adam, the Head of a new race, and made it possible for all who should be "born again" and stand in organic relations with Him to be called sons of God and have a destiny of oneness with all the holy.

Every step of His progress was disputed by the arch adversary, but He moved through His ministry with the force and directness of law. After assault upon assault, incessant and subtle as malignant, He could say, "The Prince of this world cometh, and hath nothing in Me." John xiv : 30.

He was Trampler upon temptation and the Death of death. He seized the cause of death and tore it up by the very roots. When He loaded the cross, when He left the grave and when He rose from Olivet the hovering angels were His witnesses. During Christ's earthly ministry every step of His progress was fiercely disputed by the devil, but even after the Savior's ascension His title to supremacy was contested in the presence of the unfallen angels, and the applied results of His redemption work resisted until the full time came, when Satan was completely unmasked ; the disguise was torn from their lost companion, and thenceforth there was no more room for him in angelic ranks. One thousand, two hundred and sixty prophetic days prior to the ending of the age, it was foretold, would be the signal for the commencement of what Mede called a "noble quaternion of prophecies." Where one of them was, the other three must necessarily be, and so the four begin and end together, and synchronize throughout. They were the treading down of the Holy City, the sack cloth robed witnesses, the wilderness woman, and the dominion of the beast or red dragon. The devil was cast out of heaven at a point of time such that, reckoning on thereafter, just one thousand two hundred and sixty years would elapse, in order to end the age and usher in Christ's second coming.

When Christ comes again in mighty power He pledges Himself to

bring, by the way of opening graves, His risen saints, and since their resurrection depends upon the actuality of His own, we have the two events brought near enough to explain each other, in the eleventh and twelfth chapters of Revelation.

“And there was war in heaven : Michael and his angels fought against the dragon ; and the dragon fought and his angels, and prevailed not ; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world : he was cast out into the earth, and his angels were cast out with him.” Rev. xii : 7-9. Let no cobweb covered notions prevent a clear understanding of this matter. This forecast can have no reference to Satan’s first entrance upon our earth ; that entrance was old as Eden. It means an imprisonment ; it means that at a certain time Satan would no longer have free access to God’s immediate presence among the sinless angels ; it means that at a certain stage of journeying in the Divine patience, the hosts of the unfallen would unite with Deity to eject Satan from their society. The devil is given full chance to unveil his character, just as to Judas there was accorded unrestricted freedom. But the freedom abused becomes a fetter. Henceforth the frontiers of the devil’s menace of the skies is to be restricted to the abode of man. “Woe to the inhabitants of the earth and of the sea ! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.” Rev. xii : 12. When the unhindered opportunity for Satan to disclose his nature and vent the utmost of his wrath expires, at Christ’s second coming, he is still further cast down. One thousand, two hundred and sixty years before the end of the age, he is cast out of heaven into the earth, at its ending he is seized anew and cast out of the earth and into the abyss.

When Jesus gave the Great Commission, “Go \* \* teach all nations,” that charge was based on a divine encouragement. “All power is given unto me in heaven and in earth, go ye, therefore ;” success was sure to crown the errand. How plain it is that by the terms of this commission devils had been put into Messiah’s hands and were made subject to His control and sovereign disposal. Although in the light of Satan’s deservings, the Lord’s long suffering would have been unimpeachable had the sword of retribution fallen immediately as

soon as the rebellion; yet the forbearance that waits to link sin with its own procurings will make the Arbiter clear when He judges, give to His compassion a deeper depth, and put a fresh gleam into His inflexible justice.

It has been no matter of surprise that "The Prince of Life" should have signalized his accession to power by the outpoured Spirit as His fitting legacy on a praying church. No more should it be a wonder that this Arbiter of all destinies from the same august platform, and in sight of principalities and powers in heavenly places, should, when the hour was ripe, have memorialized the era by casting Satan down, and by barring forevermore his free entrance into the society of the unfallen.

When the fullness of the time was come the Son of God became Incarnate. In due time Christ died for the ungodly, and so at each such crisis, as a new hour struck the advancing King stood forth, seen of all, appareled in glory's excess, and in contrast with the prince of darkness.

The expulsion of the Great Apostate from heaven was a visitation of burning disgrace., and was the signal for fresh plottings against the Redeemer's work and people, and its intensity was re-inforced by its brevity. The one thousand, two hundred and sixty years seemed all too short for the Arch Enemy within which to indulge to satiety his vicious rage.

Would it not be rational to expect that He upon whose shoulder rests the government, would set up a fresh mile stone to mark the transition and to chronicle His advance at the expiration of the one thousand two hundred and sixty years? During this closing period of the fourth kingdom, Satanic actings do their best and worst with an ever increasing climacteric ferocity, to wreck as far as possible redemption undertakings. Eternity's towers send out their bell strokes to summon heaven, earth and hell to look in one direction and note the momentous transition. Satan is about to be seized anew, but it is not to occur in heaven; earth is the spot. Satan is here, an Angel comes down from heaven in order to effect it; He lays hold on the old dragon and binds him and hurls him into the pit, and shuts up the mouth of the pit, and sets a seal upon him that he should deceive the nations no more till the one thousand years be fulfilled. In Hebrews i: 6, an Old

Testament prediction is cited to show how angelic adoration and Bible prophecy can unite their honors for Him whom God hath appointed heir of all things. We put the words in their proper order, rearranged from the original as in the margin. "And when He bringeth again; (bringeth back or a second time) the first begotten (not at incarnation but the first begotten, from the grave) He saith, And let all the angels of God worship Him." What could be more meet? The cohorts that accompany the King on His return are ready to crown Him Lord of all. Make straight His paths. Prepare Him room. Let the acclaim of the skies wake the echoes of earth. Behold Immanuel's scepter stretches over all beings from the heights of heaven to the deeps of the abyss.

An experience of mine in middle life was so new and, for me, so extraordinary, that had some angel at the time touched my shoulder and pointed higher I could have taken from the lower outlook a hint of this loftier one which now confronts me, and of which I am blest to form a part. Wonders in creation have folded lessons for the marvels of redemption, and surprising grace only leads to greater grace.

It was in the summer of 1866. I was *en route* from Cincinnati to New York. I took the Pan Handle at Columbus for a trip through Central Pennsylvania and over the Alleghanies. At Pittsburg I asked the conductor if I could buy a chance on the engine over the mountains. He turned me over to the engineer who kindly entered into an arrangement by which my wish was gratified. He told me to remain in the passenger car till we reached Conemaugh, and then come forward. I did so, and he gave me a seat in the very fore front, where I could look ahead and above and below, and take in all at a glance. Not long after, such an inspirational privilege by an enactment of all railroad companies, was an impossibility, but I had been privileged to enjoy it. Winding bold abutments, passing into tunnels, shooting gorges, looking down abysms, glancing at the eagles' nests, and by and by coming on the eastern slope flush upon the Horse Shoe Bend, above Altoona, my sensations were thrilling in the extreme. Those who were inside the cars had something like a half effect all the while; they could only get the benefit of a view from one side, looking up, or looking down into some gulf, but if they looked out of the opposite window there was nothing to be seen but the excavated mountain side to which the car, as it sped onward, was closely clinging.

On the engine I had the full advantage of contrast, instantaneous and unobstructed. So here contrasted effects supplement each other. Not only may I look down upon the doom which awaited the rebel angels and note the depths into which they were at length cast, but I may look up where the redeemed of God may mount, along with the unfallen. In order to know Jesus, I must not only eye His mastery of evil, but, besides, I must needs enter into oneness with His holy nature and mount into the upward hidings of His power and partake the largesses of His personal love.

There is one mediator between God and man, the man Christ Jesus. He came from the bosom of the Father, that He might bear us back. He is salvation's one way. Jesus Himself says, "Hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of man." He affirms that the patriarch's dream finds fulfillment in Himself, that He is the true Jacob's ladder, and that all the angels who are busy between heaven and earth on errands of salvation, perform their ministries of love in and through Him. He entered humanity and so the foot of the ladder rests on the sod where I am. He was one with the Father, and so the top of the ladder rests on the throne of God: and in the same moment it fills all the distance between the two, and for the entire period of salvation it has been the luminous staircase along which the angels, our fellow-helpers, have hurried in behalf of the heirs of life.

As Jesus unveils His matchless perfectness, I find I can better grasp the knowledge and appropriate the aid He would convey by noting the comparisons and contrasts between Himself and the servants with which He surrounds His person and by means of which He transmits His messages. I study their nature and numbers, their joyous loyalty, their ceaseless, sinless service, and indirectly I am coming to know more about Him of whom the Father saith, "when He bringeth again the first begotten into the world \* \* Let all the angels of God worship Him." I find, who they are and what they are, help to interpret for me, who He is and what He is doing. The steps I am able to measure in overtaking a knowledge of them, help me to expatiate a little more widely over the perfections embodied in Him in Whom are embarked all the treasures of knowledge. Such was the glory that robed one of these angels who visited John on Patmos, that

the Apostle fell at his feet to accord him homage, instant and supreme. "See thou do it not; \* \* \* \* I am thy fellow servant \* \* worship God." How gracious is the method of tempering the inaccessible brightness! I cannot look right at the sun, but I can look at the clouds through which its beams come refracted and unbraided. All the colors of the rainbow turn for me their leaves, read to me their lessons and teach me by their marvelous tintings.

"In calm magnificence the sun declined  
And left a Paradise of clouds behind."

So does angelhood help me to know my Redeemer. It was the saying of John Newton, "that should two angels receive at the same time their commission from Heaven, the one to be the prime minister of an empire, and the other to sweep the streets of its capital, it would be a matter of entire indifference to each of the two delighted messengers of God's will which service fell to his lot, the post of the scavenger or that of the premier." Thus serving the Lord of the whole earth during the whole period of the planet's six thousand years, what a record of living experience is not theirs to share lovingly with the believer and wherewith to put feasting into his faith! What tell-tales are in their pleasant memories? They watched each conflict and waited for the issue. Have they not something to rehearse? I'll seek out the angel that ministered to my Lord after the wilderness temptation, and with him live over again the scene. I will fall into company with the angel that smote off Peter's chains, and while hand in hand we shall walk the ways of pleasantness and the paths of peace, I will have him tell me all about that wondrous prayer meeting and prison. Now is my chance to search out the angel that appeared to Philip, and take from his own lips the story of how, poised above the needs and prayers of earth, he found 'twas the will of Him who hears and answers prayer to interweave the pleasant experiences of the evangelist and the Ethiopian who journeyed southwest from Jerusalem unto Gaza.

What happy learners angels have always been! What a school room has been theirs, how inviting, how spacious! During their extended term time, what opportunities to run in the ways of knowledge! Creation and Redemption—what text books; in the one, star groupings grace the page, and opening roses filled with significance

sweet as their own fragrance, look the lessons they mean; in the other salvation traces its story in crimson lines, red with the Sufferer's blood, and lighted with the flush of the third morning.

The sinless angels since the Eden expulsion have been steadily and swiftly advancing in their knowledge of the Redeemer's undertakings; what His recovering love was pledged to effect, the principles on which the rescue proceeded, and how far unfolded was the mystery hid for ages. If God has had a plan for saving lost men, so colossal in its proportions, so marvelous in its intimacy of detail, so wise in its subtle adaptations and beneficent adjustments, that during all the lapsing centuries since it began to unfold, and put to test its individual applications, it has kept angels busy with all their profoundest thinking, coupled with unflagging observation, busy to trace the enrapturing wonder, then assuredly must their happy memories make them both agreeable and profitable companions for every new comer whose repentance has augmented their angelic joy.

This their intense and unintermitted interest is not strange when I reflect that, for all intellectual beings, learning is an allurements; but to know God more fully is a holy passion with all the pure. Does the Gospel have its mysteries, for this very reason it must invite angelic research? With all their expanded and furnished powers, angels still are finite. In the presence of God, in the noonday light of His unfolding purposes of grace, there must continue to be mysteries they have not yet understood. The highest archangel is like myself in this respect, he has seen only parts of Jehovah's ways. There are heights his intellect has never scaled, breadths his wing has never fanned, depths his eye has never fathomed. But with their eager thirst to know, with their love for the holy, there is nothing in the whole realm of the knowable can so invite and fix and ravish angelic thought and heart as the Gospel. The Gospel is ever good and glad, opening up with yet newer interest to the latest studies of the longest cycles. While they thronged our path as fellow helpers, these our companions were fellow learners.

Christ makes Himself known by the church. Did they hover the path of saints and watch each life struggle, and linger attent by the death bed, 'twas to turn a new leaf in the knowledge of salvation's efficacy. No wonder Paul hurried every whither with the Gospel.

“Unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God who created all things by Jesus Christ; to the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God. According to the eternal purpose which He purposed in Christ Jesus our Lord.” But while these learners study saving grace on earth, they move the lesson they ponder into the light of the throne. Earth and heaven are crowded close. Salvation is studied at its source. It is a new manifestation of Deity to His own universe. It is an exaltation, an unveiling of the great Supreme to the intimate worshippers of His own familiar presence.

“And confessedly great is the mystery of godliness; He who was made manifest in the flesh, was declared righteous in spirit, appeared to angels, was preached among the Gentiles, was believed on in the world, was taken up in glory.” Jesus and His mission among men clothe Jehovah with an excellency beyond the conception of those archangels and seraphim who had studied Him most, admired Him most, and loved Him most. “And lo! in the midst of the throne stood a Lamb, as it had been slain.” He “who gave Himself” rends the veil and shows the Holiest of all. Divine wisdom and power and justice and love seem to enlarge their empire, and almost to acquire a new language. Jesus is the magnifying lens, up through which sinless angels, and holy men, may gaze into the firmament of Jehovah’s changeless attributes—made more and more attractive—forevermore.

## CHAPTER IV.

## THE RESURRECTION OF THE PIOUS DEAD.

HRIST was to come in the glory of His Father with His angels. This did not exhaust the promise. To complete the retinue, hope was privileged to behold another company united with the angel escort. "And the Lord my God shall come and all the saints with Thee." Against the dark, dismal background of the captivity, when a word of prophetic cheer would have worth and weight, Zechariah was authorized to announce this sunny issue. His heart was made so full of songful praise for the message he was commissioned to bear to the sinning and sorrowing and dying, that he turned back to the Sender of Glad Tidings, and turned the message itself into an exclamation of adoring gratitude. "All the saints shall come with Thee, O my Lord and my God!" It was less an announcement to his fellows and more an act of worship, in which the prophet gave expression to his wondering love for so divine an assurance.

Paul would have the church on earth expectant of the Church of the First Born from heaven. He did not conceal from believers that a cup of bitterness would be their inevitable portion; he showed them both the bitter and the sweet; he prayed without ceasing for their steadfastness, while his letters never lacked the spur and strength of faith's encouraging outlook.

He would have all the saints arrayed in beautiful, blameless readiness "at the coming of our Lord Jesus Christ with all His saints." I Thess. iii: 13. To Jude there was unveiled the last of the latest times. He saw sin unchecked, mad in its riot, frightful in its excesses; the same state of things which, earlier, in precipitating the deluge, also ushered in the transition of a surprising deliverance, and at once the words of Enoch were his own. And Enoch also the seventh from Adam prophesied of these saying, "Behold the Lord came with His holy myriads." Jude i: 14.

Round and full as a bugle swell came this comfort into the faith

of the early church. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." I Thess. iv: 14. In this well-grounded expectation were stored up resources for Christian fortitude. The believer, who saw this ending, could undertake anything; could endure everything. No fiery testing could work any harm to a faith that fastened its gaze upon the appearing of Jesus Christ, and in the help of what it saw with each new trial was emerging into new strength. "Believing," says the Apostle, "Ye rejoice with joy unspeakable and full of glory." What Peter really did say was, "Ye rejoice with a joy unspeakable and glorified." Even in suffering the vision wrought a glorified joy.

The hope of the believer's resurrection rested upon the resurrection of His Lord, and the resurrection of His Lord was imbedded in the rocks of historic verity. At the ninth hour the Sufferer cried with a loud voice and gave up the ghost. To quiet all questioning as to whether He were dead a soldier plunged his spear into the seat of life. They took Him down from the cross and buried Him in Joseph's new tomb. A seal was placed upon the stone that closed the entrance. A guard was added to this precaution, and during the Sabbath inquiries were instituted whether all the vigilance needed to empty His predictions of weight had been provided. "And behold there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for He is risen, as He said. Come, see the place where the Lord lay. Matt. xxviii: 2-6. Five times that very day Jesus showed Himself alive: to Mary Magdalene, to the women, to Peter, to the two on their way to Emmaus and to the assembled disciples in the evening. Again and again He showed Himself alive after His passion, "being seen of them forty days" and on one of these occasions "He was seen of above five hundred brethren at once."

Christ risen was the earnest of all hope could conceive, and the pledge of all fruition could desire. The believer saw his own nature and destiny bound up with that of his Lord. "Now is Christ risen

from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming." I Cor. xv: 20-23. Has God ever made a promise that He did not honor it and make it a sure word of prophecy? The saints were to come by way of the cemeteries. Zechariah was commissioned to light up this hope and make the outlook definite. "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley, and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee from (not to) the valley of the mountains, for the valley of the mountains shall reach unto Azal; yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah, King of Judah, and the Lord my God shall come, and all the saints with thee." Zech. xiv: 4, 5.

What was this but a graphic setting forth of what became historic when Jesus returned to the earth accompanied by all His saints? At Messiah's return bringing with Him His own, His approach to our earth was to be the signal for the graves to open and deliver up enough of the precious dust that had been buried in its bosom to establish in any and in every case individual identity. The Hebrew word used by the prophet to express how penetrative and searching was to be this visitation was Azal; the immense cleavage of the planet occasioned by this the Messiah's coming, would reach unto Azal. The valley or gap would reach as the word warrants to what was hidden or reserved in a far recess, or in a joining but the joining here instanced is the deep rooting of earth's solid steadfast mountains. Just as in the days of Uzziah when men in multitudes fled from the mouth of the gaping earth, so the historic would help Israel to understand and anticipate the prophetic; in that future to which faith and hope were turned, from the mouth of the cleft earth multitudes were swarming forth. It was centuries prior to Messiah's first advent that Zechariah predicted and portrayed the circumstances of glory and gladness attendant upon His second advent. "And His feet shall stand in that

day upon the Mount of Olives." Between this prophecy and its fulfillment God was manifest in the flesh \* \* believed on in the world, received up into glory.

When He was about to be taken up, He led his disciples out as far as to Bethany, and while He yet blessed them, He was parted from them and a cloud received Him out of their sight. For hundreds of years, it had been foretold that when He whose right it was should assume Kingship He would descend upon Mount Olivet to begin His reign. How eminently fitting it was, that the Nobleman who went away to receive for Himself a kingdom and to return, should in leaving the earth, quit it from the same mount whereon He was to make His reappearance. This designated locality was not to be any more favored by a resurrection energy than any other spot but to stand as a representative spot for all graves however widely scattered. Just as when Jesus communicated to the leper instant and complete health to the entire frame by only a touch, so the imprint of His feet on Olivet would send a thrill through the planet; nay, more; His approach would stir every believer's grave and quicken the mortal part into immortality. It seems appropriate that when the Restorer should draw nigh to our earth, He should step first upon one of its mountains. The visit which was to bless every lowest valley, was it not a visit to a world where the destroyer during six thousand years had been up-piling griefs, disappointment, despair, a crushing mass above the place of the dead?

The wrappings of Christ's body brought their tribute of incontrovertible proof to the fact of His resurrection. In a critical, helpful article furnished to the "Watchword and Truth," Dr. A. T. Pierson called attention to the impressiveness of this proof. He showed how a careful study of the terms used in the original text to describe the enswathement of the body, as also to set forth the undisturbed condition in which they were found and seen by the earliest visitants to the sepulcher, made the record concerning the wrappings wondrously telling. They were not unrolled from the body and carefully laid together in one up-piled mass, as a cursory reading of the English version might lead one to conclude, for then the linen bandages could have been removed by persons who might have stolen the body, and the evidence of a resurrection would still be wanting. John, however, says "he

saw and believed." What could he have seen that made belief in the resurrection compulsory! John was not expecting to be confronted by such a surprise, and adds, "For as yet they knew not the Scripture, that He must rise again from the dead." He had repeatedly predicted it, but ignorance and unbelief veiled it. Early in His ministry He had said, "Destroy this temple and in three days I will raise it up." John, who records the saying, adds, "When therefore He was risen from the dead His disciples remembered that He had said this unto them, and they believed the Scripture and the word which Jesus had said." The wrappings were not one continuous concealment of the entire form. They were bound about the head, and then again were tightly wound around the body and feet, compressing and retaining between the folds the powdered spicery. What was it, John saw, which constrained belief? He saw the enfoldings which had been about his head, and the enfoldings which had been about his body, each separately, in its own place, undisturbed, intact, but the occupant was gone. When the butterfly is ready to spread its wings in air and sun, the cocoon must needs burst asunder and leave a remnant of the shell, but the Risen Redeemer left the bandages in their rigid integrity, their stiff convolutions unrelaxed, each preserving its original form and tension. When Lazarus rose some one before-hand had to loose him in order to let him go, but when Jesus rose, and the stone which secured the sepulcher had been rolled away, there was still a tomb within a tomb, all untouched, which gave such marvelous attestation to the resurrection power of Him who no longer slept that well might they say, "He is not here; for He is risen, as He said. Come see the place where the Lord lay."

The early church, scattered by persecution, went every whither heralding "Jesus and the resurrection." Paul found this precious doctrine his best cordial in stress of trial and in hours of fainting. Driven out by a mob from Thessalonica—when he wrote back to the little terrified Church—whom he had just left, with hardly an opportunity to say "Good bye," 'twas this very doctrine he employed to fortify them against discouragement, to keep them active, happy workers, amid whatever opposition, and to welcome even martyrdom with joy should fidelity invite it. Paul appealed for heroism and his appeal was armed with every inspiring reason. A soul knit to the Lord

Jesus, could not be made unhappy. Loving trust in such a Helper could not but sweeten any embittered cup and set all sounds to music. Should the believer die, he would not be separated from the Lord he loved, nor would his body be left to neglect and forgetfulness. Oblivion itself would open like a morning flower to greet remembrance. "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 with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." I Thess, iv: 14, etc.

"Easter Morning" was the title of an unpretentious picture exhibited in Philadelphia at the Centennial of 1876. A modest cottage mantled in shrubbery and overrun with vines advanced one corner quite into the foreground. On the right side of the building stood Jesus bathed in sunshine. On the left, shrouded still in the shadow, stood Mary with downcast face. He was so near and still so far. It was just before the rallying word "Mary" and the response "Rabboni." Almost within touch, it needed but a step and the mourner could not have contained her joy. As it was, her eyelids, heavy with weeping, were half closed against the little light not wholly quenched, and her face was turned the wrong way. So, alas, it was during the waiting period of believers on earth after Christ was already the Risen One. The glory waves flung off from His person consumed the darkness and rolled their billows of radiance to the very feet of the praying church, and yet by the large majority, He was still sought in the grave, and although alive forevermore, their eyes were holden, that they should not see Him. Blessed be God, the full time came. Blessed be God, the full prophecy was not abated. Not one joy was discounted. "For," to use Isaiah's expressive imagery, "as the rain cometh down \* \* \* from heaven, and returneth not thither but watereth the earth and maketh it bring forth and bud that it may give seed to the sower and bread to the eater," so was the Lord's sure word of

promise, it was efficient and beneficent, it did not return unto Him void, but in His own good time it has accomplished His sovereign pleasure and prospered in the very thing whereto He sent it. What memories wing their way like birds out of the precious past! What pleasant recollections throng around these Easter surprises! I was once riding leisurely in my carriage out of the country into town when I noticed in the near distance a sexton approaching a cemetery I was about to pass. As I reached it he stood at the entrance with a key. Presently I turned my head and looked back. He had swung open the gate and entered the enclosure. Riding onward I mused upon what had happened, for to me it seemed an instructive parable on the miracle working power of Jesus over the place of graves. As that sexton was superior to the gate that barred him, so, I said, does Jesus hold the key of death itself, and at His approach the iron gate will open of its own accord. It did open, and in this daytime the Satanic denials of the resurrection are no longer possible. Man made theories and perversions of this sublime reality belong now wholly to the past.

The way the Savior met the Sadducees should have helped more persons than it did. He tore away theory from fact and showed that an incontrovertible fact was one thing and a foolish and unwarrantable theory of a fact, whether historic or prophetic, quite another. The Sadducees believed neither in the resurrection, nor angel, nor spirit. With quiet resolute promptitude, the Master affirmed the reality of the resurrection, of angels and of spirit. "Ye do err, not knowing the Scriptures." It was as if He said, at last, when you understand the Scriptures—when all unauthorized additions have been subtracted and all violent subtractions have been fully restored, when just what the Scriptures do teach has been relieved of all misconceptions, if then, the announced doctrine, or the naked promise, may seem to be a requirement of the faith too great, let it be remembered that God's power underlies His every promise; has He said it, the resources of Almightyness will make it good. "Ye do err, not knowing the Scriptures nor the power of God." Believers of the Berean type, who searched the Scriptures daily, were likely sooner or later to emerge into an understanding of their teaching, concerning the resurrection. Paul taught that there was to be "a resurrection of the dead both of the just and of the unjust." Acts xxiv: 15. John declared

“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, until the resurrection of damnation.” John v: 28, 29. On the basis of these affirmations many assumed what was not asserted, and even assumed what was elsewhere painstakingly denied.

Many, during a whole lifetime, had no other conception of a fulfillment for the predicted event than that both classes would rise simultaneously. Neither Paul nor John ever said that they would. Those who taught that the righteous and the wicked would rise together did so manifestly not knowing the Scriptures. “Blessed and holy is he that hath part in the first resurrection. \* \* But the rest of the dead lived not again until the thousand years were finished.” Rev. xx: 6 and Rev. xx: 5. Among the careful discriminations the Scriptures insisted upon, was the separateness of the resurrections for these two classes, placed far asunder by an immense difference of condition, and a millenium of years. Although the Scriptures placed the twain one thousand years apart, and made the first a rising unto life, and the second a rising unto condemnation, yet because a bright promise was inseparable from the first resurrection, unbelief, with its characteristic vagueness of thought, crowded the two together, united both, effaced any distinction and expanded the divine blessing to cover both. Paul taught that a select and prepared company would be summoned to enjoy this favor. Like one running in a race at the Olympic games, he was pressing toward the mark for the prize of the high calling of God in Christ Jesus. “If by any means I might attain unto the resurrection of the dead.” Phil. iii: 11. *ἐί πως κατακτήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν.* The language he employed was peculiar.

He not only used the term resurrection, but put a prefix on the word, so that the disciples addressed would not lose aught of the fullness of his hope, or turn from a picture which to him was specific and eye something else. The word he employed was *out* resurrection. The Apostle wrestled to overtake this experience. Having picked out a strengthened word to particularize the hope he cherished, he went on to fortify his expression by calling it “an outresurrection from among the dead ones.” The Great Teacher Himself had in mind the

same desirable attainment, when talking with the Sadducees. He described those who become "the children of God being the children of the resurrection," those who should "be accounted worthy to obtain that world, and the resurrection from the dead." Luke xx: 36, 35. To overtake a period of time simply by clock ticks, could not, in itself considered, have established any claim to merit. The worst of the buried millions that ever lived by only the lapse of years would overtake the first resurrection epoch just as soon as the best of the race. Adequate proofs of preparedness, when that hour should strike, were requisite for those who should be accounted worthy to obtain that age. When He who spake as man never spake, said "Ye must;" His authority put into the bosom of an imperative need a marvelous opportunity. But the natural heart drew back from a blessing big with heaven as from some deadly evil. In the need enjoined by Jesus was to be found the condition of highest well being. "Ye must be born again." Regeneration prepared the heart that experienced it, for a Paradise to follow. It was a good whose outreach was at last inclusive of the whole being. It was an inner transformation whose final issue was to be a blameless spirit in a faultless body; a spirit unprovable in a body made immortal. "Ye must be born again." No unfeeling necessity was here imposed by arbitrary will; but in the "must," emphasized by the Master, summers behind summers were forever pressing to the front, and "on the cold cheek of death smiles and roses were blending." In regeneration the Holy Spirit was welcomed to be an abiding guest in the human spirit, but the result of this indwelling was to reach beyond the sphere of pure spirit and make immortal the mortal body of the believer. Paul taught this consoling doctrine. "But if the Spirit of Him that raised up Jesus from the dead, dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Rom. viii: 11.

How fully verified now is that saying, "for the testimony of Jesus is the spirit of prophecy." When the fullness of the time is come, how plain is it to be seen that resurrection blossoming and fruitage were embosomed in regeneration beginnings; and the simple statement "Ye must be born again" will continue to gather into itself the echoes of eternal years.

The facts furnished in man's creation supplied an argument for the resurrection of the body. On the sixth day God created more than a spirit, more than a body. He created man. The thoughtful Bible student could not have failed to notice that while the resurrection of the body was specifically promised, in addition thereto the statement was made repeatedly and plainly, that man would rise. "In Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at His coming." I Cor. xv: 22, 23. "And the dead in Christ shall rise first." I Thess. iv: 16. "Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day." John vi: 54. Man was a complexity in unity, and the body was an integral part of it. In those Scriptures, wherein he was a candidate for entireness of blessing, the term man, or the equivalent, was intended to cover the entireness of his being.

Moreover the redemption achievement was not restricted to the sphere of spirit. "Christ died for the ungodly." Rom. v: 6. "While we were yet sinners Christ died for us." Rom. v: 8. "God sent forth His Son \* \* \* to redeem them that were under the law." Gal. iv: 4, 5. "Who gave Himself for us that He might redeem us from all iniquity." Titus ii: 14. We were to be made spotless in spirit, this to be sure, but the body was to come in for its own share of the blessing. Those who had the earnest of the Spirit were encouraged to expect the fullness of that, of which the earnest was both a specimen and a pledge. The earnest of the Spirit was only the beginning of heavenly experiences, but since it was God's seal of heirship bearing the King's imprint of certainty, the children of a King could confidently wait for the promised fullness. That fullness was not to be stinted in its cleansing and enriching work upon what was inner, nor was it to be confined to the spirit. "And the very God of Peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I Thess. v: 23. "Ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body." Rom. viii: 23. "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head:

they shall obtain gladness and joy; and sorrow and mourning shall flee away." Isa. li: 11.

The Lord added daily to the early church such as should be saved. Plain gospel preaching, proved the power of God unto salvation to every one that believed. Such marvelous results had their adequate cause. Faith was only the beginning of the explanation, for all faith could do, was in helplessness to offer entrance to that quickening which was life from the dead. The efficiency was in Him who died and rose. Faith welcomed Him as an abiding guest, and He was at once a transforming power. Paul's way of putting the transition out of death in trespasses and in sins, was pivoted on the resurrection achievement, of the First Born from the dead. "The righteousness which is of faith speaketh on this wise, Say not in thine heart who shall ascend into heaven? (that is to bring Christ down from above). Or who shall descend into the deep? (that is to bring up Christ again from the dead). But what saith it? The word is nigh thee, even in thy mouth and in thy heart; that is the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Rom. x: 6-10.

How does memory reproduce out of the old time experience, that sharp outcry of distress? "Has heaven a help high enough to save me? Has divine mercy ever descended, or can it descend, low enough to put an uplifting help under me?" Swift and sweet comes the response, for the word is nigh. "If thou shalt confess with thy mouth the Lordship of Jesus, and shalt believe," not necessarily with the intellect of a Webster, but with the love of a clinging heart, "that God hath raised Him from the dead, thou shalt be saved."

God's pity expressed by Christ's dying, and God's power expressed by Christ's rising, was a sight, if there was one in the universe, which the Holy Spirit could hopefully employ, to start dead sinners into life. Yes, Paul, "If Christ be not risen, then is our preaching vain, and your faith is also vain." I Cor. xv: 14. Christ risen! This is assuredly the keystone to salvation's arch. Baptism stood related to the resurrection achievement. The baptism of Jesus in the

Jordan was His public committal to a Messianic mission, at the end of which He saw death, burial and resurrection. This obedience to the will of the Father, sealing redemption sure, received signal attestation. "And, lo! the heavens were opened unto Him, and He saw the Spirit of God descending like a dove and lighting upon Him; and lo! a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matt. iii: 16, 17.

Ever afterward in that same direction, the heavens remained open with their blessed beckoning and proffered uplifting. And it was required that each believer, should profess faith in the kind of Savior, a trusting love had embraced, by immersion into the name of the Father, and of the Son and of the Holy Ghost. It is sad to reflect how baptism was everyway bedwarfed, and emptied of its meaning.

Nevertheless it had a royal significance. It was more than a ceremony. It talked about the King and His exploits. It was an avowal of belief in One who was "mighty to save;" a mightier than Samson, who could unhinge the gates of the grave and bear them on His single shoulder, to the hills of immortality. Faith identified the believer with his Lord, both in nature and in destiny. Organic oneness with the risen Jesus, the good news reaffirmed in varied ways constantly. The doctrine was never unwelcome. Baptism emphasized this identification. One passage of Scripture, because of a mistranslation, failed to convey the instructive comfort it might: "Else what shall they do who are baptized for the dead, if the dead rise not wholly? Why are they then baptized for the dead?" I Cor. xv: 29.

The Apostle sweeps along with resistless logic, stating and establishing the doctrine of the resurrection of believers. In the rush of his argument, he suddenly seizes something personal in the experience of each one he addresses. "What," he asks, "does your baptism mean, if you do not rise into everlasting companionship with your Lord? Why were you baptized into the name of the Lord if the dead rise not *wholly*?" The Greek adjective *ὅλος* is only changed in the last vowel lengthening it from *ό* to *ώ* and, thus turning an adjective into an adverb, changing whole to wholly, in order to make luminous what had been needlessly if not inexcusably shadowed by a meaningless rendering. All the pious dead of all ages, an exceeding great

army are here, to furnish their comment to the meaning of this, and the tribute goes into the treasury of the King.

From how many recruiting stations came this glorious company. To greet the backward glance—how many spots are lighted with the recollection of convert experiences, the prayer of penitence and its merciful answer, the places where regeneration touched and changed the life, the endeared places where Christ was openly confessed. On this evergreen shore, past the Jordan, how many old time baptismal scenes reappear to bless remembrance? Overflowing thanks be to God for the inexpressible fruition, and for the memories that antedate it. Let the veil be drawn and scenes be re-enacted that looked forward to this very ending.

A house of prayer, 'mong grand old trees,  
 In hush of hallowed service, sees  
 Some souls, who seek their God to please ;  
     Their worship true ascending ;  
 A quiet rest breathes in the air,  
 A spell of ease broods everywhere,  
 And all the homes encompassed there  
     Are girt by Heaven's low bending.

The glad announcings of the bell,  
 From modest Baptist chapel swell,  
 And hour for Zion's feast foretell,  
     The joys of self surrender ;  
 Here Jesus meets a blood bought band,  
 Who find their bliss in each command  
 Love would obey, would understand ;  
     And royal service render.

A winding alcove, back somewhat  
 Across the plain, a sort of grot  
 In lower hills, a lovely spot  
     The hill and plain uniting,—  
 In rambles one good omened year,  
 A pilgrim found, on happening here,  
 And said—"All needs these grounds insphere,  
     To render home inviting.

Del Mary could not be at rest,  
 A tourist he, in endless quest  
 Of chosen place, where brain and breast,  
     The brief stay life is spanning,  
 Could best express, in golden spoil  
 Which he had richly "struck in oil,"  
 A house with freedom from all toil;  
     And could for child be planning.

Forthwith, adown this winding dell,  
 Just where to right a gentle swell  
 Seemed foreordained, and fitted well  
     As site for family mansion;  
 A rustic cottage graced the site  
 Like exhalation of the night;  
 'Twas Nature's boudoir shut in quite,  
     With sense of free expansion.

'Mong common days a cameo day  
 It is, when wife and child survey  
 In joy their "Home" henceforth for aye,  
     Bedecked with love's adorning;  
 Here life's low level, taste has crossed,  
 The heart realm here stands up embossed,  
 The family joy in love is lost;  
     This morn—medallion morning.

As odors breathe from perfume vase,  
 And bless a wide outreach of space,  
 So love that looks from face to face  
     Is seal for bliss abiding.  
 Not outer are the comforts here,  
 These are not wanting, but appear  
 Subordinate to inner cheer  
     While both rule out all chiding.

Swift shadows o'er the vision sweep,  
 Mother and child, grief-smitten, weep;  
 Del Mary's house not made with hands  
 Confronts his widening, heightening plans.

The twain bear forward family load  
And side by side, walk lonely road.

At length to sackcloth sky, each star  
Comes smiling back, yet brighter far  
Than e'er before. Ablaze, aloft,  
The trooping fires are keen, yet soft,  
And night is turned to noon,—between  
Two sorrowing souls and the unseen.

A throne of grace is in their reach,  
And prayer, the most familiar speech;  
Never did prayer seem half so sweet  
As now it seems at Jesus' feet.

The Bible is the newest book—  
Its pages wear a lustrous look;  
Heaven stoops from height so far above  
And folds them with her wings of love.

Affliction burns the night away,  
And ushers in the breaking day.  
For years they'd been disciples true  
But now aroused, they start anew.

In grief's dread time, these mourners knew  
Closer than grief, their Helper drew;  
Thenceforth their tearful death-dark home  
Is life's irradiated room.

Much from Him of Nazareth  
Had both received, in love and faith,  
But more was now to follow more,  
And more surprises still, in store.

Ruth's mother was of Hebrew birth  
And somewhat strange her path on earth.  
Her father, Rabbi, had been trained  
And long his faith devout maintained  
And strictly, till he clearly saw  
Messiah was the "end of law."

When, then, he saw the Shiloh's claims,  
 A Name above all other names,  
 His welcome 'mong his kinsmen ceased,  
 A banished man from every feast;  
 Nor longer could officiate  
 At synagogue or Temple gate.  
 He bore it all. "Naomi, child,"  
 He said one day so sweet and mild,  
 "Because in Jesus I've believed  
 My people think that I'm deceived;  
 But God to me is vastly more  
 Than all He ever was before."  
 The child could surely ne'er forget  
 How then the cross he clearly set  
 Before her faith, and plainly showed  
 If man would gain his lost abode,  
 The cross must fulcrum be, for LOVE  
 To dip full low and lift above.

As Mordecai did Esther train,  
 Her father did it o'er again.  
 Imagination's cope of sky  
 Did never seem so broad and high,  
 Nor studded with so many stars,  
 As when Hadassah's touch unbars,  
 The fates by man decreed, and light  
 In beauty breaks on Persian night.  
 While yet a child, these scenes of eld,  
 Naomi's eyes again beheld;—  
 Until her London home forgot;  
 She seemed transferred to Shushan's cot.  
 And Shushan's cot, in humblest guise,  
 Had window toward the reddening skies.

Naomi knew, the Scripture threw  
 "Much profit, chiefly to the Jew."  
 She could not place, on loss account,  
 Her Jewish birth, but Pisgah mount,

From which as from some outlook grand  
She better viewed the Better Land.

A Gentile marriage swept her sky  
Of superstitions low and nigh,  
Imparted to her vision scope  
And reinforced both faith and hope.  
Her husband too was helped to look  
Beyond the Church within the Book.

The heiress of this tract of truth,  
Made broad and rich, was guileless Ruth.  
Tense sorrow, since her father went,  
Had glorified her firmament.  
Ready she was to welcome what  
The Lord would give and she had not.

As years speed on June's loveliest rose  
Succeeds December's pelting snows.  
Relentless skies refuse one beam  
To melt the fetters from the stream;  
Winter's rigor, like a vise,  
Locks Nature fast in snow and ice;  
The northern wind knife, keen and chill,  
Cuts 'gainst the lakeside and the hill;  
These icy airs grow slowly soft,  
Some years through retrogressions oft,  
Again one bound the season makes  
And all at once the world awakes.  
This year the spring is a surprise,  
Warm April airs fill genial skies,  
Huge snow banks slide into the brooks,  
Unveiling Nature's lovely nooks;  
Poor captive earth at last is free,  
The blue bird's call is in the tree.  
On every hand swift swelling buds,  
Are bursting in the balmy woods,  
A touch of life in purple flush  
Reveals an angel in each bush.

The season comes to stay and pours  
 Through lifted windows, open doors,  
 The grateful breath of grass and flowers  
 To glad the time and bless the hours.

'Tis Easter morn ; how sweetly swells  
 The pealing minstrelsy of bells ;  
 To far and near how sweetly floats  
 The cadence of their happy notes.

'Tis known that converts, not a few,  
 With hopes that to such hearts accrue,  
 Design this day to share the grave  
 With Him who died their souls to save.

The humble Baptist chapel stands  
 With modest mien, yet beck'ning hands,  
 For worshipers who would accord  
 Allegiance to their living Lord.  
 An early throng the house o'er fills,  
 Yet owns the brooding power that stills.

In prayer and praise the service flows  
 Till sermon hour, and strongly throws  
 Each suppliant heart, where help abides  
 And 'neath whose shield the Pastor hides.

He takes for text what angels said,  
 To women weeping for their dead ;  
 " He is not here. He's risen today,  
 Come, see the place where Jesus lay."

Genuine love, in look and tone  
 Keeps track of love from cross to throne.  
 It pictures love in sorrow drowned,  
 And untold grief by heavier crowned,  
 Till Joseph's grave Messiah holds,  
 And blank despair lost man enfolds.

“ But, lo ! it is, Shechinah cloud ;  
 A life Almighty stirs the shroud,  
 The Son of man is Son of God ;  
 By foot divine death’s floor is trod.  
 The tomb, despoiled, gives up its prey,  
 And Easter morn is Faith’s glad day.

Christ’s empty tomb ! Look in with me,  
 Let faith exult in what we see :  
 If occupied, though brief the stay,  
 It proves that Jesus took our clay ;  
 That weighty fact one truth attests,  
 On which a precious doctrine rests ;  
 Then are we saved by Savior, who,  
 Although Divine, was human too.

When stumbling on a path of sin,  
 Borne down by foes, without, within,  
 Oppressed by doubt, dismayed by fears,  
 ’Mid frequent moan and rain of tears,  
 ’Tis good to know and sweet to trust,  
 That Jesus stoops to kiss our dust.

Christ’s empty tomb ! then sin’s dread debt  
 By man incurred, Messiah met.  
 The sin that opened death’s dark door  
 Was cancelled by what Jesus bore ;  
 Sin’s penal bonds were tow in flame  
 When He the Sinless Sufferer came.

Christ’s empty tomb ! Then Christ is God ;  
 He rules the tomb with sovereign rod.  
 The greatest Gardener earth had known,  
 Christ surely was, when Mary, lone,  
 The Living sought among the dead,  
 Who to her tearful question, said  
 One word, with such a tone, it stirred  
 Response that all the earth has heard.

For of all seeds that die to bear  
 No one uplifts to upper air  
 Such product as the planted 'Word  
 Made flesh,' yet glorified as Lord.  
 However long the harvest wait,  
 The joy will be exceeding great,  
 For He who is our Substitute  
 Is pledge of all redemption fruit.  
 The Savior's ransom is applied  
 To those with Him identified.  
 What Jesus does and ever is  
 He ever is and does for His.  
 No,—not alone doth Christ arise,  
 For He who said 'Go preach, baptize,  
 Couples with Captain His whole host,  
 Would have believers make their boast  
 In Him, who is First Fruits of all,  
 And trust the heavens will sooner fall  
 Than He who is our Prince, First Born  
 In faith's and hope's millennial morn,  
 Will lose one lamb for which He bled,  
 And took His place among the dead.'

Ere yet the benediction falls  
 A moment Pastor Jackson calls  
 Attention to impression wide,  
 That Baptists set their Lord aside  
 By emphasis and undue stress  
 On outer form, not righteousness;  
 "As if 'twere true, we are accused  
 Of magnifying forms disused,  
 Of finding in a garment's hem  
 Salvation's King and diadem;  
 A blinded people, swift enticed  
 To seize a robe, and miss the Christ.

Not often, has it been my wont,  
 To bring this subject to the front.

I choose the Gospel mysteries,  
 My people are my witnesses.  
 Of course I've tried to clearly show  
 How duties out of doctrines grow,  
 And in symmetric order trace  
 Injunctions that emerge from grace.  
 Perhaps too seldom emphasized  
 Has been the duty, 'Be baptized.'  
 Yet since alone, in all the land,  
 We stand for this, our Lord's command—  
 If e'er 'tis felt and understood  
 Immersionists must make it good.  
 And so to-night I shall renew,  
 The subject brought this morn to view;  
 And Wednesday night, our praying band  
 I hope will each one take a hand.  
 Now to the river, we'll repair,  
 And close our morning service there."

Prompt the candidates, each one  
 Outspeak in love the life begun,  
 Pass out of sight and reappear  
 As if to live in other sphere  
 With Him, who in the heavenlies throned,  
 Would be on earth in public owned.  
 Ere this Naomi little knew  
 The church from which her coach withdrew,  
 Her worship had been elsewhere given,  
 Her membership she held in heaven,  
 And feared that choice from sects diverse  
 Would not be better, might be worse.

Naomi's neighbor, Gordon Earl,  
 Had found the Gospel's precious pearl;  
 This young man, eager to obey,  
 Steps from the group and leads the way.  
 Tears sparkle in the happy eyes  
 That see him from the grave arise,

His radiant face and purpose fixed,  
 And not one darkening cloud betwixt.  
 That he and Ruth classmates had been,  
 Lent added interest to the scene.

Naomi's carriage makes delay  
 To bear the Earls the self same way;  
 Mother and daughter warmly greet  
 Mother and son, and proffer seat.  
 Closed in,—no sooner driver starts  
 Than all the four outpour their hearts  
 In pleasant words, o'er what has come  
 To Gordon and his happy home.

“We've heard your Pastor with delight;  
 We'll come and stop for you tonight.  
 And Wednesday evening, too, with you,  
 We'll come and hear this subject through.”

The evening sermon does not shrink,  
 Like swollen waters from a brink,  
 But brimming, bears an onward course  
 With perfect ease and kingly force.

The Pastor takes his timely word  
 From Matthew's Gospel, Chapter Third,  
 Where Jesus comes from Galilee,  
 And makes for errand this sole plea,  
 “I come to be baptized of thee.”  
 Give duty place and “suffer” me.

“For some strong reason, strongly good,  
 Sure, Jesus would be understood  
 As journeying far, and taking pains,  
 On purpose as He here explains  
 To do a special duty, such  
 As puts us, too, within its touch.

‘Thus it becometh us,’ includes  
 In duty's sweet beatitudes,

All those who would their love express,  
 And be enrobed in righteousness,—  
 And seems to graciously exact  
 More than the Savior's single act.

If we may in His Kingdom stand  
 Stainless as He, at His right hand,  
 We must all righteousness fulfill,  
 And inmost heart outbreathe His will.

'All righteousness' how can we get?  
 Pray can He mean our feet are set  
 Secure, once more, in Life's estate,  
 Our natures turned from love to hate,  
 By mere adjustment to a rite  
 Outside the realm of spirit quite?  
 Faith needs for its all perfect dress  
 A Savior's faultless righteousness.

When Jesus, His One special Name  
 And mission sole, on which He came  
 Would lift to view, as on the sky  
 A star-traced name would fix the eye,  
 The outset and the final end  
 Are one in plan, and sweetly blend.  
 When our Apostle and High Priest  
 Comes down from Heaven's happy feast,  
 That He our load of sin may lift,  
 Straight to the cross He presses swift.  
 To neither left nor right He turns,  
 In path direct, His purpose burns.  
 So symbolism of death and life  
 In baptism cannot be at strife  
 With work atoning, but accord  
 With deepest depths trod by our Lord.  
 A sunbathed object high and vast  
 Its image true in shade must cast.  
 E'en here we find at Jordan's flood  
 Committal to atoning blood ;

Christ's liquid grave is wisdom's guise  
 For later one, from which He'll rise ;  
 Love's method is no after thought  
 But with eternity is fraught,  
 Christ's death of shame was no surprise,—  
 He came to be a sacrifice.  
 Ere yet the march of worlds began  
 Slain Lamb was in Jehovah's plan.  
 He came to die His cross upon,  
 He came to Jordan unto John,  
 'Suffer it now,' —on Jordan's brink  
 Contrasts with those who cower and shrink.  
 It is as if He stood and cried  
 'From death I'll not be coaxed aside.'  
 'Tis pledge that neither threat nor lure  
 Shall swerve Him from Atonement sure.

Permit me now to ask you each—  
 You whom the Spirit deigns to teach—  
 Pray have you taken any care  
 To shape your life this yoke to bear ?  
**H**ave you, right early looked ahead  
 And asked in candor to be led ?  
 Beloved, would it not be wise  
 To strip from motives all disguise,  
 And place our record and its plan  
 Close to the thoughtful Son of Man ?  
 Atonement ! we must, changeless, take ;  
 Already made,—we can not make.  
 If we, by outer act, confess  
 Accepted, real righteousness,  
 And God would have our faith display  
 His method,—should not love obey ?  
 Life's gate stands open on the brow  
 Of Calvary. 'Tis open now,  
 Here at the Jordan—we are told,  
 'Tis said, with emphasis ! Behold.

Our baptism, then, in some such sense  
 Unveils recovered innocence ;  
 As veil transparent without loss  
 When dropped before must show the cross.

For Bible baptism but reveals  
 The kind of trust the subject feels,  
 And shows a Helper that can save  
 And rescue through a cross and grave.

‘ Lo ! heaven lies open ’ plainly where  
 Our Substitute doth sin upbear ;  
 And yet if heaven all open lies,  
 When John doth Son of man baptize ;  
 If open swings the pearly gate  
 To those whom blood makes consecrate ;  
 To those who trust no outer rite  
 While putting faith in mightier might ;  
 Then, in perspective, this command  
 With Calvary’s saving work must stand.  
 And since it must, the King’s one road  
 Requires immersion as the mode.

During the Savior’s earthly stay  
 Two other times in self same way,  
 The Father’s voice through parted skies  
 Awoke attention and surprise.  
 Christ taught with His disciples nigh,  
 ‘ Except a corn of wheat shall die,  
 It stays alone beneath the ground,  
 But if it die it shall abound ;  
 And I, if I be lifted will  
 Make all men feel constraining thrill.’

Instant it thunders ! Heaven approves  
 The path in which Immanuel moves.  
 For this, the Gospel story saith,  
 Was spoken of His coming death.

On holy mount at midnight hour  
 Outshines Transfiguration power :  
 Astonished Peter, John and James,  
 Behold the strange celestial flames ;  
 While Moses and Elias talk,  
 Of this same death and Satan's mock.

A voice celestial downward falls  
 And to the group in music calls,  
 With ' This is my beloved Son.'  
 And ever on its sweet words run  
 Because Messiah would not shun  
 The end of work so well begun."

Since graduation with her class,  
 Ruth had sought each day to pass  
 Some hours in earnest study still,  
 Alert of brain, with steadfast will  
 To find and prizing set apart  
 What one should know and lay to heart.

Prof. Namyl gave each week,  
 Some time to teach her classic Greek,  
 The last school work was spent upon  
 Anabasis of Zenophon.  
 Herodotus next took her time,  
 Then Homer's verse and thought sublime;  
 Next in order after these  
 Orations of Demosthenes :

Later, the time was cut in twain,  
 And shared 'twixt sacred and profane ;  
 For then Naomi wished it spent  
 More on the Greek New Testament.

That soon as possible her child  
 Might read to her the Scripture styled  
 "Original," in native dress,  
 And pass beyond bewildering guess.

Jewess herself, the Hebrew tongue  
 Was her vernacular when young.  
 Her riches in the Hebrew stored  
 Encouraged wish that Ruth, like hoard,  
 Should early in the Gospel seek  
 By knowing well the Scripture Greek.

Right at the outset, Matthew, Third,  
 Her studies with keen interest stirred.  
 This early chapter came in course  
 Before revival days of force.  
 The word "baptize" her teacher traced  
 Through ancient usage where'er placed,  
 In grooves its well known meaning moved  
 And by a wide collation proved,  
 Immersion was translation true  
 For every case the classics knew.

On Monday night her teacher came  
 With quickened step and eye aflame;  
 The day before he, too, had heard  
 All that was said, saw what occurred;  
 The sermon Sunday, kindled fires  
 Beneath the word true search inspires.  
 He claimed the argument for "dip"  
 Was stronger, on the Pastor's lip,  
 Because the word was left behind  
 And loftier themes engaged the mind;  
 Professor Namyl lauds the sweep,  
 The speaker took o'er doctrines deep,  
 But would his learner should exact,  
 The weight with which the term is packed.  
 He brings the Lexicon to bear,  
 Cons phrase on phrase with strictest care,  
 Shows how assisting circumstance  
 Was not the merest empty chance;  
 And adds the reinforcing power  
 Which prepositions have in dower;

Makes vivid as electric spark  
 Some touches in the Gospel, Mark,  
 Where Jesus' baptism dwelt upon—  
 Is *into* Jordan — *under* John.  
 As apropos to wide survey  
 The Pastor took on previous day,  
 Shows how in beauty here and there  
 Such imagery is brought to bear,  
 As makes each tint to harmonize  
 With lessons drawn from “to baptize ;”

Refers to Romans sixth, where Paul  
 Pictures the mold that swallows all;  
 Describes a form of doctrine, mold  
 “Into the which, as we are told,  
 We are delivered—merged entire.  
 The lesson low helps what is higher.  
 The heart a form of doctrine serves  
 And from its form in nothing swerves.  
 The doctrine's self we don't obey  
 But we accept it, as we say,  
 Embrace it with a faith all warm  
 And from the heart obey its form.”

Prayer meeting night the Pastor cites  
 The Eunuch's joyance, and invites  
 Each ones's experience to attest  
 Whether obedience is unblest.

“In joy, right on his way he went  
 As if new life through his were sent,  
 The cited case is specimen  
 Of what comes once and comes again,  
 When loyalty is just as tense  
 And conscience calm in innocence.

Of joy, religion fruitful is,  
 Result of law's necessities,  
 The law that firm forever links  
 One's self with what one is, and thinks;

The law of love, that, glad obeys,  
And fills up life with holidays. ”

Bowing he begs the Holy Ghost  
May re-enact a Pentecost ;  
Each bosom feel its filling tides  
And know a peace that glad abides.

As ends the prayer, a choral song  
In low toned pleading, sweet but strong,  
Implores the gift and yet implies,  
The prayer is heard, by prayers that rise.

Not happier are the birds whose song  
To happy natures must belong  
Than converts young, who joyful try,  
Both throat and wing in Faith's free sky.

The older members lead the way  
And promptly speak, or kneel and pray ;  
Plain duties with sweet doctrines mix  
And fire each others hearts and fix.

The tender words, “ He leadeth me, ”  
Are sung by spirits pent yet free.  
Then sister Earl, with briefest phrase,  
Would have them note the lovely ways  
By which true hearts on search are met  
When clouds of doubt their path beset ;  
How prayer will bring a heaven sent guide  
To walk the searcher's path beside ;

Then kneeling, earnest pleads for those  
Athwart whose steps false teaching throws  
Its midnight ; begs that heaven will send  
With timely word, some Philip friend,  
Whose finger on God's telling Word  
Will still the heart till all is heard.

John Tyler's voice, to Ortonville,  
Wakes song and tune that quickly fill

The spacious room and courage stir  
 To bravely do and not defer.  
 "In all my Lord's appointed ways,  
 My journey I'll pursue ;  
 Hinder me not, ye much loved saints,  
 For I must go with you."

Amelia Page takes up the words  
 "Hinder me not," and using, girds  
 Believer's hearts with duty's zone.

"The Eunuch on himself was thrown  
 By Jesus, fully fairly preached,  
 Till finally his faith outreached.  
 Obedient, while his love was warm  
 To show the substance by its form.

Moreover, let us each observe  
 When those, professing, thoughtless swerve  
 Not truth, but error is enrobed  
 And Jesus' Gospel is not globed."

Elisha Simons rising now  
 Impresses "understandest thou ;"  
 Knows naught of meaningless commands,  
 Sees Philip shake with both his hands,  
 The Eunuch's thought, till ancient book  
 Glows with the prophet's lighted look ;  
 Enlists his brain as well as heart  
 And gives to faith well grounded start.  
 "At self-same Scripture he began,  
 And while the chariot onward ran,  
 Included duty's grand outreach  
 Yet naught but Jesus did he preach."

Another promptly takes his place,  
 And all the soul comes in his face,  
 His brown eyes speak—'tis Horace Hale,  
 His unction a resistless gale.  
 He says "It greatly comforts me  
 Imperiled—I 'in Christ' may be.

If any man may be in Christ  
 Surrounded by, imparadised,  
 He is not what he was, nor where,  
 Transferred, transformed, he now can share  
 In union with his Lord, a love  
 Which sways supreme the hosts above.  
 New creature he is thenceforth called  
 And safe, like Salem, mountain-walled.

And so, if faith beyond alarms  
 Puts one within the Savior's arms,  
 Disciple safe within his Lord  
 Should joy to have the form accord."

With hint so apropos as this  
 Young Gordon does not wish to miss  
 His testifying word. "I felt  
 When my poor heart, in trusting, knelt  
 To Christ, 't was good indeed to seal  
 Returning love to His appeal ;  
 In public own my Gracious King  
 And wear as Prince His signet ring.  
 If fealty pledged be ever sweet,  
 On Easter day it is most meet.  
 The day He rose I can't forget  
 'Tis now within my record set.  
 With Him, who, for my sinning died,  
 I wish my hope identified.  
 And since His rising shall achieve  
 Life for such as will believe,  
 I wish my body also blent  
 With Easter's sun-tipped monument."

Now Uncle David gains the floor,  
 'Tis time to close, but not before  
 They've had his word. His magic speech  
 Is battery charged, with power to reach  
 Instant each list'ner. Choked, excess  
 Imparts an added earnestness.

“ With Holy Spirit be ye filled,  
 ’Tis not repealed, it stands as willed.  
 Religion asks the man entire.  
 I’m glad it does. ’Tis my desire,  
 Wholly to be by Christ possessed,  
 His Spirit brimming all my breast.

My brother, what is manhood, pray,  
 If on its girded victor way  
 It does not summon every power,  
 And merge the whole in duty’s hour?  
 By all that manhood then may claim  
 Be ye baptized in Jesus’ Name. ”

Ere yet the meeting is dismissed  
 The Pastor reads from offered list  
 Two names, who wish to be immersed  
 After experience is rehearsed.  
 But scarce the church believe the truth,  
 When these, Naomi are and Ruth.

Rising in order from their seat,  
 With frank avowal modest, meet,  
 The faith of each inwrought in love,  
 Attests a life born from above.  
 The benediction now descends  
 And Wednesday evening meeting ends,

The Pastor Sunday morn, selects  
 One more of those decisive texts,  
 Which fix the meaning “ to baptize,”  
 By forceful reasons which arise.  
 “ On earth the witnesses are three  
 The Spirit, water, blood agree.”

“ The testimony of the blood  
 Ought not to be misunderstood ;  
 It has a power from sin to cleanse  
 And in salvation fully ends ;

It says, ' For me my Savior died,  
And Joseph's tomb once occupied.'

The Spirit speaks the very same  
And stirs within a conscious blame,  
Because the Sinless One, to save  
Must occupy for me a grave.  
What truth says to the outer ear  
This speaks in an interior sphere.  
While yet I look, through hastening tears,  
A rainbow spans my cloud of fears.  
As Adam Eden's charms first knew  
Wet with its earliest gleaming dew,  
So love impearls the suffering Christ  
And sees its Lord imparadised.  
But, 'tis the Christ as crucified,  
The heart will choose all else beside.

At last the water must agree  
With these two named and make them three.  
How can the water testify  
That Jesus gave Himself to die?  
Supply a three fold braided cord  
Whose oneness draws to Christ the Lord,  
Unless the way it is applied,  
Is burial—with the Crucified?''

The Church draws near the river's edge,  
And gives a chance for two to pledge  
Obedient love to Him whose way  
Did once through Jordan's waters lay.

Its marge Naomi's feet first press  
And publicly her faith confess;  
A mother glad, while yet she lives  
To know the joy example gives.

The daughter follows, like the Ruth  
Who left life's all for God and truth.  
Treads self same path, the Savior trod—  
The path to glory and to God.

A carriage homeward from the shore  
Bears back the twain, the baptism o'er.

By habit trained, Naomi's mind  
In Hebrew rolls expects to find  
Somewhere, some hint, some fontal start  
Of what Christ's life and lips impart.

She knows each noon must have a morn,  
That later is from earlier born,  
And so by instinct what of gold  
The new possesses seeks in old.

Quickened by precept just obeyed,  
Response to questions often made,  
Comes clearer, fuller to her thought  
Than e'er before it had been brought.  
So, riding on, she speaks to Ruth  
And shares with her the precious truth.

“ Had we,” she says, “ discerning eyes,  
To note the help which Hope supplies,  
This resurrection doctrine, dear,  
We had not missed, but seen it clear;  
Traced in the earliest lessons given  
To lure lost man from earth to Heaven.”

For Peter claims that Noah's ark  
O'erbrooded long by primal dark,  
In floods below by floods o'er head,  
Suffered the burial of the dead,  
And was a figure like unto  
The baptism we should each go through,  
And how both teach in sweet accord  
The resurrection of our Lord.

You know how Hope in endless quest  
Had found its goal in Isaac, blest,  
For in and through him and his seed  
The blessing promised would succeed.

The mandate comes, Take now thy Son  
 In whom thy buddings are begun,  
 And offer him on yonder mount;  
 But how, will then in high account  
 The promise hold, then how receive  
 All I've been told, how still believe?  
 Obey I can and sacrifice,  
 But how believe if Isaac dies,  
 Then every promise quickly fails,  
 Obedience, not faith, avails?

But we are told in trial's hour  
 That faith availed with mighty power.  
 Obedience and simple faith  
 Were both conjoined in 'Thus He saith,'  
 For He who first did Isaac give  
 Though he should die, could make him live.  
 And while he was to yield the gift  
 His faith saw in the cloud a rift,  
 And love, obedient, knew its Lord  
 Could bring to pass each spoken word.  
 So Abram takes his 'only son'  
 To go and sacrifice; this done  
 He trusts, though altar fires may burn,  
 Isaac and he will both return.

When Moses led from Egypt's coast  
 The chosen Israelitish host,—  
 Buried they were 'neath cloud and sea  
 Yet soon emerged triumphant, free:  
 Pursuing forces sank as lead,  
 Numbered forever with the dead,  
 While journeying tribes, o'erjoyed, emerged  
 And now by Miriam's spirit urged,  
 An army risen from out the grave  
 Sings praise to Him whose might can save.

The bush that burned, was not consumed,  
 A tender glow its twigs illumed;

This means for saints that erst must die  
 A risen body—bye and bye.  
 So Jesus taught, and kindly praised  
 What Moses wrote, ‘the dead are raised.’  
 Meanwhile the Angel in the flame  
 Whose lips One ever living Name  
 Pronounce, explains, how still alive  
 The spirit can the grave survive,  
 Awaiting with its Lord, return  
 For body that no fires can burn. ’’

This Easter Morn the lilies ope,  
 And glad the heart with heavenly hope ;  
 And yet, unlike the days just past,  
 This day is dull and overcast.

O'er April skies clouds spreads their veils ;  
 Checked by the chill, spring's promise fails ;  
 Spring retrocedes, and boldly fierce  
 The cold raw winds assault and pierce.

Del Mary's grate with coal they pile,  
 Mother and daughter wait its smile.  
 An oil exudes from partial gaps  
 Yet smothering smoke the block enwraps.

A rod, at hand, Naomi takes  
 And touching where in seams it breaks,  
 The block with ease asunder falls,  
 And radiance leaps upon the walls.

“ Look, daughter, do you not discern  
 A lesson here we both might learn ;  
 God's message traced by bursting flame  
 Our thought and heart may rightly claim.

This timely fact, pray notice, Ruth,  
 When all is dark in Scripture truth—  
 We only need to touch its seams,  
 And flashing forth in heavenly gleams,

A summer time lights all the place  
With grandeur for its far embrace.  
God's hints are placed in line direct  
With what the ages may expect ;  
A channeled wisdom is expressed  
For guidance of an honest quest ;  
Successive helps, in strictest line,  
Stretch on and on, till touch divine,  
Unites Eternity with time,  
And choice approved with ends sublime.

We only need obedient heart  
And midnight darkness will dispart,  
As when, where Jordan's wave divides,  
A sunbeam out of heaven slides,  
Uniting resurrection day  
With duty on life's common way. ”

## CHAPTER V.

## THE LIVING SAINTS ARE CHANGED.



THE doctrines on which disciples fed and feasted made arterial blood. So long as Christ was enthroned in the heart supreme, they felt that nothing could harm them. Let the worst possible evil assault, it could not separate them from organic union with the Lord Jesus Christ. Oneness with Him, in whatever situation, was their individual solace and fraternal cheer. "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's." Rom. xiv: 7, 8.

An old hymn ran:

"One army of the living God,  
To His command we bow;  
Part of the host have crossed the flood  
And part are crossing now."

But when the saints who had died should be made happy, even in bliss to form part of the escort of their returning Lord, what would be the portion in that glad hour of the saints still alive upon the earth? "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." I Thess. iv: 17. "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump." I Cor. xv: 51, 52.

It was put into, and constituted a part of, the riches of the glory of the believer's inheritance, that should he be alive on the earth when his Lord should return, he would not need to die; but in an instant, with a painless, ecstatic transition, he would pass into life's fullness and his body thenceforward would be indestructible. Death was the enemy of every heart and of every home. Grim and terrible, he lurked beside every path and his dread shadow was cast athwart every

portal of joy. At his appalling touch every cherished object turned to ashes. No money could buy him off; no force could make him let go his prey; over business he stretched his bony finger and its wheels stood still; his footfall threw every project into uncertainty; he was, as Pollock says, "the *if* of all tomorrows." Death was ever the shadow and sure reminder of sin. "Sin entered \* \* and death by sin." Death came in at the self-same door. So important did it seem to keep before the successive generations the awfulness of sin, that its dark shadow was flung across the threshold of the Father's house even whenever any dear child of His was welcomed home. Not only did it fall when Rachel died, when John the Baptist was beheaded, and when Stephen was stoned, but it fell when in peace and in quietness Jacob gathered his sons about him and gave them his parting blessing, for he passed away from earth a helpless sufferer; so did countless others "faithful unto death."

It was revealed to faith that at the ending the last great company of pious ones who should be alive—and awaiting in love His coming—would be saved from death, and in a moment would pass into immortality. To be honored by such a transfer, and to be ready for such a blessed transformation, should have served as a watchword for hope and a stimulus for prayer. What an experience of rapture inexpressible was waiting for the last rank of disciples who should live worthy of their high calling; who should endure unto the end, and at the very last should be found watching for the bridegroom—with girded loins—and lights burning! As the Apostle Peter anticipated that day of the Lord, and his heart warmed at the sight, he exhorted the disciples to hasten its coming by their godly living and eager wishfulness. Although he himself and his contemporaries might fall asleep, he saw, pictured to faith, the august occasion and the happy number, and he entreated each praying company to cut short the delay by a beautiful and consistent fidelity. The Apostle Paul eyed the same glorious ending; and while his letters show that he saw distinctly defined some happenings of apostasy before this hope held out to the church could be realized, yet other things breathe such a victorious trust based on faith in timely help at the last extremity, that it almost looks as if the hero hoped the Lord would let him antedate that translation and become an instructive type.

During the world's lapsing history it pleased the Lord to take into the Holiest of all two such types. They served as foregleams of that entire company who, at the consummation hour, in the twinkling of an eye would pass without death into their glorified state. These selected ones served to put before believers the special qualities and saintly characteristics of devotedness and endurance that would be ready for the Lord's epiphany and prepared for His approval. One of these, "of whom the world was not worthy," was Enoch. He was the seventh from Adam. Dating from the garden of Eden, he was in the seventh generation of the godly. From the very beginning seven was a number freighted with meaning. Seven signified fullness, perfectness, consummation. In six days God created the heaven and the earth and He rested on the seventh day and hallowed it. A seventh period was to follow the world's long week and constitute its Millennial Sabbath. Enoch lived at a time when wickedness was ripe for judgment, and looking out from individual environment and on down the vista of years, he was divinely taught how his own and the last times would be identical in their enormity of wickedness; meantime "he had this testimony that he pleased God;" he felt the arms of LOVE draw him nearer, till at last "he was not; for God took him," and made him a type of those whom God, in the end of the latest times would translate that they should not see death.

Elijah sought after God and heard His still small voice. He mourned over the idolatry of Israel, met the false prophets face to face and tore away their masks, and with an unflinching daring rebuked sin in the high places of the land.

"Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again and the heaven gave rain, and the earth brought forth her fruit." James v: 17, 18.

The veil between the visible and the invisible grew thin; till by and by Elijah charged his companion Elisha to be watchful, or his disappearance would be too quick for the eye to follow the swift transit. Elisha was on the alert; "they two went on" together; the supreme moment came and the prophet stepped from the slopes of Gilead to the chariot which bore him to the hills of God. The paren-

thesis of Christ's earthly stay contained one event lighted up with supernal glory. That scene was the Transfiguration. It was a miniature daybreak of the Messianic time, a foregleam of the kingdom. Moses and Elijah, representatives of both classes, the risen dead and the living changed, were present on the holy mount and talked with Jesus. Christ's raiment shone with a luster such as no fuller on earth could impart.

Because Moses was present on this occasion in a bodily form it is affirmed by those who believe in the sleep of the soul during the period between death and the resurrection, that he must have been raised from the dead at some prior time. The passage in Jude which contains the account of the contention between the Devil and the archangel Michael concerning the body of Moses, is sought to be made tributary. The claim lacks a Bible basis. Christ was the First fruits of them that slept. That Moses should appear in a form of a body on the Mount of Transfiguration, to antedate his own risen body in time's fullness, is consonant with Old Testament passages which give us appearances on earth of the angel of the covenant prior to the incarnation.

When great men come together, great themes occupy their thought. On that occasion the twain talked with Jesus about a signal deliverance He was to effect at Jerusalem. In the New Testament record, the word used to express the subject matter of their converse was unhappily liable to a misconception. The word in English is "decease," and in the Greek original, it is *ἐξοδον* the "going out," which He should accomplish. Decease is something to yield to, passively; exodus is something to achieve. He was in the company of Moses, who led forth Israel from slavery to liberation through the grave of the Red Sea. The children of Israel were baptized unto Moses; immersed into his fortunes; swallowed up into his guidance, and literally identified with the issues of his leadership. They were baptized in the sea and in the cloud. It took these two elements for their burial. The sea on either side lifted up its watery wall, and the cloud that went with them, and which on this night was bright for Israel but dark to the pursuing Egyptians, spread its friendly shelter over the chasm cleft for them, and their experience on that night was the symbolism of entombment, but they came forth by a mighty hand and by an outstretched arm more than mortal.

If the Son of Man would leave an object lesson for the instruction of His people about the issue of that achievement, in which He Himself was moving forward, what could have been more impressive than to have employed Moses and the Red Sea passage to help form and fix the fact. Elijah was also present and was talking with eager interest on this same theme. He who arranged this instructive occurrence, in which both classes were representatively present, showed His concern to have believers regard as unequivocal the promise that would leave no appreciable interval between the resurrection of the dead and the transformation that was to come to the living. The experience of either class was to be an equivalent of the other. And so fulfillment finally verified the prophecy, and the change that came to the pious living put them in possession of a glorified body, like that which clothed the risen saints. In that precious moment, "in the twinkling of an eye," the twain became one redeemed company with equal conditions. In the earlier study of this wondrous change, which has now become historic, there was one notable help, which all believers ought to have taken up into their faith, for upon it Divine Love turned a calcium light; and that was the period of forty days which intervened between the Savior's resurrection and His ascension.

The risen body of Jesus was a specimen body, in which as in a mirror all believers might behold their own glorified body. Whatever happened in the life of our Lord was stored with instruction; but love, teachable and receptive, might well have lingered long, learning still in this period that crowns Christ's earthly stay.

On the third morning Mary sought Him among the dead; and finding the sepulcher empty, she runs to report it, and with heart-brokenness tells Peter and John. "They have taken away the Lord out of the sepulcher and we know not where they have laid Him." They hurry past her and come earlier to the tomb. She slowly and sadly returns and stands without, weeping, "and as she wept, she stooped down and looked into the sepulcher. And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, 'Woman, why weepest thou?' She saith unto them, 'Because they have taken away my Lord and I know not where they have laid Him.' And when she had thus said, she turned herself back and saw Jesus standing and

knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? She, supposing Him to be the gardener, saith unto Him, Sir, if thou have borne Him hence tell me where thou hast laid Him, and I will take Him away. Jesus saith unto her, Mary! She turned herself and saith unto Him, Rabboni, which is to say Master! Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren and say unto them, I ascend unto my Father, and your Father; and to my God and your God." John xx: 2, 11-17.

She knew Him to be dead, and now she hails Him alive. Morning chases the night, and joy takes the place of tears.

In a rapture of wondering love for a brief time she holds Him fast, and then come the rallying, reassuring words of the consoling Christ. It was a pity that the common English translation of that interview should have lacked enough of faithfulness to the original account of it in Greek to rob many disciples of the comfort it might have ministered. What Jesus said to Mary was, "Be not clinging to me," and the reason was in the errand on which He wished to send her forthwith. In substance, His commission is, "Go at once and tell the disciples I am not yet ascended; tell them, however, I am soon to ascend; don't be selfish in your gladness; go share it." A thorough investigation of this Scripture, coupled with a reflection born of candor, should have lost no time in substituting a proper rendering of the original Greek for the unfortunate translation which was so misleading. For an extended period, too far back, this passage was misunderstood, and shadows seemed to linger about it with a sort of fateful tenacity. Obscurity with a determined obstinacy baffled explanation. And as a lamentable result, half truths were associated with it which invited confusion; and even square contradictions sprung from it, and doctrines, erroneous and indefensible, found shelter under a statement said to have been made by Jesus but which He never made. Let the mind rest with satisfaction on some of the reasons why the rendering, "Touch me not," should have yielded to the better one, *Μή μου ἄπτου*, "Be not clinging to me."

*First.* There is a lexical reason which should have removed the first verb and substituted the second. The primary meaning of the

word is to adapt, to apply one thing to another, to fix upon, to fasten upon, to seize, to adhere to, to stick to, to be glued to.

Two derivative significations were, the one to touch, the other to kindle. A little attention shows that the significations did not wander far. When fire is applied to fuel nothing is more perfect than the close adjustment of flame to the material it overruns and envelops. And yet the final all-embracing closely adjusted flame is potentially included in the igniting touch. Thirty-six times this word is translated touch in the New Testament. Two-thirds of these cases refer to the touch of Jesus which was followed by the healing virtue of the great Miracle Worker. Jesus allowed the touch of the woman who sought healing, and invisibly, but yet none the less effectively, did He transmit to her whole body a transforming power. When Jesus touched the bier as the mourning procession stood still, that was not all He touched. His slightest momentary contact was followed by a history of healing that reached interiorly and spread comprehensively, till its intimacy of adaptation and benefit was complete and perfect. Jesus touched the leper, and the potencies contained in that touch reached to the entireness of the being. That the Messiah, by the slightest contact, could visit such a plentitude of blessing, both attested His presence and made undeniable His credentials. It should have been understood that the idea of embrace was folded up in the word whenever the facts in the case made its choice fitting. And so when the Master, addressing Mary, used the term, since He referred to her act, not His own, he employed the word with its natural and original fullness.

*Second.* The second argument for the change is a grammatical one. All controversies on Bible themes have not arisen from mistakes in grammar, but it would be going to an extreme to say that they are unaffected by grammar. Perhaps as much as any one other reason why John xx: 17 was regarded as enigmatical, was because the verb used in the imperative mood and present tense was not carefully and correctly distinguished from the Imperative Aorist. The latter denotes an action that is either rapidly completed and transient, or viewed as occurring but once. The former denotes an action already commenced and to be continued, or an action still going on or to be frequently repeated. If this precision is overlooked in the uses of tenses in the

New Testament, the lesson before the eye lacks in accuracy and richness. It is not strictly true that the Savior said, "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you;" but "Be asking—be seeking—be knocking;" not "Ask and a-done with it," but go on asking; make this your moral habitude and you will be successful. In this passage, it is such a tense of the verb, one that denotes continued action. But the query arises whether, when a negative is introduced into an imperative sentence, as is the case here, it does not destroy the idea of continuance so peculiar to its present tense, since the prohibition or warning or caution is to be instantaneously regarded.

A command of course looks to prompt obedience; but there still remains a difference between those injunctions which forbid even the commencement of an act and those which dissuade us from doing longer what has had some continuance. There is a negative in this sentence along with the verb. If the introduction of this particle had been intended to record the absolute prohibition of an act not yet begun, the natural tense to have been employed would have been the aorist, but instead of it, we have the present, the use of which is a confession, according to the laws of the language, that the action was already commenced; in a word, the use of this verb with its mood and tense, shows that Mary was already clinging to Jesus when He spoke. If a Bible interpreter would quicken his footsteps and chronicle actual progress, he must reverently pause over every particle such as this, long enough to take note of its entire bearing and force. Again, for the argument is cumulative.

*Third.* The law of Scripture harmony would set aside the common translation. It would not of course set aside the text which furnished the rendering. There is no other narration in the Gospels which contains this specific one given by John. But we do have, both by him and by the other evangelists, accounts of occurrences which are not in keeping with this statement in John, if we are to understand his language as the record of a positive prohibition by Jesus of Mary's touch.

"*Noli me tangere*" is the explanation of an old and famous picture by one of the masters, in which Mary, prostrate near the feet of her Lord, is stayed from any nearer approach by His interposing word

and dissuading gesture. Both the picture and its motto teach fiction. A beautiful harmony of the Scripture, everywhere beautiful, compels the mind to try and find here that reconciliation which we find elsewhere; not by ignoring the seeming discordance, not by acquiescence in a bungling attempt to explain, what after all is left an arbitrary discrepancy, but by earnest search to discover that unity which nowhere else has been sought in vain. In this same chapter, verse twenty-seven, Jesus says to Thomas, "Reach hither thy finger and behold my hands; and reach hither thy hand and thrust it into my side, and be not faithless but believing." How could it have been allowable for the body of Jesus to be touched by Thomas but not allowable in the case of Mary? An arbitrary reason will not do; candor wants something convincing. Was Mary forbidden to so much as even touch the Master? The question is in order most assuredly. Verbal criticism invites attention until this is settled, for on this decision hinges the harmony of inspired writers in its measure of inductive force. The evangelist Matthew, as he details the visit of other women than Mary that very morning to the sepulcher, says in chapter xxviii, ninth verse, "And as they went to tell His disciples, behold! Jesus met them saying 'All hail.' And they came and held Him by the feet and worshipped Him." Other women from the city, other than Mary, then were welcomed to hold His feet in reverent joy and to indulge their holy gladness by a brief clinging to the body that had been restored to them from the chamber of death. By virtue of our inaccurate translation, on the same day, rimmed in by the same horizon, we note a refusal to Mary and a permission to other women who belonged to the same discipleship. Is there any satisfactory explanation for such discrimination? The assumption that she could not have been permitted to touch the Master, and did not, has led to the advocacy of theological subtleties too absurd to be chronicled. One theory was that the impurity of her nature would have made her touch defiling. Although she might have been unconscious of any impure intent, still, it was claimed, that the disparity between herself and the spotless Master would have properly barred all contact. Again it was claimed in spite of the fact that Christ's glorified body was handled, that it was too pure to be handled. Another theory was advanced, that Mary was so superior to her sisters in religious strength and spirit-

ual attainment that the Savior could restrain her without risk, while those who were weaker could not have understood the prohibition, and it would have amounted to a stumbling block for their faith. With such foolish contradictions was the untruth kept bolstered. Another argument aiding to remove the perversion, is,

*Fourth.* The dramatic naturalness of Mary's act. The naturalness was almost another name for necessity. The grief of Mary Magdalene was no make believe. Her sorrow was genuine and overwhelming.

The departure of the other women together, leaning sympathetically upon each other, left her alone still in the garden. Benumbed by her great loss she was scarcely aware of anything except the aching emptiness of her heart and the loneliness of the world in the absence of her Lord. Tell me where thou has laid Him — is the moan of her spirit. Jesus discloses Himself. One word goes to her inner nature. "Mary;" was it ever uttered with a tenderer tone? Her faith springs over the grave and the full sonorous Hebrew, "Rabboni," leaps to her lips. Could she have done other than throw her arms about the person of the risen Jesus? In such an hour to have calmed emotion would have been to cheapen its quality if not to impeach its nature.

*Fifth.* There is a remaining argument in the doctrines which emerge from the corrected translation. The false rendering gave us a cold unsympathizing Savior, wholly unlike the One revealed in the Gospels. The words as spoken give us a Savior that can be approached, one in whose presence a pure love need not be smothered. And besides it restores Mary to her true place. It does not rob her of the honor Jesus intended by appearing to her first. It is in keeping with all we know of her. It is in no conflict with the record which accorded to her a primal place, and in the same spirit, and at once, employed her to herald abroad the joy.

In addition, let it come home to the heart that in this Scripture there was old time authority for believers to expect what is now undeniable and daily experience.

"Be no longer clinging to me." The facts in this narration, plainly stated, reinforce the precious doctrine taught again and again in many another Scripture that the resurrection body is a body that

can be touched. Theories prevailed that the glorified body of the saint would be invisible and intangible. It was described as a somewhat too subtle to be classified with anything material. It was claimed that Paul called it a spiritual body and, therefore, it would needs be composed of the same substance.

The terms mortal and material were confusedly jumbled together and the twain were employed as if they were properly interchangeable and in the same way the terms spirit and spiritual were used as if they were exact equivalents. It should, however, have been unnecessary to emphasize the fact that between matter and spirit there is an impassable gulf. They lean upon each other; spirit stoops to matter; matter rises toward spirit, and in some of its higher forms 'twould seem as though it were about to leap the chasm and become pure spirit; but matter never becomes absolute spirit; nor does spirit ever cease to be distinguishable from the matter it tenants and moulds and wields. A spiritual body is a body perfectly suited to the uses of the spirit that makes such a body its abiding place. Before the resurrection, the body was frequently a clog on the spirit; it impoverished the thought and clouded the desires; and oftentimes when the spirit would will the body could effectually weigh against accomplishment.

After the resurrection, as we know by experience, the body made over again, out of better timber, having a finer grain, is no hindrance to holy thought, but a help rather—no weight to drag down the consecrated will, but a wing to bear it up and to speed it right on to fulfillment. The risen body, endowed with its new powers and possibilities, as the fitting vehicle of a sinless spirit, could not have been better described beforehand than by calling it spiritual; such an epithet was wise and felicitous; but the selection carried no warrant to permit an effacement of the distinction between spiritual and spirit; between what is happily adapted to the uses of the spirit and the spirit itself, indwelling and using the tabernacle it tenants. The corruptible was to put on incorruption, the mortal was to put on immortality; the risen body was not to be subject to death, but the basis of that valid hope did not include the affirmation that it would cease to be material; that it would be intangible; that it could not be touched. These were cobwebs spun over the original promise by an unwarranted human speculation.

Christ's body after His resurrection was a spiritual body, a glorified body, and yet a material body, a touchable body. When Jesus came to be our Savior, He subjected Himself to the limitations of the race He had undertaken to redeem. He restrained the divine power which he possessed, and only used it, just as it was possible to be chartered by any prayerful saint who would obey the will of the Father, and yet do it while occupying a body doomed to die.

“When the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.” Gal. iv: 4, 5. Being incarnate, tenanted a body susceptible of hunger, thirst, weariness and even death did not necessitate that the spirit should be sinful. By virtue of the sinless spirit within, the body borne about could resist disease, could endure extreme hunger, could walk the sea, could show a countenance transfigured. The unchecked manifestation of the Messianic will, however, was adjourned until the body the Savior took into abiding union with Himself, had been made immortal. When Jesus rose from the dead he bore His own body which had its share in the redemption pledge, quite through to final victory. The Old Testament promise of a Messiah, was the richest spiritual awaiting for which Israel could hope, but that quality of blessing did not necessitate that His coming should be a purely spiritual manifestation, for when He came He was born, and Messiah was God revealed by incarnation. Joseph's garden grave, empty on the third morning, was a distinct line of demarkation between the kind of body Jesus had before, and afterward. Before, His body was mortal, afterward 'twas immortal. Before 'twas obedient to the will of the Incarnate One, and yet He restrained the expression of that will, and became as a servant and waited until as a sin offering, approved and accepted of the Father, He had redeemed His body which He had inherited as a Sinless Sufferer, from a sinful humanity.

After he rose, in and through an immortal body He could put forth “the hiding of His power.” Before 'twas a body bruised for our iniquities, afterward 'twas a body glorified for the quickening of our hope. If Christ's exercised power before His resurrection was repressed for the reason, as one conditioning at least, that the body in

which He dwelt was mortal, when that body became glorified, was it anything unnatural, since it was typical of what ours would one day become, that while He lingered awhile to acquaint us with the possibilities of the new body; that the manifestations of Himself, always in union with it, should have been something extraordinary? Concerning the first Adam, God said, Gen. i: 26, "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." That parenthesis of forty days was a fractional inburst of Paradise restored. It found expression in Him who was "the first fruits of them that slept." In Him who was "the first born among many brethren;" immortality explained itself, and turned its reach and range and supremacy over creation into a sort of manual for the believer, in the frequent use of which love should have been swallowed up and hope should have acquired more of grandeur.

Lacking this grandeur, hope lost also in definiteness, and needlessly surrendered no little part of its heirship. The same divine warrant that gives us Christ's risen body, makes it also monarch of all the Indwelling One surveyed, and puts into the possession of pious hope the keys of empire, for we are to reign with Him. This is no fiction, but a solid fact. While the cleansed Spirit rises into organic oneness with Him in whom there is and was no sin, yet such soaring spirit is evermore and inseparably united to a body both glorified and touchable. How could this final realization have been offered to faith with more of blessed urgency than by the forty days delay before ascension?

The Risen One could freely pass into and out of rooms, "the doors being shut," but He did so, both coming and vanishing on the instant, while occupying a body that could be touched. He asks them to test the reality of His glorified body. Reach hither thy hand and test what is in your midst by an appearance so sudden, handle me and see, I am not a ghost! The Lord they loved was greatly changed, and yet in one important respect He was the same, the very same, and He wished His disciples to recognize Him, and they did. Great changes may co-exist with and be nothing inconsistent with personal identity. Although the mortal body may undergo transformation

slowly and ceaselessly, and while sickness and age may disguise, they never wholly efface the ineffaceable marks of identity.

After a long absence from my boyhood home, I occupied the pulpit of the village church for two Sundays. On the first Sunday, at the close of the sermon, I shook hands with Abigail, who saved my life from drowning, when I was a little school boy. She told me that she did not know me till the service had considerably progressed. I could have said the same about her, for while I was preaching I found myself saying suddenly, "why that must be Abigail over there in that pew; that is her old look." That same first Sunday morning I reached my hand to Cornelius Thayer, for whom I had worked on a farm by the month, and right glad I was to greet him. I thought he knew me as I took special pains to give him the first grasp. Others crowded round to speak and receive a word and he meantime went away. The next Sunday he came and said, "why, Lyman, I didn't know you a week ago; I got home and told Ruth we had a strange man to preach for us, but I'm grown so deaf I can hear very little. Why, say, do you remember that time you were dragging with the oxen and the drag got clogged, and you stepped in front of it and behind the heels of the oxen to relieve it, and I called out to you to drop it and jump away?" "Yes, I remember it," I said. We were both in many respects very much changed, yet we were essentially the same, for we found each other behind the mask and were satisfied with the identification.

While I was yet a young man, one of my visits home, after an absence of some time in another State, made a life long impression. I was on the outside of the stage coach, riding down the Unadilla valley on a pleasant afternoon and taking in the familiar scenes and sights. A little below New Berlin we passed the home of an old school-mate who had married and settled here. I was looking at the house that stood on a steep incline above the roadway. "Hello, Lyman, is that you," rings out sharp and quick. I had only time to catch a glimpse of Ira, almost under me on the lower side of the road. The coach made a lurch and we were lost to each other, but my heart grew warm to be known and hailed. Years later, and after my head began to be frosted, I came along the same route, for home is a spot hard to forget. Ira meantime had moved "up to the village" and was a merchant on the corner. I had come across from Sherburne in

the Chenango Valley, and as there was no stage down the Unadilla I could then charter, I ordered a livery to call for me at the corner store. I went in and asked for Ira; his partner, Mr. Fuller, said he had gone to dinner. The carriage drove up for me before the return of my friend. I left word for him and stepped into the carriage. Before we started Mr. Fuller came hurriedly and said: "wait a moment, Ira is coming," and turning to him said: "A gentleman wishes to speak to you." Ira came along the platform and looked back under the cover of the carriage. I bowed, but made no remark.

As I looked at him steadily, but half roguishly, he saw I wished him to recognize me. After a fruitless survey, he said, "Well, my friend, I can't place you." Then I spoke and the voice was a revelation. "Oh, it is all coming to me," he said. On my return I stopped and visited with him, and we lived our boyhood days over again together, for our homes were separated only by a garden fence. We traversed in memory the old scenes and went chestnutting and berrying, and swimming in the cove. We were changed; and yet we were the same boys grown older.

Only three days made a marvelous change in the body of Jesus, and yet it did not lack after all that the definite and undeniable marks of identification. "Reach hither thy finger and thy hands, this body carries with it the proofs that I am none other than the one you knew and loved." It was comforting to the disciples that the Risen One should draw near and invite recognition; that He should submit Himself to the proofs of identification; that now occupying a body made immortal, He should ask imperfect believers, tabernacling still in mortal bodies, to touch Him, and handle Him, and test the reality of His actual presence and glorified person. The living changed and the risen saints, finally entered the sphere He occupied, although they overtook the same goal by different routes.

What was in store for both classes the forty days stay of the Lord tried to set forth. That pre-experience of the Lord, at intervals showing Himself to the disciples, has after a long delay, like the Amazon meeting the ocean, been turned into meaning. Now the immortal mingle with the mortal, appear and disappear, and bring to bear their perfected natures to influence aright those who are mortal and sinful. Under this radiance the shadows flee away, and the earthly owns the

nearness of the heavenly. Assistant grace stoops to obedient love, and obedient love climbs into a likeness of that which it admires and approves. Faith becomes more and more a satisfying mirror of what beckons and allures. Earth's borderland becomes a veritable fairy-land, wherein those superior in holy attainment, unprovable in the Father's sight, with bodies made immortal, are the willing servitors of those who, mortal and sinful, are enamored of the Holy One and long to become like Him and His sinless companions. The transformation sought and the approach growing steadily more manifest remind even a dweller in the new time of those lines, no more sweet than true:

“The golden sea its mirror spreads  
 Beneath the golden skies,  
 And but a narrow strip between  
 Of land and shadow lies.

“The cloud-like rocks, the rock-like clouds  
 Dissolved in glory float,  
 And midway of the radiant flood  
 Hangs silently the boat.

“The sea is but another sky,  
 The sky a sea as well,  
 And which is earth and which is heaven  
 The eye can scarcely tell.

\* \* \* \* \*

“Flooded with peace the spirit floats  
 With silent rapture's glow,  
 Till where earth ends and heaven begins  
 The soul shall scarcely know.”

## CHAPTER VI.

## THE RENEWAL OF THE EARTH.



NE success which Satan achieved seems now almost incredible. He insinuated himself through a doorway that does not appear even now to have been sufficiently open for serious mischief, and brought with him an army of errors and lying impositions, and defiantly maintained his ground against the truth and to the cost of sad havoc in the church through painful years. Because Paul told the church at Thessalonica that along with the risen saints the pious living, changed, would "be caught up together with them in the clouds to meet the Lord in the air," I Thess. iv : 17, by some alchemy or other, wholly outside any Scripture authority, the doctrine was gravely propounded, and stoutly maintained that the saints, at their Lord's return, would forsake the earth and remain away one thousand years. During that same period, and on that spot, concerning which holy men who spake as they were moved by the Holy Ghost, had said it was to be bathed in the smile of God; the theory was advanced that the earth was to be like the primal chaos, without form and void. Instead of Satan being bound, he was to have the most extravagant liberty, the most boundless effrontery of license in the period, and on the spot of Messiah's predicted supremacy. The drapery of simple description drops in natural folds about this sublime occurrence. It is told in the fewest words, and yet all told.

Did a cloud receive Jesus out of sight, and, at the time, was there a promise left that He would return in like manner? Paul, in depicting this return speaks of the clouds, that would form His chariot. Were the risen dead, and the pious living by an instant change to be possessed of glorified bodies, such as the one in which the Lord ascended and was now returning, the statement that they were to be caught up to meet the Lord in the air affirms with vivid simplicity this much, for by the language they were to be free to do

this, not only unfettered but empowered by their new conditions to spring bird like from the surface of the earth.

The statement affirms simply a meeting and an abiding companionship thereafter; but it announces no long far away journeying; they were caught up, not to continue their ascent, but caught up to meet One whose destination was our earth, and whose object in coming was so deserving and longed for, 'twas fit He should be met with joy, and escorted back in kingly honor by the very ones He came to bless.

When one goes out to meet another, ordinarily, we understand it to be a more honorable receiving; but Christ's visit was to occupy the throne of his father David, and to abide in the midst of His people. This well warranted hope was inseparable from the planet on which was upreared His cross, and in which was hewn out His grave. The earth for Christ and His was to have a future. Its refashioning was announced to faith.

The eighth chapter of Romans, that chapter so stored with the riches of joint heirship with Christ, leaves not unmentioned this hope of the believer. The promise was set forth in such comforting fullness that it deserved more attention than it received. In order, however, to have derived from the text the profit Paul intended to convey, it would have been needful to amend the English common version, so as to make the translation more true to the original. Let the sweet words recalled bless the heart once more with their music: "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And, if children, then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together. 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. For the earnest expectation of the creation waiteth for the manifestation of the Sons of God. For the creation was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope; because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty 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, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit: the redemption of our body. For in hope were we saved, but hope that is seen is not hope; for what a man seeth why doth he yet hope for. But if we hope for that we see not, then do we with patience wait for it.” Rom. viii: 14-25.

Embosomed in this precious passage was a promise of the renewed earth. The hope it held out in the common version was enough, unequivocal and definite, to have fixed faith, but adherence to the original words used by the Apostle rendered it luminous indeed: “For in hope were we saved,” was what Paul said; and the slight shift it makes in the expression, if not important, is not unimportant; certainly not to an observer who notes one tendency and coloring to the organic whole of this full outbreathing. We were saved by Christ meritoriously, we were saved by faith instrumentally, by loving obedience declaratively, and in hope as a characterizing accompaniment. Where faith’s genuine fastening upon Jesus was a conscious experience, salvation had already begun, and the Holy Spirit warming the heart into love’s whispered “Abba,” was the interior confirmatory evidence. “In hope were we saved,” as regards the maturing of grace and as regards the betterment and satisfactory adaptedness of outward conditions.

The world was not “a friend to grace  
To help us on to God.”

Whoever would live godly in Christ Jesus was taught that he must count the cost, must consent to pass under the rod and suffer reproach with his Master. The sacrifice of all things for Christ’s sake weighed against the recompense of reward, would be wisdom. Treasures in Egypt—what absolute trifles they are when faith beholds her Lord, and hope beholds along with Him all external good made complete and abiding! Paul had in mind this very millennial glory which now invests both classes that have rejoicingly entered upon their heirship. As to the body the believer was to tenant, and as to the promise which was to come to the planet itself, there had to be a waiting until the patience of hope had done her perfect work. “In hope were we

saved." The emphasis is upon the opening exclamation. This is the order of the words in the Greek. To reverse it tames the stress the Apostle felt. The expression is spiritless if we say "Diana of the Ephesians is great." "Great is Diana of the Ephesians," puts into nature's own order a resistless life. Hope beheld the riches in prospect and swept forward on happy wing to revel in them. It took full survey of the new and suitable conditions in which believers made immortal were to dwell.

It could not stop with the body made like unto Christ's glorious body. It saw the earth restored and robed as at the first in its bridal loveliness. But hope was not fruition; what it confidently expected awaited realization in some "Sweet Bye and Bye." "If we hope for that we see not," that is in the sense of uniting it to ourselves as a present experience, "then do we with patience wait for it."

Christian hope was the very opposite of despair, and yet at one extremity of the arc through which the pendulum swung, it drew near enough to add to the gravity which quickened its return and made it long all the more for that fruition which, nearing, it could not bear to miss. One moment it is a burst of song, the next a minor wail, wherein its major music makes a record of suffering and sighing in the tension of its strain to overtake again its native joy. The Apostle illustrates the close union of this contrariety in the paragraph under consideration, by comparing it to the joy of birth and the travail that precedes it. Not only did the regenerate know the anguish of conviction with the experience of the new birth; not only did believers in whom Christ was formed the hope of glory, groan within themselves; waiting for the consummation in the risen body, but just as travail precedes birth, it is insisted upon in this connection, that a like travail would yet be experienced by the whole creation, to be followed by deliverance from the bondage of corruption into the freedom of the glory of the children of God. The Greek word *κτίσις* rendered "creation," and properly, in the twenty-second verse, should have been uniformly so translated throughout the connected verses of this entire passage. Then the italicized word "*they*," in verse twenty-three would drop out to be displaced by a word which would better represent its antecedent the singular collective noun "creation;" "And not only it, but ourselves also, which have the first-fruits of the Spirit,

even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body." Christians are specifically excluded, because discriminately and separately mentioned in the passage itself. Wicked men do not yearn and long and strive to reach such an issue. One does not begin seriously to study this Scripture till he finds himself imprisoned to the one sense the term "creation" conveys. It means the outer earth, which constitutes the Christian's home. In the nineteenth verse the word creature is used instead of creation. It was not infrequently a proper translation, since a creature was a creation, and if only that part of creation was sought to be designated by the Apostle, the term used would have been co-extensive with the thought or hope to be conveyed.

But in the twenty-second verse, followed by the twenty-third, he explains himself to mean by the use of the word creation something more comprehensive than the fractional class to which the word creature would restrict it. He means the earth itself as the abode of man. He says, "For the earnest expectation of the creation waiteth for the manifestation of the Sons of God." The Sons of God were to be honored first in order, before the planet of which they formed a part. According to the divine purpose and gracious promise, the pious dead were to rise and the pious living to be changed, and then their dwelling place was to be fitted up in keeping with what these children of a king had come to be. This mighty power wrought by God in saints and for saints would disclose the entire company who in God's esteem were worthy to belong to the classification. But he says, the creation would be in "earnest expectation" of the august event. By a bold metaphor, Paul represents the earth itself, as endowed with sensibility and perception, eager, expectant, the onlook centered upon one moment of untold grandeur. This was in keeping with what prophets had always been accustomed to do; they were wont, with pent enthusiasm, to make appeal to nature, to witness what was being done, and to enter into sympathy with what was being said.

Did not David say, "Let the heavens rejoice, and let the earth be glad; let the sea roar and the fullness thereof; let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice." Ps. xcvi: 11, 12. In the presence of man's apathy and opposition, slow to apprehend and appreciate heaven unveiled, did not

Jesus say, "I tell you, that if these should hold their peace, the stones would immediately cry out." Luke xix: 40. Paul says, "The creation was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope." Rom. viii: 20. It was cursed on account of man's sin. Originally it was a perfect vehicle of bliss for a perfect being; but when sin found entrance, it was meet that the earth should be robbed of some of its readiness of response to man's wish—as a penalty for his transgression; and as a reminder that, together with himself, it was waiting in hope, for that time when sin would be removed from the penitent sinner, and its dread consequences utterly and forever effaced from his abode. The adoption for which the Christian waited was the full sonship. He did not have it at first, but he had the spirit of it, when in patience of hope he could say, "Abba, Father." The Apostle says the earth itself kept with him a companionship of waiting; aye, of eager, wishful watching.

Man's body was made out of the earth, and fittingly, therefore, to him who had received up into union with his own personality a part of the planet, the Creator accorded dominion, and entrusted to him the signet ring of lordship over all he surveyed. But when man sinned and fell,

"A universal crash was heard—  
As if the ribs of Nature broke, and earth  
Sighing through all her works, gave signs  
Of woe—that all was lost."

Through weary centuries the bodies tenanted for a brief time by the guilty were tearfully lowered, with the ceaseless dirge, "Earth to earth and dust to dust." But redemption of the soul pledged also a redemption of the body, and besides redemption of both soul and body would still be a fractional sonship, unless the believer could re-enter and joyfully and forever re-occupy the Eden that was lost. Continuing our study of this passage in Romans, we find the Greek word ἀποκαρδοκία translated by the two words "earnest expectation," to be a veritable historic storehouse. Substantially the same word Herodotus had used five hundred years before Paul selected it and harnessed it for service. Xerxes appeared in Greece and assaulted Athens by sea and by land. To describe this crisis of intensest interest "the Father of History,"

employed this word or one form of its root. Persia against Greece, both could not succeed. One must climb into the ascendant.

The decisive hour could not long delay. The days leading up to the final grapple had been big with fate. Gelon, who ruled a Grecian colony in Sicily, was a trimmer in politics. He did not wish to sustain loss by openly taking sides against Xerxes if he could avoid it, nor did he wish to be a laggard in recognizing Xerxes if the Persian should come off successful. So he sent his representative to Delphi to earnestly watch the issue. If matters turned in favor of Xerxes, he was to hurry from the seat of the oracle, and quickly as possible join him, give him a large present of gold and in behalf of his master avow allegiance; if Persia was unsuccessful, he was to take the gold and sail back to Syracuse. Before Herodotus gets through chronicling the crisis at Athens, he uses the same word once more to depict a like suspense on the part of a Greek leader, commanding a fleet of ships. Having set out from an island, or group of islands, at the north in the Ionian sea, he had sailed as far as the southernmost point of the peninsula, but here ready at any instant to start anew and round Cape Matapan, he pauses long enough to learn how affairs will turn.

Here as on a pivot destiny gathers up its energies in "earnest expectation." The Apostle knew what he was writing about. In the college of Gamaliel Paul profited above many, his equals. He was a scholar of no mean attainment. When in writing his letters he needed to use precision of statement, he knew just the term to choose. He knew the Greek in all its subtle shadings, in all its nervous vigor, and now when he would be solicitous about accuracy, and would put into this specific prophecy an eagerness of expectancy, Paul employs the term Herodotus did, and as he pictures the earth awaiting the manifestation of the sons of God in order to render it if possible still more expressive, he improves upon Herodotus and strengthens his term by adding a prefix. Is it not strange so many believers, who loved their Bibles and their Lord, should have shambled with eyes more than half closed over the very words, in the bosom of which, as in a vista, Paul had uncurtained the promise of a new earth, and had given to faith the proof in color and in fragrance, that the queen of all years

"As she passed down the vale  
Left her robe on the trees and her breath on the gale."

The locality of saints during the millennium was convincingly fixed by another consideration. When Stephen stood before the council and spoke the words which ended in his martyrdom, he began his defense by saying—"Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham." Acts vii: 2. At length he said, "He removed him into this land wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on: yet He promised He would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts vii: 4, 5. The language of the promise in Gen. xiii: 14, 15, was also noteworthy, "And the Lord said unto Abram, after that Lot was separated from him, 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." Unite with this Gen. xvii: 8, "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." In Gen. xxvi: 3, the promise was renewed to Isaac. In Gen. xxxv: 12, the promise was renewed to Jacob in these words. "And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land."

Joseph Mede called attention to the wealth of meaning with which this promise was freighted. He graduated at Cambridge, England, in 1610, and soon after was made Fellow of Christ's College there, where he lived and gave his days and nights to the study of God's word, till his death in 1638. His eminent ability was coupled with a beautiful humility. He gave special attention to prophecy and his unflinching conscientious advocacy of unpopular views, because they were the only tenable ones, entitled him to a large place in the grateful remembrance of those who loved their Bible, their Lord and the rare spirits among His chosen. Mede studied carefully the terms of this covenant which God pledged Himself to make good, and whereby He undertook to be the God of Abraham, the God of Isaac, and the God of Jacob. His vigilant eye did not overlook the fact that God not only promised to the posterity of these worthies, the land, but that He also promised it to Abraham, "I will give it to thee;" and also to Isaac, "I will give it to thee;" and also to Jacob, "I will give

it to thee." "These all died in faith not having received the promises." Heb. xi: 13.

He marked well Paul's comment, "A place which he should after receive for an inheritance." Heb. xi: 8. He noted the words in Gen. xiii: 15, "The land which thou seest," and in Gen. xvii: 8, "The land wherein thou art a stranger;" also Gen. xxviii: 13, "The land whereon thou liest." His cogent and convincing argument was, "God covenanted to give to *Abraham, Isaac, and Jacob*, in their own persons (as well as to their seed), the *Land wherein they were strangers* (that is, the Land of *Canaan*) *for an inheritance*. But this was not performed to them while they lived; therefore must they one day live again, that they may be partakers of this promise; and, consequently, the saints shall live on earth after their resurrection."

The Scriptures gave definite instruction upon this promise in the first and second chapters of the Book of Hebrews. These fix the locality of millennial blessedness upon the habitable world. The doctrine, had it been universally welcomed and tenaciously held, would have neutralized the strange teaching unwarrantably scattered broadcast by some errorists, that this planet during the one thousand years was to be waste and void. In Hebrews ii: 5, we are told, "For unto the angels hath He not put in subjection the world to come, whereof we speak." In this Scripture the word "world" did not mean age, but habitable world. Our own planet was meant, and of our own peopled earth it was affirming that in some blessed future it would be subject to some one higher than angels.

Had any one the means of making definite the limitations of that future? Could any one with accuracy fix upon the time when the promised period of the earth's renewal would begin? The Scripture, reverently traced, explains itself. Not to angels did He subject the future habitable world "whereof we speak." Where had the writer of the Epistle to the Hebrews spoken before of the future habitable world? We look back over a few preceding paragraphs, and we find the clue we seek in the sixth verse of the first chapter. "And again, when He bringeth in the First Begotten into the habitable world, He saith, and let all the angels of God worship Him." The commencement of the verse "And again" reads as if it might be adding one more quotation from the Old Testament Scriptures, but a marginal

reading rearranges the words and wholly changes the sense. Looking into the original Greek we find the need of such different collocation. "And when He bringeth again the First Begotten into the habitable world, He saith, And let all the angels of God worship Him." The common reading given by King James' version impressed one who was not alert, that a reference was being made to Christ's first advent; but the words put in the order required by the original Greek, made it manifest at once that the reference is to Christ's second coming.

The verb employed in the passage is a second Aorist subjunctive, and must therefore have a future signification; and the First Begotten was He who had already been begotten from the dead; and for whose return pious love kept ceaseless watch.

Describing the millennial period, the Apostle Peter said, "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." II Pet. iii: 13. Our earth was to be the future dwelling place of the glorified church, but he puts it distinctly to the front as a matter for faith to eye and in which greatly to exult, that the earth itself was to be beautified and blessed and made a new earth. In Rev. xxi: 5, this promise was given, "And He that sat upon the throne said, Behold I make all things new." The announcement that "all things" are to be made new, looks back to Paradise lost and forward to Eden restored; back to the curse of briars and thorns, and on to that glad time when, with sin expelled, all traces of this curse on material things would be only a memory. It manifestly contemplated the full consummation of the Redeemer's undertakings, and therefore reached for its climax quite past the millennium; for we were taught that Satan at its close would be loosed a little season; and would go out to deceive the nations, which would even then be dwellers in the four quarters of the globe; would have influence to collect them for a final assault on the camp of the saints; would gather these forces of evil, like a thunderbolt, into his single will and hurl it, himself with it in one last powerless effort whose rebound would be utter and hopeless ruin. Until after this, the planet would not be purged of evil.

With such concession how could the claim be made good that the earth's renewal was to begin at Christ's second coming? It was considered under different aspects, now as a commencement of a great

transition, now as a grand consummation, excluding sense of duration, but viewed in a comprehensive unity; again the process with its slow gradations passes in review. The beginning of renewal could be announced, without affirming that the outset and end were closely conjoined. Transforming events often came to be in the beginning of a great cycle, in a twinkling, and yet the entire cycle so ushered in, was an unfolding. It was nowhere claimed that the full achievement would be instantaneous. Truth is everywhere consistent with itself; and moreover this Scripture teaching, which asks for a lapse of time, was in keeping with revealed aspects of the Kingdom as a growth, and disclosed aspects of the judgment as an extended process. The "restitution of all things," is spoken of by Peter along with—"The times of restitution." Acts iii: 21.

The portrayal by Old Testament prophets of the earth's expected fertility during that period was something fitting. For the final abode of Saints, a suitable environment is confessedly in the nature of things. "Fear not, O land; be glad and rejoice: for the Lord will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. \* \* \* \* And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, and the canker worm, and the caterpillar, and the palmer worm. \* \* And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you." Joel ii: 21-26. "And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim." Joel iii: 18. "Judah shall dwell forever, and Jerusalem from generation to generation." Joel iii: 20. "Then shall Jerusalem be holy, and there shall no strangers pass through her any more." Joel iii: 17.

What wealth of blessing, waited long in the promise—to "dwell forever," "from generation to generation," to "be holy," "and there shall no strangers pass through her any more!"

Whatever possesses fineness of quality, is augmented in value by durability. Well did Young say:

"The spider's most attenuated thread  
 Is cord, is cable, to man's tender tie  
 On earthly bliss, it breaks at every breeze.  
 O ye bless'd scenes of permanent delight!  
 Full above measure! Lasting beyond bound!  
 A perpetuity of bliss is bliss.  
 Could you so rich in rapture, fear an end,  
 That ghastly thought would drink up all your joy  
 And quite unparadise the realms of light."

What a basis for the believer's patient expectancy had been laid in the "hiding of His power" who had promised.

With what ease, too, could Jehovah make all these promised changes! Had not Job said. "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." Job xxvi: 7.

If inventors could charter electrical energy to drive the wheels of business, to speed cars on their journeyings, and to light up the cities of a continent, could not the Most High who traced at the start the pathway of worlds, arrange that their circuits should so converge at last, as to bring about approach or conjunction of satellite and planet and eliminate force sufficient to signalize the hour of Messiah's advent, and make true the assurance that in the notable day of the Lord there would be material "signs in the sun, and in the moon, and in the stars?" Luke xxi: 25.

By some interpreters these "signs" were made wholly spiritual, forgetful that everywhere and always the God of the universe unites with the spiritual the material just as they were interblent in the gift of His Son at the incarnation. No floodtide of spiritual phenomena could have made it an idle intrusion that worlds on worlds should be at the front ready to offer salute, when He, the Creator as well as Redeemer, should pass through their lines to purge one of their number and set it to sparkle in His smile as at the first. Geologists tell us that between Chicago and Buffalo the underlying rock has a difference in elevation of only about twenty-five feet, the former place being the higher. If, when the mountains were heaved, that original internal force had lifted the rock at Buffalo, say thirty feet higher than it did, what a change must have resulted! Instead of that ceaseless

pressure of waters eastwardly from the northwest, that current which came crowding from the chain of lakes, that quickened its flow in the rapids, and girded took the Niagara plunge, and then the rush of the St. Lawrence, past the cold mists of Labrador, to put its urgent shoulder under the icebergs of the northern Atlantic, instead of this the same waters would have united their floods to form the Mississippi and gone singing down the valley.

Wider and yet wider in sweep and swifter in flow, these lapsing tides would have met the warm welcome of the Gulf in majesty, and circled in murmurous music round every balm-breathing isle of the tropics. So when it came time for the clock of destiny to strike its hour, disciples who adored a wonder-working God, needed no strain upon their faith to make them believe that in the most easy and natural way earth's hidden forces would recognize their King, and winter would change to glorious summer. "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Isa. lv: 12, 13.

Dr. Kendrick was credited with the saying, "Chautauqua is so beautiful it will need to undergo no change to fit it to enter into and form a part of the new earth."

Was it not true that through all disguises he saw with anointed eye a somewhat which was indestructible; was it not true that Chautauqua did possess a charm destined to survive all mutations, that in the last analysis there was a quality in the spot, a beauty imparted by the Creator's fashioning hand, and heightened by religious uses and endearing recollections, that he could rationally and Scripturally believe would contribute its quota of delight in this new time and be his forever?

On this "evergreen shore," where opening roses make a part of every morning, and where June stays all the year, the pilgrims who landed on the wild New England shore, knew, and exulting hailed, their own rock ribbed coast. "The restitution of all things," was not necessarily the effacement and utter obliteration of all things. When-

ever and wherever along the ages the sinner had turned to God in penitence and trust, the trees had clapped their hands.

The hope ought not to have been regarded as irrational that the outer spot, where the spirit had been made strong to write for itself a record of consecration, would be permitted to continue, however cleansed and irradiated, yet capable of being identified as a natural aid to recollection and so forever a help for memory to hold her joy close to the heart. The swell of inland hills and the lift of mountain peak, together with the contour of coast, preserving each familiar indentation of bay and harbor, each old time projection of cape and headland, put no insuperable difficulties in the way of Paradise restored; put no blockade in the way of the Restorer's feet, wafted no cloud to intercept his smile.

So long as conscience shall continue an integral part of the inner man, what though the mountain falling cometh to naught, the waters wear the stones, and the rock is removed out of his place so long as conscience shall keep her empire in the regenerate nature; so long as He who makes men free indeed shall dwell among those whom He has delivered into a "glorious liberty," we need have no fear that the place called Plymouth will be plucked away from the planet.

Was Abraham, after waiting four thousand years, given a glorified body like unto the risen body of God's "only Son," then why should not the land whereon he once trod have been suitably prepared for this enhanced felicity? Had the cave of Machpelah only given up the dust it had so long guarded, that spot of earth so touched would have been in no impoverished measure "a new earth." Ever as the patriarch turns his eye that way, an agreeable reminder of how He is faithful that promised, runs in one flood of radiance over the grave, and over him whose mortal part is henceforth immortal.

That bold outlook over the Mediterranean on which Elijah bowed himself and prayed in a sevenfold wrestling that Heaven would interpose and rebuke a nation in its headlong sinning, did not need to be smoothed away in this new time, and its uplift leveled into forgetfulness.

Carmel was, naturally, what its name indicated, a park; its slopes and summits, favored with frequent showers, were covered with luxuriant growths, but reasons multiply why Carmel, in this millennial

period, with forehead lifted to the refreshings of heaven, should abound as a garden in the fruits of faith and love.

That Paul and Lydia and the jailer could meet in Philippi and find the place, reinforce their grateful remembrance, and fire anew their fixedness of worship, is worthy the planning of the One who is styled Finisher as well as Author of our faith.

When John, in exile, for the testimony of the Lord, saw "the form of the Fourth" as it glowed like amber, and heard a familiar voice say, "Fear not; I am the First and the Last: I am He that liveth and was dead, and behold I am alive forevermore," was it not comforting to the beloved disciple to be told that the body of his Lord, become so glorious, was the very same he handled after the resurrection?

"I am alive forevermore; I am the One, John, on whose bosom you leaned at the supper." When, now, at last, the Apostle finds himself a part of the fulfilled vision, he was honored in other days a prisoner to set forth for the churches, does he find it an unworthy planning of the Redeemer that Patmos should still be employed to help him imprison and hold forever raptures fabulous enough for the field of romance?

When Samuel Rutherford rose from the dead 'twas in sight of "Fair Anworth by the Solway," right where he had prayed and preached and where he sang—

"If but one soul from Anworth  
Meet me at God's right hand,  
My heaven will be two heavens  
In Immanuel's land."

I stood once with Deacon Jason Crissey in the doorway of his house looking toward the hill a little way to the west. Pointing to the woods, in plain sight on the slope and singling out a particular tree, he said, "Do you see that tree yonder on the side hill?" "Yes," I replied. "Well," he continued "at the foot of that tree I found the Savior." When Stockton cemetery gave up his body and his ransomed spirit entered a form made immortal, does any one of the blood washed and white robed count the longing unnatural that he should have wished to heighten the bliss of bliss by visiting and identifying so precious a spot, even though the tree that once witnessed to his prayer for mercy had fallen where it stood and moldered away?

I am glad the God of all grace began with me where He did in the gift of such a Savior, and in the gift of such a father and mother, what they were enabled to be on my behalf makes the cup of bliss I now taste seem the sweeter. Ours was a humble home, but blessed be God, I heard the voice of prayer there in my earliest years.

Awaiting the last trump the bodies of my father and mother lay side by side in the cemetery of dear old South New Berlin. 'Twas not long, the house where they had lived and I had been reared had been sold and remodeled and greatly changed, but in spite of all changes, there survived something that could not grow old; and though I was separated by long distances of time and space, I never ceased to visit the spot in imagination, in tender, sometimes tearful musings, by day and oft in dreams by night. Oh, that kitchen of my boyhood! I'm young again and I'm there. 'Tis once more the hour of morning prayer. We occupy the splint bottom chairs. Here in the hush are the gathered dear ones of the home. There stands the desk and the clock above it; there on the desk the Bible with its mottled cover, like Joseph's coat, of many colors. Now the volume is reverently taken from its place, and the saint, the husband and the father, "wales a portion with judicious care," and then kneeling prays. Oh, those tones, as he talks face to face with God, their cadences of music will never die away on my ear. The kitchen fades from view, and on my every sense come the mountains of myrrh and the hills of frankincense.

The years speed on—and grown to manhood, far from the place of my birth, not once or twice I am on my way back homesick for a sight of mother's face. The swift cars are too slow; the dear old stage which is to take me to the very gate, how it loiters, but there at last is the house—and the porch, and O, blessed sight! mother herself, both tears and smiles. Ah, such a mother, her eyes of tender melting blue, were Love's own self, Love's modest miracles of expression. I used to think the morning glories which hung their azure bells from the casement about the doorway, had a smile, so like hers, and I thought it was pretty in them, when she stood there to drop their look, just a little, too modest to rival hers.

That father and mother rose from the dead where they had lived and died and been buried. It was natural we should not be long

asunder, on that glad morning. In my thought and heart they were always inseparable from the Savior. To be where He was, stirred inquiry for them. The ruined house was only a memory, but was it strange we should soon be together, father, mother and child, close to the dear old kitchen and porch, where God had so signally blessed their pious influence and entwined it with His own to hold me, and make me forever the grateful child of earthly parents and a loving Heavenly Father.

The Unadilla in quiet beauty continued to flow on, and the earth's renewal continued to go on, the sod of the latter giving hints and happy pre-intimations of an "evergreen shore," and all the while the lapsing waters of the former, lying in the smile of Him, forth from whose throne would "in due time" proceed "the pure river of the water of life."

## CHAPTER VII.

## THE KINGDOM OF THE MESSIAH.



HAT great and notable day of the Lord," Acts ii: 20, of which Peter spoke, was the expected "DAY of days," the predicted period of a thousand years. On divine authority, Hope saw hid away in its bosom, multiform and exhaustless resources. In its extended duration Messiah's Kingdom embraced all the diversities of empire. When the millennium began, not one thing alone commenced, but manifold events and conditions began to move simultaneously, side by side. When a man steps off a steamer, the history of the journey made is a record not restricted to either what the right or left foot did, considered separately, but what they both did at the same time along the same path.

A record of the physiological happenings for a mortal during a single day, would require a comprehensive inlook, not upon the digestive system alone, but it must needs embrace also an account of the circulatory and respiratory and nervous systems during the flow of the same moments.

"That DAY of days" includes in its "Table of Contents" the contemporary events of the entire millennium. The Second Coming of Christ dated the commencement of the Messianic reign. In making mention of either, New Testament writers do naturally make mention of both, if not expressly in terms, then by implication of doctrine or narration. "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." II Tim. iv: 1.

The Great Teacher taught two aspects of His kingdom. One was interior and hidden in the love of the heart, contagious, and yet only slowly cumulative, through the impatient years; the other outer and final, at the last a full victorious supremaey. The Jews did not reject the Son of Man because the government was to be upon His

shoulder, Isa. ix : 6, but because they wanted His rule to begin without moral fitness and without delay. According to their ingrained, infixed thinking, a kingdom was essential to the idea of a Messiah. Just before He was taken up, even His own disciples when they were come together asked of Him saying: "Lord, wilt thou at this time restore again the kingdom to Israel?" Acts i: 6. He did not repeal this expectation; He gave it quality however, and without deflecting the hope, intensified and adjourned it. On His way to the city at the time of the last Passover, the Master, having passed Jericho, "added and spake a parable, because He was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return." Luke xix: 11, 12.

The drapery falls easily and gracefully about the central idea of this parable. It was, in the main, prophetic instruction. It accepted the hope of a kingdom, but adjourned its full realization. The return of Jesus with His kingdom was to be His second coming. During the last Passover, in order to compass Christ's condemnation, as the trial proceeded Caiaphas grew desperate. "But Jesus held His peace. And the High Priest answered and said unto Him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto Him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Matt. xxvi: 63, 64. The devil's earlier artifice was to influence the Jews to reject any such idea as, even, the need of an inner kingdom in a renewed nature; his later cunning was equally shown in his attempt to make Gentiles content with Messiah's inner rule, and to toss overboard as empty and chimerical any hope of an outward kingdom on the earth. Satan at times, as occasion offered, grew very religious, and couldn't bear to have believers lower their high standard; and he persuaded not a few that a view of prophecy which invested hope in an outer earthly Messianic reign was low, coarse, grossly degrading, and lacking in spirituality. He never busied himself to have the two aspects harmonized; such reverence for Bible authority was unsuited to his methods; he always employed a creed that would get rid of some

Scripture truth—the more destroyed the better theory—the most destroyed the best theory. A Messianic kingdom exclusively spiritual was the devil's "trade mark."

Christ's second coming, was the coming of Christ accompanied by His. This explains how it is that Christ's kingdom is also called a kingdom belonging to His saints. "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Daniel vii: 18. "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." Dan. vii: 27.

The stone which smote the image that Nebuchadnezzar saw reduced it instantly to dust, and what was a colossus was sifted to the summer winds, but the stone that smote the image grew and "became a great mountain, and filled the whole earth." Dan. ii: 35. What was this stone, but Christ and His?

Toward the close of the Master's ministry, the Pharisees took counsel together how they might entrap Him in His talk. The Herodians joined the conspiracy; the Sadducees did what they could to reinforce it, and unitedly they put their scheming to the test. "While the Pharisees were gathered together, Jesus asked them, saying, 'What think ye of Christ, whose son is He?' They say unto Him, 'The son of David.'" Matt. xxii: 41, 42.

At a time when they were watching Christ's words, their craft would lead them to be wary of their own admissions when questioned, lest they should be entrapped. The readiness with which they replied to this question, shows how unquestioned was the one glad hope cherished, by old and young, by high and low alike in all the land. Whoso swept the dust from the foundations of this promise of God gave his feet to feel solidity. The prophet Nathan was commissioned to tell David, "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 an house for my name; and I will stablish 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, 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. According to all these words and according to all this vision, so did Nathan speak unto David." II Samuel vii: 12-17.

How often did the courts of the Lord's house witness to a joyous faith in this precious promise, as its very terms were sung over and over again in temple service while devotion took wing anew out of happy hearts! Imagination sees the sacrifice laid upon the altar; and devotion catches the strains of the eighty-ninth Psalm, as they are borne abroad by the choir. They still linger upon the ear. "I will sing of the mercies of the Lord forever; with my mouth will I make known thy faithfulness to all generations. For I have said, Mercy shall be built up forever; thy faithfulness shalt thou establish in the very heavens. I have made a covenant with my chosen, I have sworn unto David, my servant, Thy seed will I establish forever, and build up thy throne to all generations. Selah." Verses 1-4. \* \* \* \*

"I have found David, my servant; with my holy oil have I anointed him. With whom my hand shall be established; mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him; and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my Father, my God, and the Rock of my Salvation. Also I will make him my first born higher than the kings of the earth. My mercy will I keep for him forever, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven." Vs. 20-29. \* \* \* \*

"My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven. Selah." Verses 34-37.

On the same glowing theme Isaiah unites with this testimony what he had been commissioned to announce: "For 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, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. ix : 6, 7.

"Incline your ear and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people." Isa. lv : 3, 4.

What were the sure mercies of David? What were they but the undeserved, and yet at the same time the indefeasible wonders of love, waiting to find their full expression in the promised Messiah? Whenever along the ages humanity has struggled out from underfoot and grasped securely the prizes within reach, the new acquisitions have cost somebody something. In such gracious crises worthies not a few earned for themselves a name and a place. Their memories became blessed; being dead, such benefactors spoke. Take it in the civil war in the United States. The common soldiers of the Union army and their leaders and commanders made effectual appeal for grateful remembrance. For rarely, in any age or in any land, did events more grandly sublime appeal for immortality or names more richly worthy of rejoicing pæans pass under the arch of a nation's gratitude; an archway vaulting high, springing from the sacrifices of a heroic past and resting yonder on the rock of a brightened future, an archway built out of fame's living laurel, and hung heavy with love's immortelles. But these benefactors, and leaders, and commanders soon passed away. Only a brief season and not one survivor was left.

Take the first great struggle of the Republic. Let the eye rest on the era of the Revolution. Patriots felt that Washington was God's gift to the western world.

They believed it was God who gave him to be a leader and commander to the people. But after his body had been laid away in the family vault at Mt. Vernon, however urgent might have been any later needs of the nation, his countrymen never thought of re-animated help from that quarter, and in that endeared familiar guise. Never once

did they look for him to re-appear and make bare in their behalf a more than mortal arm.

What a measureless distance lies between any mere human helper and Him whom the redeemed made their sole and yet all-sufficient reliance. "Jesus Christ, the same yesterday, and to-day, and forever." Heb. xiii: 8. "Fear not; I am the First and the Last: I am He that liveth, and was dead; and behold, I am alive for evermore." Rev. i: 17-18.

But let us take up the inquiry we cited. That interview between Jesus and the Pharisees was stored with what was significant. Let the question now come home, "What think ye of Christ? Whose Son is He?" Let it press for answer like the sudden and enormous rise of waters in the Bay of Fundy, where the intrushing ocean makes sometimes a difference of seventy feet with the turn of the tides. "Whose Son is He? They say unto Him, The Son of David. He saith unto them, How then doth David in Spirit call him Lord? saying, The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool."

"If David then call him Lord, how is he his Son? And no man was able to answer Him a word; neither durst any man from that day forth ask Him any more questions." Matt. xxii: 42-46. When Jesus quoted this Scripture He knew it taught that David's son was none other than David's Lord. The Pharisees were silent, for they could not explain away the affirmed Lordship of David's son, from the prophetic Psalm He quoted. The supernatural met the Pharisees right here, and met them squarely. So much the better; leave the supernatural out of Salvation and what is left is only a name and a mockery. No man ever came along the path of reconciliation, seeking after God if haply he might find Him, that was not sooner or later confronted with the supernatural. David's son was also David's Lord. "God was manifest in the flesh." I Tim. iii: 16. Son of man and Son of God unite in one and the same personality. Between the two descriptive terms which designate the One person there is a measureless diameter. How can it be? "Great is the mystery of godliness;" but the revelation is as plainly authenticated as the disclosure is wondrous. Mere plodding, purblind reason sees salvation to be an impossibility, for lost man, except Almighty Love stoop for his rescue.

The homely illustration, however oft repeated, could not wear out its aptness. A man by tugging at the straps of his boots can not lift himself over the fence, much less over a house or up to the stars. Salvation can never lift its subject above the original source; and if this source be no higher than the heads of sinful mortals, their hopes and hearts will remain forever sunk in the mire. Divine interposition was indispensable if man would recover his heirship of God and be fitted for companionship with the pure. This possibility was vouchsafed in the gift of Jesus. The bloom and breath of flowers, the sparkle of gems, and the treasures of empire drop utterly out of thought in the mention of Jesus, for in giving Jesus, God gave all gifts in one. Among the last sweet words which fell on the ear of John on Patmos, to make complete the last book of the Bible, were these, "I am the root and the offspring of David, and the bright and morning star. \* \* \* \* Surely I come quickly. Rev. xxii: 16, 20. He who came once promised He would come again. He who went away, went to receive a kingdom and to return. He who, like the morning star, heralded the day, "in due time" became Himself the new day. He said. "I am the Light of the World." He was His own forerunner. What He had brought was to pale before the full disclosure of what He would yet bring. He was born in the lineage of David. He was the offspring of David. This was, however, only a half statement. It was equally true that He was the Root of David. He was that source from which David sprung. "Before Abraham was, I am." John viii: 12, 58.

Since Messiah's Kingdom, when once set up, was to be commensurate with the whole one thousand years, and since it included in such ample compass some changes momentous enough to deserve in this volume the special unified treatment of a separate chapter, it seems not an unwise method to devote much of this chapter to the making clear the beginning of the reign, and if possible to discriminate such commencement from the false theories that made its outer sway gradual and gladsome by only imperceptible gradations.

Let us be on the *qui vive* to fix the *terminus a quo*, for when this is settled, we have a great matter settled. Bible testimony, however, is the only arbiter in this case.

Messiah's Kingdom drew along into itself the concurring testi-

mony of certain characterizing qualities, of certain itemized happenings, of certain striking changes, and of a bold beginning, marked off by a definite boundary line; just as the general trend of confluent streams, that unite their tribute to swell the volume of some great transcontinental river, determines its direction and locates its destination. The start of the kingdom commands thought and supplies an engrossing interest. The gloom of calamities which closes the previous age contrasts with the opening splendors of what succeeds. Candor confessed that with the Bible as sole arbiter and guide, before the period had become historic, that the kingdom would be ushered in, not by an increasing sunshine, but by a sudden violent transition—midnight and then morning; Satanic misrule and then Messiah's abrupt interposition, judgment siftings and beneficent upliftings. The visions of the Apocalypse are pictorializings of vital forces and decisive turning points, so packed with meaning, so stored with self-elucidation, that the spiritually minded need hardly have missed of some explanatory clue, which, followed, would have disclosed whether the conjecture should be set aside as unwise and baseless, or by multiplying evidences of certainty should be confidently confirmed. But nothing was more common in the last days than even for the lovers of the Lord to pronounce the Book of Revelation an enigma, and in most cases these same persons were slow to be convinced that the end of the world age would be aught but an increasing brightness. How this could have been the result of adequate instruction put under the eye of the prayerful was a greater enigma still.

The eleventh chapter of Revelation furnishes an unmistakable terminus and beginning. "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 forever and ever." Rev. xi: 15. In the immediately preceding verses of the same chapter, we have a portrayal of what antedates in closest sequence this trumpet sounding. Before the end of the chapter is reached, the reader is told, that the events passing in review are the events following upon the first resurrection when the time is come, that the dead should be judged. Earlier paragraphs depict God's witnesses bearing their testimony amidst the jeers and insults of their enemies and the Lord's. These foes of the Gospel,

make war against God's witnesses and put them to death; their dead bodies are refused burial, and for three days and a half remain in the open street to excite merriment and to receive indignity. "And after three days and an half, the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them 'Come up hither,' And they ascended up to heaven in a cloud; and their enemies beheld them." Rev. xi: 11, 12. This is long after the Savior's ascension, and the effort is by employing it to make plain the triumph which was sure to follow the violent fate of witnessing. No one could fail to be reminded of the Mt. Olivet ascension.

It can not be the same, but it is certainly something similar. It embosoms its own explanation. It is describing the fortunes and destiny of those who dare testify to the truth in the face of abounding wickedness and direst peril. It is an afflictive fortune and a destiny of triumph. It has all the contrast of violent death and life victorious out of it; a victory so signal that resurrection adds to itself ascension. Whom and what did God's enemies fight the longest and hardest and hate the worst? Were they not the truth, and the hearts that loved it? Were they not the Bible, and the natures made regenerate by its power savingly applied by the spirit? Now the beast that ascended out of the bottomless pit made war against them, and overcame them, and killed them. These two witnesses suffered as the Savior suffered. He cried "It is finished," and gave up the ghost. When they had finished their testimony, they sealed their fidelity with their lives. That principle upon which the Master so strenuously insisted, is it far to find here—"The disciple is not above his master, nor the servant above his lord?" Matt. x: 24.

If the clue to the number three and a half, in this symbolism, did not offer itself to the grasp so readily, neither could it be said to be distant. The number reappears again and again in this chapter, and the next, either as days or years, for the forty-two months, with twelve months to the year, and the one thousand two hundred and sixty days, with three hundred and sixty days to the year, are exactly three and one half years.

The repetition of this number in the heart of a prophecy imports

something weighty. In the divine estimate seven signifies perfectness. Three and a half runs a division through the core of this standard. The sinner cast out beyond the pale of mercy was said to have been cut in sunder, and properly, for within the sphere of his own self-hood a condemning reason, affection, and conscience would be irreconcilably arrayed against a guilty will and a godless passion. Jesus as a sin offering took the law place of the transgressor. "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 eternal life." John iii: 14, 15. "For God hath made Him to be sin for us, who knew no sin: that we might be made the righteousness of God in Him." II Cor. v: 21. Faith is blessed to behold in one and the same glance its sin and its merciful Sin Bearer; in the same trustful love look sin's curse and cure. Daniel's prophecy of Messiah's times sets the crucifixion in a grouping of sevens; seven weeks and seventy weeks; seven times seventy years; "And after three score and two weeks shall Messiah be cut off, but not for Himself." Dan. ix: 26. "And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease." Dan. ix: 27.

When, therefore, Jesus reached Calvary, He had lived to the middle of the week. This fixed the number by which the Savior's official ministry as the sinner's substitute could be known; it was indelibly stamped as three and a half. Let the prophecy be superimposed upon the history of the four evangelists. Jesus suffered death at the time of the Passover, answering to some time in March or April. Reckoning backward just one year it is manifest that Christ was at the sea of Galilee and broke bread to the multitudes, who on their way to the Passover feast had turned aside, curious to see and hear the Great Prophet whom some believed to be the Messiah "And the Passover, a feast of the Jews, was nigh." John vi: 4. In this way, the closing year is accounted for. Reckoning backward still, John v: 1, informs us that Jesus was in Jerusalem at "a feast of the Jews." This did not prove it to be the feast of the Jews, which the Passover by way of eminence was understood to be. Neither did it disprove such identification. Without contending for the favoring authority of some ancient manuscripts to fix which feast it was, the

careful Scripture searcher would not overlook the gospel history in the previous chapter. John iv: 35 favors the view that John v: 1 names the Passover. Journeying through Samaria and blest with a harvest of souls, Jesus in His transit argues for the expectation of immediate results in spiritual seed sowing against the strong bent of procrastination and unbelief. He tells his disciples to look on the outer fields in the world of nature where a harvest could not be till the Passover, for at its beginning a sheaf of ripe barley would be required. "Say not ye there are yet four months and then cometh harvest." Lift up your eyes, even now multitudes are passing to my presence for salvation. In regular sequence, we learn that Jesus a while later went "through the corn fields, and His disciples plucked the ears of corn and did eat, rubbing them in their hands." Luke vi: 1. It must be confessed, therefore, that if the passage under consideration names any other feast than that of the Passover, the period of time covered, and the events narrated necessitate within the same parenthesis a Passover feast,— then another year is added.

Pushing back the examination, a passage in John ii: 23, says, Jesus "was in Jerusalem at the Passover, in the feast day." This sums up three years in the close of the Savior's ministry. John had proceeded some little time in his mission before Jesus manifested himself among those who came soliciting baptism. Matthew says, "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Matt. iii: 5, 6. John was Jesus' forerunner; he was to go before Him. Later it is added, Matt. iii: 13. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him."

When Gabriel announced to Mary that she should be blessed above women in that she was to be the mother of the world's Messiah, she was also informed that her cousin, Elizabeth, was to be honored by being selected as the mother of Messiah's forerunner. "And this is the sixth month with her who was called barren." Luke i: 36. So John was six months older than Jesus. When John's ministry was advanced six months, Jesus was baptized. "And Jesus Himself began to be about thirty years of age." Luke iii: 23. This was the suitable age among the Jews for entrance upon public religious official life. This shows that Christ's crucifixion was thirty-three and a half

years after His birth; and that His birth was six months prior to a Passover; it shows, moreover, that Christ's birth was not, as it was long and widely and tenaciously claimed, on the twenty-fifth of December, but at the time of the Feast of Tabernacles.

The Christmas tradition was formidably entrenched. It was, however, a baseless assumption. That Jesus became incarnate at the time of the Feast of Tabernacles was the firm persuasion of Joseph Mede. Around this date he arrayed convincing proofs. The twenty-fifth of December was neither favorable for shepherds to be in the field keeping their flocks by night, nor was mid-winter the period when we would be looking for Mary's journey to Bethlehem from Nazareth, while could evidence be adduced to identify a portion of September or October as the time of the nativity, no such objection could lie against the date. The Christmas date was fixed upon when Christianity was entering the dawn of its popularity, so tardily late after the event it memorialized that the shadows of a determined obscurity hung about it, and the path to any fixedness was liable to be felt out through guess work. The mistake was made of supposing that Zacharias was a High Priest, and ministering in the Holy of Holies on the day of Atonement on the occasion of Gabriel's visit. This Atonement day was at the time of the Feast of Tabernacles, so if Elizabeth's conception was close upon it, the birth of her child would be late in June of the year following, and Messiah's birth would be necessitated six month's later, in December. In the face of this assumption, it must be conceded that Zacharias was only a common priest, and was serving in the order of his course in the Holy place before the altar of incense, at the time the people were accustomed to assemble in the courts of the temple for prayer.

This painstaking review of the Scriptural proofs which make Christ's earthly ministry a period of three and one half years—a review so protracted as to require some special justification, vindicates its extent and compensates for the delay, when we reflect that if the three and one half years of Christ's ministry, have their analogue in the predicted fortunes of the church of the latermost times, then for such transition experience faith ought to have expected a violent ending issuing in a victorious new time.

The Laodicean church, whose self-satisfied condition was luke-

warmness about the return of her Lord, treated with contempt a forecast of violence; and when the recognition of such forecast was not absolute disdain was likely to be indifference. A Satanic optimism was rich and increased in goods, and with no need but the indulgence of self-laudation, saw no crucifixion for the sackcloth witnesses, and, of course, no resurrection. Prophecy, flung on the canvas an ending for the church—just like the closing career of her Lord. Besides, the observant and reflective will note that this wide detour fixes Christ's birth at the time of the Feast of Tabernacles in the fall, and on this fact rests more than much.

On this theme of Messiah's reign, confusion on confusion has been added and mixed, needlessly, by failing to pick out and locate what was outer and final, and keep it discriminated from what was inner and individual. We emerge from the wilderness and leave no little of the confusion behind when we can detect the Scripture painstaking to fix a future definite beginning for Messiah's civil rule. Sometimes the one aspect receives emphasis and sometimes the other, but what was concealed in the heart of the regenerate believer, was the same in one as in another, irrespective of any date, and need not to have been confusedly jumbled with descriptions of a time when that which was inner would be outer and manifest in some signal, bold, universal beginning.

The Jews reckoned two beginnings to their year, one six months later than the other. The earlier was the commencement of the sacred year, and began in the month Abib, on the fourteenth day of which occurred the Passover. The later was the commencement of their civil year, in the seventh month or Tishri, on the tenth day of which was kept the great Day of Atonement. Jewish annals have kept distinct these periods. In Nehemiah's time, these significant landmarks were not allowed to become effaced, and pains were taken that they should not become even blurred. Corresponding to the seasons of the Equinoxes, vernal and autumnal, the Passover and the Feast of Tabernacles were observed, observed after the dispersion and down to the latest times by the scattered and persecuted people of the covenant.

The autumnal feast celebrated the year's ingathering, and by easy transition of thought and hope lifted the eye of faith to see Redemption's ingathering in time's seventh period. It was fitting that the plan

of Jehovah should make the Jewish civil year and the Sabbatic year and the year of Jubilee all coincide as to their commencement at the time of the Feast of Tabernacles, in the seventh month. This period was full of memory and of promise. It was the time of Christ's birth; it was for good reasons, the time of Christ's baptism; it was, for inspirational reasons, the time of Christ's second coming, and His entrance upon the exercise of civil power as earth's rightful Ruler.

The autumnal Equinox was late enough in the year for the people of the land to know the season's full bounty, while its equal day and night would fitly herald the coming of Him who would hold the scales of justice even and reign in righteousness. The baptism of Jesus was wisely placed at this point, so that the lesson it upheld to faith would direct the eye of the believer into that perspective, at the end of which he could see the exceeding army of risen ones over which Immanuel would stretch His scepter; and among whom He would tabernacle in the new time; and from whose eyes love would wipe away the last tear. Bible perspective is exceedingly instructive. Prophecy had what Lord Bacon was pleased to call "a germinant accomplishment." Delitzsch said, "Prophecy has wings given her of God by which she flies over from one event to another, still more distant in the same expression." It treated sometimes individual events under a collective name. Revelation was often a re-occupation of a field only partially entered upon before. The birth of Jesus at the time of the Feast of Tabernacles is in perfect Bible perspective with the re-appearance of Immanuel to permanently tabernacle with His people; when also the re-genesis receives added emphasis in the resurrection of the pious dead, at the same conjuncture, and also by the beginning of the earth's renewal.

Those who cheapened prophecy, robbed God of the honor He deserved, and in refusing to look ahead, robbed themselves of the help graciously supplied to hope and made steadily cumulative through decades of centuries. Take the tabernacle teaching. God enthroned Himself in the midst of His people as their Lawgiver and Guide. In the encampments of Israel He dwelt among them, and when they were ready to journey, He was their Leader along the untried paths of their onward march. These historic happenings were divinely pre-arranged to flood with an increasing light later events toward which

faith had been beckoned. When Jesus came to be the Word made flesh, the Incarnate One dwelt among His people. The Shechinah was on earth veiled in human form. When John, in the fourteenth verse of his first chapter, records this fact, he makes use of a word which shows that he intended to transfer to the incarnation the imagery and lessons of the tabernacle. When it was foretold of Immanuel, that he would reappear, it was somewhat to electrify faith that His coming would be to tabernacle with His people, wipe away their tears, turn away all dreaded sickness and cause their days of mourning to end. This makes revelation full of romance—makes the newest wonder fullest of surprises, and yet all the while pours in its celestial light and melody. On the self-same spot where enraptured shepherds heard songs as they watched their flocks, Zechariah caught sight of Messiah's reign and gave way to exultation. "Rejoice greatly, O daughter of Zion; Shout, O daughter of Jerusalem; behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zech. ix: 9.

During this last passover week of our Lord, His disciples, inspired by this prophecy, could not restrain their joyous expectation, but heralded His entry into the city with waving palms and spontaneous hosannas. They hailed Jesus as their King, and fastening upon Him their faith, waited for the fulfillment of their fullest hopes. The Savior accepted this tribute of the heart, and refused to set aside the saving efficiency which the lips of child-hood even had been constrained to ascribe to His gracious mission: "Save now, Save now."

Did the rulers reproach Jesus because He permitted without rebuke an acclaim that included child-hood's lips and that found expression in terms so exalting? He replied, "I tell you that, if these should hold their peace, the stones would immediately cry out." Luke xix: 40. Since the Messiah did not repeal this expectation but only antedated it by first fulfilling, in the needed order of time, the prior prophecy concerning His sufferings, all the more did He strengthen the prediction that was to signalize His Kingship, as the children later followed Jesus into the temple and surrounded Him according their "Hosannas." With uncontrollable rage, the chief priests and scribes hiss out, "Hearest thou what these say? "Yea;" He replies, "have ye never

read, Out of the mouth of babes and sucklings thou hast perfected praise?" Matt. xxi: 16.

While the outer and inner aspects of Messiah's reign have sufficient contrariety to keep any student from needlessly mistaking one descriptive for the other, yet since both are characteristics of the self-same kingdom, then there must be deep down, an organic unity in the root of both, and a philosophy which makes their final coalescing both beautiful and natural. The eighth Psalm is an instance of how neither prophecy nor history can ignore necessity. The nature of things must always be taken into account, and the farthest onlook of Messiah's undertakings does not fail to eye what was requisite deep within before there could be even a beginning.

Ever since the Savior, in such calm dignity and in a crisis so telling, quoted from the eighth Psalm and left it to visit its indictment upon opposers and to comfort the hearts of His chosen, Love has kept dropping her plummet into its deeps, and Hope has been busy turning her telescope to find if possible something yet unseen within its firmament. "What is man that thou art mindful of him, or the son of man that thou visitest him?" The writer breaks into an exclamation of astonishment that man, frail and sinful, should have any place in the Divine regard. A consciousness of his own littleness possesses him and humbles him in the dust. Something has had the effect to make him feel he is only a speck in the fields of space. He is filled with wonder, that any notice, much more that any special notice, should be bestowed upon a being so insignificant. What is it which forces this confession from the lips of self-abasement? What is it makes the Psalmist shrink away into a sense of nothingness? He tells us. It is the wonder and glory of the outer universe. But is not man part and parcel, an integral part, of this amazing product? To be sure; but so overborne is he by the greatness and splendor of the Creator's handiwork, aside from man, that he thinks his absence from the sum total would leave the glory undiminished, while to include him in the sense of augmentation would seem to tarnish the full effect and bring a discord into the music. He tells us, when it is that this feeling comes over him, making him, in his own esteem, less than a mote in the sunbeam.

"When I consider thy heavens, the work of thy fingers, the

moon and the stars which thou hast ordained." To a being who reasons and reflects, how overmastering and bewildering are the facts of astronomy! Think of the worlds on worlds that fleck the depths of blue above us; think of their inconceivable distance, so far away that they are massed together by their very remoteness; their separate-ness almost annihilated, closely and sweetly commingling their stellar fires and turning the darkness into a nameless loveliness! Think of their immense weight, and couple the thought with the delicacy of their poise, the force of their onrush, the wide sweep of their circuit, and yet the strange silence of their ceaseless march! But a fact, equally strange, noticeable all about us and experienced within us, is, that such a spectacle of outer majesty does not transform any one's moral nature and create a worshiper out of a rebel. To overcome hate in a sinful heart the mere exhibition of power, or even the exhibition of Almighty power, conjoined with Divine wisdom as a moral appeal, lacks effectiveness. And so a new and extraordinary method of recovery is employed. "Out of the mouths of babes and sucklings hast thou ordained strength, because of the enemy and the avenger." What is to be understood by this language? What is the inner meaning enwrapped by this expression?

Among others, this, at least, may well hold the worshipping heart. Humanity is the sphere within which redeeming help comes to the race. Here again is a rebuke to the man who expects to soar by tugging away at his boot straps. If man is to be lifted it must be by some force that reaches him; it must come so close it can put its hand of help underneath the sinning soul. According to physical law, force can only act within its own sphere to be effective; it must be brought near, and to be brought closest it must needs be introduced into the very nature. A two-fold need emerges here. Just as in an argument, wisely conducted, wherein some things must be agreed upon, there must be for both parties a common standing ground: so, if man, a sinner, is to be lifted up and made sinless, his Redeemer must be, whatever else He may be, undeniably human. He must enter humanity. And since by the same laws of force we can not lift any one to any higher level than we ourselves occupy, if humanity is to be actually raised to a higher level it must be done by the aid of an unfallen humanity.

New Testament writers unrolled from their wrappings many an Old Testament passage, and laid bare its living nerve.

In the very rush and ecstasy of Paul's argument on the resurrection he quotes from the one hundred and tenth Psalm; "He hath put all things under His feet." And adds, "The last enemy that shall be destroyed is death." In the whole of the eighth Psalm, there is no citation of an enemy except in the second verse. Graves are possible because death is actual; and death is because sin is, for sin entered at the same time and through the same doorway that death did.

So when Paul would have the believer rejoice in the assurance of a victory that is complete, he turns to this Psalm in order that death, and the cause of it, a vanquished Satan and a victorious Savior, may be seen in the same glance. The entrance of sin into our world was preceded by a similar entrance of evil into the very presence of God in the heavens. The supplication which rises up out of the Messianic Psalm carries along with it a confidence that the Divine supremacy will assuredly reach as high as ever revolt dared to lift its head, and will render the recurrence of such another apostasy impossible. "Set thou, O Lord, thine uplift above the heavens."

The united prayer and praise overleap the earth and the ages of time, and contemplate triumph not only below but where rebellion originated. "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. xii: 9. Still once more, "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years." Rev. xx: 1, 2.

But, while the force which was to effect this consummation, should overtop the universe, yet did Deity graciously purpose to come innermost and touch our nature at the core, and what was so inexpressibly comforting and matter for public grateful song by His redeemed, He published His method, so that love on its way to apprehend that for which it was apprehended of Christ Jesus, could exult in the confidence that He who had begun a good work would perform it until grace should be glory. And since the promised reign of perfect righteousness was to begin when the King should return to Olivet,

it was fitting the ceremony of triumph that heralded it should be on the slopes of the same Olivet.

Isaiah pictured this Golden age: "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. And the spirit of the Lord shall rest on Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; And shall make him of quick understanding in the fear of the Lord: And He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears: But with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' 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. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and His rest shall be glorious." Isa. xi: 1-10.

What is this but the portrayal of a time when guileful men, full of wicked deceit, would lose the poison out of their serpent nature and have a harmless, trustworthy new nature; when savage, wild-beast men would lose the ferocity of their nature and a love would lead them; a child nature would control them, a child spirit would possess them; when the unselfish innocence of "a little child" would have dominion? David sang of the glad, gracious rule promised to his Son, and for which "hope waited with rejoicing" "He shall come down like rain upon the mown grass; as showers that water the earth." In His days shall the righteous flourish; and abundance of peace 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.

“They that dwell in the wilderness shall bow before Him; and His enemies shall lick the dust.

“The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him: all nations shall serve Him. For He shall deliver the needy when He crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy.

“He shall redeem their souls from deceit and violence: and precious shall their blood be in His sight. And He shall live, and to Him shall be given of the gold of Sheba: prayer also shall be made for Him continually; and daily shall He be praised.” Ps. lxxii: 6-15.

“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.” Ps. lxxii: 17.

“Then shall the righteous shine forth as the sun in the kingdom of their Father.” Matt. xiii: 43. Did not this promise warrant a wondrous expectation? Could not faith, foresee quality in the characters that would be empowered each one to grasp a scepter? Was not the expectation by these plainly stated terms legitimate, that each saint would have a character that would challenge inspection and compel admiration; a character with quality of intrinsic moral worth; and was not that quality to have all the force and beneficence of the sun-beam? Multiply this single product into the whole family of the redeemed and the solar splendor of that goodly company, would easily and naturally make the places long cursed on account of sin once again gladsome and glorious.

Now and henceforth summer would be outer and universal; but the tropic warmth conditioning agreeableness and insuring fruitfulness would be inner, and perennial, and eternal. The righteous would shine forth from a central, and an inexhaustible source. “God is a sun;” but God becomes the portion of His people, and in this day, the Lord is glorified in His saints and admired in all that believe.

In this time the nations do not turn their offered allegiance to some conscienceless Ahab. Not now are all the world’s forces directed by some merciless Genghis Khan. In this period world wide power is not wielded by a Caligula, nor a Nero, by a Charles IX, nor a Philip II, but earth’s highest place enthrones a promised Messiah.

## CHAPTER VIII.

## THE JUDGMENT DAY.



ALL truths stand in relations. Before we can see any one truth fully luminous, we must bring it and place it amid its conditioning companion truths. The Kingship of the Messiah was firmly held by the Jews, but in the divine plan it was to be made manifest, and efficient, along with His sufferings and atoning love, and its benefits could only be appropriated as they were accepted, bound up in the one bundle of a sacrifice even unto death. This was a doctrine unutterably distasteful to His countrymen, and sooner than accept it, they would reject the person, however divinely accredited, who in bringing a blessing, however desirable, chose to bring it and confer it in a disguise so obnoxious. Whoso has ever turned a truth into a falsehood by refusing a fullness of statement, has made a fruitless journey and learned a lesson of bitterness. When the Jew rejected a Heaven-sent Messiah because His amplitude of blessing embraced so much, the experience was costly indeed; the world knows the sad story, and the Jew knows especially, for his own lips have drained the cup of wormwood and gall; yet whenever it has been needful to fix the boundaries of any new unsettled truth, Jew and Gentile alike have always shown an instinctive recoil from the salutary lesson.

Take the Bible doctrine of a millennium; because the period in which it was to be experienced was set forth as a very felicitous one, it did not follow that it might not consist and co-exist with aspects of judgment. "O fools, and slow of heart to believe all," said Jesus. Let the stimulating rebuke be reapplied right here, at the entrance way of prayerful unprejudiced reflection upon the Judgment Day. The Scripture treatment of the subject exacts from faith an exceeding breadth. As we steadily look, the horizon lifts and widens. We become persuaded the entireness of meaning expressed in the term judgment is broad enough to embrace and modify and enrich our conception of the term

millennium. This is not one whit more incongruous than that in the believer's experience, when faith lays hold of the Lord Jesus and appropriates the treasures of heirship, it is always and inseparably associated with repentance. The two go together. The one has need of the other. They can not be viewed apart without mutual violence. Faith needs to keep step with the statements of inspiration till it has covered the self-same tract occupied by the processes of judgment. A collation of all the Bible passages in which light is thrown either upon the Millennium or upon "the Day of Judgment" shows that the periods are identical and the events contemporaneous.

It is the same parenthesis of time, viewed by a beholder, now under one aspect and now under another. Christ's long millennial reign was spoken of familiarly and prospectively as a day. "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. i: 6. "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ." Phil. i: 9, 10. The Apostle John designated this extended period as a day, "I was in the Spirit on the Lord's day." Rev. i: 10. What he did say was, "I came to be in Spirit in the lordly day." He was borne onward, rapt in Spirit, to anticipate that day in which the testimony of prisoners would be made good by the same power that moves the universe. Peter at Pentecost speaks of it as "that great and notable day of the Lord." Acts ii: 20. As to the duration of this notable day Peter said in one of his Epistles, "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." II Peter iii: 8. In the verse preceding, "the day of judgment" is expressly mentioned and it is concerning this long period that the Apostle says he would not have believers remain in ignorance.

This period is identified, in the same chapter, with Christ's second coming. The references are decisive in verses fourth and tenth. "Where is the promise of His coming?" "But the day of the Lord will come." That it should be spoken of as a day did not militate against the possibility of its being an extended period; for in the last verse of this chapter, the last verse of this second Epistle, an

age is called a day. "To Him be glory both now and into a day of the age." II Pet. iii: 18. That this long felicitous period—long expected—should have a phase also of judgment, ought to have been conceded by Bible searchers, since the very commencement of the promised joy of that new time made judgment equally prominent. For in the resurrection morning, when living saints were to be likewise quickened, "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." Matt. xxiv: 40, 41. The suddenness of the Savior's coming was to have an aspect of judgment. It was to come as a break up of earthly affairs, and that in the midst of life's onflow, with such unexpectedness as to startle and thoroughly stir. Men, everywhere, would be compelled to turn at once to the Lord and take their bearings anew.

In order to survey the religious situation and to find reasons for seeking a better adjustment to "Him with whom we have to do," Heb. iv: 13, it would not be needful then to be swept off the planet. "In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back." Luke xvii: 31. The transit from one age to another would be in a moment, in the twinkling of an eye. That day would not, could not, be ushered in without fulfillment of promise and without discrimination of character. What hour the Lord might come He was pledged to take His own, and those who stubbornly refused the entrance of His spirit were warned that they would be without the wedding garment.

The Scriptures taught that of the millions who had died only those in that day would be blest, who, during their previous probation, had become regenerate. "But if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you." Rom. viii: 11. The onlook of ancient seers did not rest upon a millennial period from which had been subtracted every aspect of judgment; they beheld to be sure its inevitable peace, but inseparable from the entrance of peace, they saw the violence needful to be visited in order to make room for such a reign.

"Why do the heathen rage, and the people imagine a vain thing?"

The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His Anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. 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, 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." Ps. ii: 1-12.

It required no unusual acuteness of interpretation to see the Lord's Anointed entering upon dominion, not by insensible gradations of acquiescence on the part of those who disputed His supremacy, but manifestly by a visitation of violence, in which He dashes opposition like a potter's vessel. This is certainly an aspect of judgment in which the Righteous Ruler is seen tearing His way to the front as through an abattis by pure force, instead of that false view which pleased the majority, wherein the Spirit swayed the world, displaced Satan and moved earth's masses imperceptibly into the worship of God.

The stone which Nebuchadnezzar saw, smote the image which he beheld upon the feet and toes and reduced it to dust. He saw the reserve energies of the Universe released. It is a law of physics that descending bodies increase in their momentum until, if the body be large, and the distance great, the force of the final crash becomes appalling. A falling body, descends 32.16 ft. the first second. During each subsequent second, the increment of velocity equals this amount, until at the end of six minutes, the three hundred and sixtieth second would have a velocity of more than ten thousand feet. Science takes account of initial velocity. A projectile forcibly flung outrecks a mere falling body. What then shall we say, not of a stone let fall from heaven, but of an enormous stone, in the hand of Almighty, hurled at the extirpation of defiant evil on His footstool, and flung on purpose

to crush and remove. What was this stone? It was said to be 'Cut out without hands.' An invisible agency was at work quarrying out the stone. Man was to have no credit in bringing forward or in using the force. Was there not here a beautiful reference to the class of persons who were "born of the spirit." The stones of Solomon's Temple flowed together like the harmonies of music. There was no sound of axe or hammer, saw or chisel. In Mt. Lebanon and in the quarries the material was prepared, at a distance from the place it was finally to occupy.

The building went up in silence. For seven years and a half, "like some tall palm the noiseless fabric grew." "Strength and beauty are in His Sanctuary." Think of a force, separated from a nature of sin and destiny of evil, set apart by the Holy Spirit, transferred in the hush of the death chamber, borne by Ommipotence into Heaven's Holiest of All; a force, slowly accumulating through ages, silently augmenting through six thousand years; and then all that conservation of energy at last liberated into its native reaction. It smote the image, and it became dust. The trial of Christ contains this record; "And the high priest stood up in the midst, and asked Jesus, saying, 'Answerest thou nothing? What is it which these witness against thee?' But He held His peace, and answered nothing. Again the high priest asked Him, and said unto Him, Art thou the Christ, the Son of the blessed? And Jesus said, I am; and ye shall see the Son of Man sitting on the right hand of Power, and coming in the clouds of heaven." Mark xiv: 60-62. Here Jesus seemed to make a specific appropriation of a prophecy in Daniel vii: 13. "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven."

The High priest evidently understood Him to do this for the record goes on; "Then the High priest rent his clothes, and saith, What need we any further witnesses?" Mark xiv: 63. In the Old Testament prophecy cited, it is forthwith explained how, when the Son of Man came, "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: 14. The same fulfillment finds expansion and explanation in the eighteenth verse: "The Saints of the Most High shall take the Kingdom, and possess the kingdom forever, even forever and ever."

What was made known to Daniel, of prophecy in general and of the day of judgment in particular, broadened and brightened all earlier disclosures, and from its authority and definiteness has ever since constituted the solid substratum of divinely accredited prediction. Down the generations correct ideas of the ordeal that the race, Jew and Gentile alike, would undergo have been derived from the fontal information, he was honored to furnish. Three times in this seventh Chapter, in verses 10, 22, and 26, there is express mention made and description given of a judgment.

The seventh chapter of Daniel furnishes a prophetic onlook of the world power, with its varying phases, from the supremacy of Babylon till the millennium succeeds. The chapter advances in momentum till all the accumulating interest is merged in the fourth kingdom. "Then," says Daniel, "I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet." Dan. vii: 19. Then he adds, "And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Dan. vii: 20-22.

Here the order of emphasis is converging and climacteric; first the four kingdoms; then the fourth kingdom; the ten horns; finally the little horn—the last and culminating phase of opposition to the God of heaven. This little horn continued until violence displaced it. Its rule ceased, not by the gracious transformation of its spirit, but by the sweeping judgments of heaven.

Paul called attention to a deception which already, even in his time, was making its inroad. The misleading expectation against which he warned his disciples was, that Christ's second coming would be more and more widely and warmly desired and would take place very soon. However strongly desired, and by however many, he taught that there must take place first an appalling apostasy. "Now we beseech you, brethern, by the coming of our Lord Jesus Christ,

and by our gathering together unto Him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, *ἡ ἀποστασίᾳ πρῶτον*, the apostasy first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, shewing himself that he is God." II Thess. ii: 1-4. The Apostle in the same chapter foretold some effectual hindrance to the speedy manifestation of the apostasy, and so postponed both the second coming of Christ and also the apostasy, but after the removal of the hindrance, "then," he says, "shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." II Thess. ii: 8.

Herein, undeniably, millennial beginnings are conjoined with aspects of judgment, so as to make it not unfitting that the period of peace should be designated also a day of judgment. Moreover, during that entire period the processes of judgment go forward, so that by the removal of what opposes God, room may be made for what is in harmony with His holy will and responsive to His Spirit.

After the stone which fell upon the feet and toes of the image had done its work of smiting, it grew to be a great mountain. The stone's full expansion was not instantaneous. At last it was a stupendous mass and occupied the earth, but Nebuchadnezzar saw how it became a great and world-filling mountain—it evidently grew. If Christ and His compose the stone, its constant increase in size sets forth the numbers who become like-minded with the Master and His discipleship who find their companionship with Him and whose ranks steadily swell. In order to the augmentation of good, sovereign and stable, and according to the selfsame measure there was necessitated the removal of evil, deadly and defiant. The occupation of the same territory, at the same time, by two opposing forces, must invite a history of judgment, if one of these mutually excluding antagonisms be confessedly a victor.

After the seventh trumpet sounds, seven vials are in regular succession outpoured; and, like the plagues that fell on Egypt, they wax in their efficient sweeps of severity.

These are included within the millennial period of peace, and let it be noted, the first vial is not outpoured till sometime subsequent to the Savior's second advent.

On this general theme, the Master's teaching quickened the inquiries of the disciples and they said: "Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth 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 that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire; so shall it be in the end of this world; the Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity." Matt. xiii: 36-41.

Is there no explanatory supplement to His saying in the swift efficiency with which millennial forces declare their presence? "They shall gather out of His kingdom all things that offend;" all errors in belief, all oppressive institutions, all religious shams, all systems of false philosophy, all organizations that grind and crush by rule and compact. They were, beside, to remove them which do iniquity, the millennium is, to be sure, mercy's hour, but Mercy herself will unite with Justice to say concerning the incorrigible and defiant whom compassion can not soften, "cut them down."

The fourteenth chapter of Revelation was replete with instructive forecasts. A vast company stands with the Lamb on Mt. Zion, and an ocean swell of song is outpoured from heart and lip. These are they which follow the Lamb whithersoever He goeth; they are faultless before God, and have the Father's name written on their forehead. Throughout this chapter the marks which fix this company to the millennial period are neither few nor obscure; they sang a new song which no man could learn unless he had been redeemed from among men. They were the first fruits unto God and to the Lamb; and they stood around their King on the very Mt. Zion where the Son of David was to be enthroned.

Ought it so generally to have been overlooked that amid the on-goings and actualities of this very expected time, which sooner or later

would be historic, the angel flies in the midst of heaven having the everlasting gospel, to preach it amid the judgments inseparable from the time; to preach it after the second advent of the Lord; to preach it unto them that dwell on the earth, and to every nation and kindred and tongue and people?

This angel cries with a loud voice, "Fear God and give glory to Him, for the hour of His judgment is come; and worship Him that made heaven and earth, the sea and the fountains of waters." How like the language employed to announce the fourth commandment, "Remember the Sabbath day to keep it holy, \* \* \* For in six days the Lord made heaven and earth, the sea, and all that in them is. What is the millennium but the longed for Sabbath, for which the earlier one was instituted? In such a Sabbath the difference between the Creator and the created is certainly manifest and furnishes the foundation for all acceptable worship.

And there followed another angel saying, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." And the third angel followed them, saying with a loud voice, "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of His indignation." That judgment work locates itself inside the millennium; what need be more unmistakable than the proof which the prophet supplies as the chapter proceeds? "And I looked and behold, a white cloud and upon the cloud one sat like unto the Son of Man, having on His head a golden crown, and in his hand a sharp sickle." The disciples, who saw the Lord ascend, were assured that in like manner would He reappear in bodily form and borne into sight on a cloud. And another angel came out of the temple crying with a loud voice to Him that sat on the cloud, "Thrust in thy sickle and reap, for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth, and the earth was reaped." The quickened dead and changed living were the beginnings of the garnered wheat, the full ingathering of which could not be known until the millennium should end and all overtures of mercy cease. Truths always become more impressive when placed in contrast; and so here, the reaping of the wheat, or

the saving work, is placed side by side with the judgment dealing, which keeps pace with it, and matures at the same time and in the same sunshine.

Christ's Second Coming was held up to hope as a most gracious visitation to those who desired His appearing and Kingdom, but along with the saving work His coming would accomplish, there was unveiled a strange destroying work of evils, which no merciful appliances could remedy.

“And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine press of the wrath of God. And the wine press was trodden without the city, and blood came out of the wine press, even unto the horses' bridles, by the space of a thousand and six hundred furlongs.” Rev. xiv: 18-20.

The fifteenth and sixteenth chapters of the Apocalypse deal with judgment during the one thousand years. In the fifteenth chapter, the phase it exhibits, is an ordeal which attests the perfection of a class who, in trial and through trial, come into harmony with God. The sixteenth chapter pictures a succession of vials, one after the other, outpoured upon the incorrigible. In both chapters the plagues are seven, and it is affirmed that in these is filled up the wrath of God.

All these plagues follow the sounding of the seventh trumpet, which announced that the kingdoms of the world all become the Kingdoms of our Lord and of His Christ, and He shall reign forever and ever. In the prediction, therefore, it is manifest that the overturned vials which visit judgment must synchronize with the beginning and onflow of millennial peace. When Joshua surrounded Jericho and took the doomed city, the manner in which he took it, served as an instructive type of how the true Joshua would take a world in which Satan had become entrenched.

Israel and her leader marched around Jericho once a day for seven days, and on the seventh day they circled it seven times, and

on the last circuit the trumpets gave one tremendous blast, and the walls tumbled.

The prophetic signal for the expansion of Popery was set forth by the announcement that the four angels bound in the river Euphrates were loosed. Rev. ix: 14. During their freedom they went every whither to work the destruction of mankind. When they swarmed abroad on their deadly mission, it was from the full brimming banks of that river which flows by Babylon and supplies its life and insures its prosperity.

But when the days of Babylon are numbered, and the angel is about to proclaim "Babylon the great is fallen, is fallen," Rev. xviii: 2, we are told, Rev. xvi: 12, "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." History informs us that when Cyrus took Babylon he diverted the waters of the Euphrates. Having closely invested the walls of the city to prevent inspection of what he was doing at a distance, he set his enormous army to create, by excavation, conduits or lakelet, or both in the Mesopotamian valley. The earth removed was upon so vast a scale above the city, that when the work was complete, it formed part of the expedient by which Babylon was to be taken. At a time, when the besieged had laid aside their arms to indulge with freedom and frenzy in a religious revel, when they had fairly abandoned themselves to a sense of security under the protection of their national gods, the Persian general drained off the waters from the Euphrates and entered the city by the bed of the river, and finding the gateways along the river bank unguarded, his immense army was enabled without opposition to swarm into the very heart of Babylon, occupy its streets, and penetrate the palace. "In that night was Belshazzar the king of the Chaldeans slain." Dan. v: 30. That Babylon did not need to be destroyed again, but what it prefigured awaited judgment. The historic and the prophetic never part company. The ancient imagery of taking Babylon, prophecy employs to set forth what was to be.

Popery, the real final Babylon, heading up in itself all that is hateful and horrible in its defiance of God and persecution of His helpless and suffering people, reaches a time when the full flowing

river, which made its life and floated into its capital argosies of prosperity from the four quarters of the globe, must be dried; and a way is prepared for a night march into the heart of its vauntings. "Thou art weighed in the balances and art found wanting," start up in characters of fire, quiver on the walls of the Vatican and cling there, and burn the eye balls that behold them; while the tread of kingly armies, and the shout of a host, send a shudder through the city of the seven hills and chronicle the closing paragraph in the history of the Papacy. The arrest of Popish pretension is at the beginning of the millennium; its extirpation, is under the sixth and seventh vials at the close of the thousand years.

If the seventh chapter of Daniel be a focal light, poured into the face of the Papacy, locating it, and, beyond denial, identifying it—let it be noted that into the same sphere of wonder came the disclosures of the eighth chapter, making it equally manifest that the prophecy it contains is dealing with Mohammedanism. These two chapters are remarkable, both for the breadth of territory, and for the stretch of time over which they range, the manifoldness and minutæ of which they treat, the severe simplicity of the outline, the vividness of characterization, and the conviction they force that when holy men voiced prophecy they spake as they were moved by the Holy Ghost.

History corresponds to prophecy in the flow of these two chapters, as face answereth to face in water. Centuries have slowly supplied the element of time, to turn prophecy into history, and make indisputable the reference, and undeniable the prediction. The forecast in the eighth chapter was put close to the one in the seventh chapter for weighty reasons. They belong together; they lean upon each other, as twin prophecies, and while Mohammedanism is reserved for the later unveiling, it seems fitting it should follow in the wake of an apostasy whose identification could not be misunderstood, and, possibly, for the reason that the lesser evil should let the larger lead. It was called "a little horn," so that its similarity in some of its aspects to the pretension at Rome, would enable the thoughtful to recognize the kinship of evil, and to read in the clear cut characterization the nature and fate of a monstrous twin apostasy.

These forms of evil are one, in that they both alike usurp the sway which belongs to the Sovereign Jehovah; and yet they are to be

discriminated, for they exhibit a distinct individuality and occupy a separate locality. Each "little horn," writes for itself an independent and yet a contemporaneous record. The outline is too bold and the shading too minute, not to make the evidence of identification at once weighty and cumulative and decisive.

In the vision of the eighth chapter, the forecast deals with Persia and Grecia, and advances from the former to abide in the later, so that we have a plain, if not a surprising omission of the fortunes of the first and fourth kingdoms, Babylon and Rome. Reflection must commend the exclusion, for the first Babylon was a type of Rome, and the avoidance of subject matter concerning either, narrows the range of view and restrains the mind from a needless misunderstanding. Attention is concentrated upon Persia and Grecia; historically crowded even closer, and limited to the third kingdom, and the interest finally focalized upon a religious force that shall stand up in the latermost times against the Prince of Princes, shall cast down the truth to the ground, and practice and prosper.

That the two horns are not identical nor regnant in succession, is manifest when we note how the one in the eighth chapter is described as emerging from one of the four subordinate kingdoms that resulted at the break up of Alexander's monarchy. "Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power;" not wielding an Alexander's supremacy. "And in the latter time of their kingdom," this little religious horn was to arise when the fourth kingdom would be already exercising world wide sway.

Daniel was instructed to shut up the vision, for the time being, since it pertained to a period so long postponed; "for it shall be for many days." Since the light which would prove the deciding factor for a correct interpretation, would break in at the ending, let the mind reason backward from the ending. The whole drift of the prophecy adjourned expectation till the closing events of the age should sound fulfillment.

In the second chapter and thirty-fourth verse it was foreshown that the force that would arrest the waxing evil of the Papacy, would be a stone "cut out without hands." In the eighth chapter, a king of fierce countenance would stand up against the Prince of Princes, and mag-

nify himself in his heart, and destroy many, and destroy wonderfully, but he shall be broken without hand." Both these antagonisms against God would halt in their career met by an unseen power. The description fixes their fate at Christ's second coming, and makes their blind arrogance and their signal overthrow synchronize. Both forms of evil overtake their doom at the same time, and by the visitation of the same violence. The geographical area occupied by the Papacy is set forth as a tenfoldness; "ten toes," "ten horns," which has its historic correspondence in modern Europe after the dismemberment of the old Roman Empire, A. D. 476.

The geographical area covered by Mohammedanism was the territory occupied by the four subordinate kingdoms that succeeded to Alexander's world-wide unity of dominion. Around the horizon and over the sky of these four lesser powers, the rule of the false prophet cast a sickening gloom. Here was the seat of its life; and here it clung with a fateful tenacity. Its baleful influence shot out fires beyond these confines in varied directions with unintermitted fury and with no little measure of success. Sweeping westward to the Atlantic, along the northern coast of Africa, it crossed into Europe and laid its fierce grasp upon the rich territory of Southern Spain. Here it held dominion over seven hundred years, till the reign of Ferdinand and Isabella.

Their expulsion of the Moors from the kingdom of Granada was the triumph of Catholicism over Mohammedanism, and was one more bell-stroke to announce that the word of prophecy came not by the will of man, for "the little horn" of Popery was to come up among the ten horns of the fourth kingdom, and, with a look more stout than his fellows, was to occupy the tenfoldness of Europe. The emphasis of Musselman influence was to be felt over the rest of the old Roman Empire eastward. Where the territory and dominion of the one ended the other was to begin, and so it did. For centuries the centralizing blight of the false prophet clung to that part of the footstool over which was once extended the scepter of Alexander.

Is it not a little remarkable that the stronghold of Mohammedanism, in the latemost times, should be Constantinople, the Capital of the eastern part of the divided Roman Empire? Constantinople and Rome were two capitals of twin apostasies.

Let not the mind become overwearied by being held so long to facts concerning Mohammedanism and the Papacy, rather let the forecast rest and refresh, for faith is lifted to see these colossal twin evils come to a signal, violent ending, for the one we are told is to be "broken without hand," and the other is to be smitten on the toes by the descending stone. Such visited violence ushers in the Day of Judgment, and it therefore gives definite anchorage, to the beginning of this doom, which, however, lingers—for so tenaciously rooted are these evils, that their extirpation is not reached until the outpouring of the three final vials—the fifth, sixth and seventh of the millennial epoch.

Ought it not at the close of the age to have made Bible students more thoughtful that the Turkish power should have occupied a place as anomalous as it did? The European powers seemed paralyzed in its presence, and with all their mastery of self-assertion were helpless.

Lord Salisbury's statement of the situation, November 5, 1895, is as follows: "Turkey is in that remarkable condition that it has now stood for half a century, mainly because the great powers of the world have resolved that, for the peace of Christendom, it is necessary that the Ottoman Empire should stand. They came to that conclusion nearly half a century ago. I do not think they have altered it now. The danger, if the Ottoman Empire should fall, would not merely be the danger that would threaten the territories of which that Empire consists; it would be the danger that the fire there lighted should spread to other nations, and should involve all that is most powerful and civilized in Europe in a dangerous and calamitous contest. That was a danger that was present to the minds of our fathers when they resolved to make the integrity and independence of the Ottoman Empire a matter of European treaty, and that is a danger which has not passed away."

The Papacy was to be idolatrous, to forbid marriage, to act the spiritual harlot, and to persecute the saints; Mohammedanism would defile the sanctuary. Attention is invited to the spot once occupied by Solomon's temple. Persia helped the chosen people to build another temple on the hallowed site after the return of the captives from Babylon. Antiochus Epiphanes polluted it by sacrificing on its altar swine's flesh. It was ceremonially cleansed, and a day was kept memorializing the cleansing which Jesus honored, for he went up

to the Feast of Dedication. In this wise, in the days of His flesh, did the Son of Man put importance into another cleansing pious hope was stimulated to expect in times ending. For that very spot was again defiled.

As the years went on a Mohammedan mosque came to occupy the hallowed site of the sanctuary. Christ's second coming would cleanse the sanctuary. The prophecy embosoms a nervous inquiry only in order to answer it. "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. viii: 13, 14.

Palmoni, the numberer, is introduced here, to help us in our understanding of the period covered by the vision. If prophecy had often been brought into discredit by an absurd misuse of chronology, it was no warrant for faith to refuse a rational heed to reckoning when its divinely guarded use was specifically counseled. Until twenty three hundred days, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." Dan. viii: 14. What is the import of this question and its sequel? The Scriptures help us, and only by their help can we advance. In Ezekiel iv: 4-9, we learn how the prophet was instructed to make a forecast of the fate of Jerusalem and the houses of Israel and Judah, using in his own experience a day for a year, lying upon his side, in the presence of the people, to impress upon them both the certainty and importance of a coming event—along with the intervening time. "For I have laid upon thee the years of their iniquity according to the number of the days," verse 5; and "I have appointed thee each day for a year," verse 6. At once we ask, will twenty three hundred years elapse, and then will the sanctuary be cleansed? Religious faith is always a reasonable faith and it reverently and persistently asks, is there no higher unity which will grasp this number twenty three hundred and put meaning into it?

Astronomers asked such questions sometimes, when perturbations among the planetary bodies, indicated the presence of a new world hidden somewhere in the depth of space. Such commendable observation did not go unrewarded. What number then, greater than

twenty-three hundred, would serve as the ocean into which all lesser tributary dates would naturally and necessarily give up their meaning?

For the tireless searcher after a solution, the number twenty-five hundred and twenty, offers itself for inspection and on this wise. In the last chapter of Daniel the question is asked concerning the duration of a period freighted with wonders.

“And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by Him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.” Dan. xii: 7. “A time” is singular, “times” are plural, and together with the remaining half, the least possible amount for the entire sum would be three and a half. This period was not to run out very soon, for it is immediately added, “Go thy way Daniel; for the words are closed up and sealed till the time of the end.” Dan. xii: 9. In the same chapter, the seeker for light, is confronted with Michael, the great prince, standing up for God’s people in a time of trouble beyond description; and the time when many that sleep in the dust of the earth shall awake, and when they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever. It would not be an unreasonable supposition that these three and a half times be considered three and a half prophetic days, or years, and then, considering that the lapse of time would require it, the three and a half years be reckoned as so many days, each day a year.

In the Apocalypse, Rev. xii, the Apostle John explains this very period to include forty two months, and so, as he says, twelve hundred and sixty days; and these days are, presumably, prophetic days, or years. He describes it as a period during which God’s witnesses testify for Him clothed in sackcloth. Twelve hundred and sixty years, it would seem, reach a terminus by a miniature three and a half, a short period of three and a half days, or three and a half years, and the time of trouble closes with the slaughter of these self-same witnesses. At the end of the three and a half days the slaughtered witnesses revive, stand upon their feet and ascend to heaven in a cloud. These three and a half years of suffering for God’s witnessing

church, in the latermost times, are in keeping with the three and a half years during which their Master was a way-faring man of sorrow, and acquainted with grief. Messiah was cut off but not for Himself. He was made sin for us. He died for the unjust. During three and a half years, He was a substitute, and occupied the law place of the condemned, and yet was as the sinless One; the end of the law for righteousness to every one that believeth. If the number three and a half then suggests the sinner's condition and need, what number would suggest the full supply made possible by the sinless One?

Seven is perfectness; three and one-half is this number halved. Let, then, the twelve hundred and sixty years be doubled and we have two thousand five hundred and twenty years, to which the two thousand three hundred years must stand related, and within whose ample embrace all lesser periods are to find their classification and explanation. If two thousand five hundred and twenty years run out at the beginning of the millennium, and if two thousand three hundred years run out at the same time, when do the two periods begin? Of course they must begin two hundred and twenty years apart. Is there any clue to the start of either or both? The prophet is particular to tell us that his vision was in the third year of the reign of King Belshazzar. Dan. viii: 1. It would not be unnatural to suppose that the two thousand five hundred and twenty years date their commencement at that time. Neither would it be fanciful to suppose that the two thousand three hundred years, two hundred and twenty years later, begin with the succession of Alexander and the fortunes of that third kingdom with which would be associated "the little horn" of Mohammedanism. Persian rule passed to Alexander at the battle of Arbela 331 B. C. The fall of Babylon occurred 538 B. C. Persian ascendancy between these dates covers two hundred and seven years. Reckoning backward from the millennial morn, or from the hour when the sanctuary would be cleansed, if the two thousand three hundred years reach to the battle of Arbela, then two hundred and seven years more for the period of Persia, make two thousand five hundred and seven years to the time of the fall of Babylon.

Backward still the retrospect must reach till it includes the first kingdom at its acme.

This would make the onlook cover the four kingdoms which were to be world empires and reach to the time when the saints of the Most High would take the kingdom. Two hundred and seven years taken from two hundred and twenty years are 13 years; or two thousand five hundred and seven years taken from two thousand five hundred and twenty years are thirteen years, during which Babylon, the head of gold, would constitute the glory of the Chaldee's excellency. Reckoning backward from the fall of Babylon, 538 B. C., we find the addition of these thirteen years, brings us to 551 B. C., just two hundred and twenty years prior to the battle of Arbela. But this date is said to be the third year of the reign of King Belshazzar. The commencement of this reign, therefore, should have been 554 B. C. History makes record of a Nabonadius, whose accession to the throne was 555 B. C., and it is also said that he associated with himself in his sovereignty his son Belshazzar. Who was this Nabonadius? He does not appear to be in the line of succession. Was he a usurper? Did he, for state reasons, marry one of the daughters of royalty in the old line of Nebuchadnezzar? If he did, might he not for the purpose of strengthening his hold on the power he wielded, have announced an heir apparent as soon as he was born? This could have happened in 554 B. C.

On the night in which the city was taken, the queen mother came into the banquet room to allay the king's terror over the hand-writing and its possible interpretation, and reminded the young monarch of his lineage, and informed him of a prophet who in an earlier day had revealed to Nebuchadnezzar secrets known only to the living God.

If two thousand five hundred and twenty years cover the duration of the predicted world period, and 520 B. C. were its commencement, the limit would be reached in 2000 A. D., but the start would seem to be thirteen years prior to the fall of Bablylon, in 551 B. C. This would make the period run out thirty-one years before the year 2000, or in 1969 A. D.

The query arises why the millennium should begin thirty-one years before 6000 A. D., counting one thousand years as one day and six thousand years for the world's long week, and the seventh thousand years as the promised Sabbath. The Jewish year was a not

very close adjustment to solar time, but rather an approach by means of lunar time. From one new moon to another was twenty nine and one-half days, these multiplied into twelve made three hundred and fifty-four days and lacked in the neighborhood of eleven days to complete the true year.

Since the computation was a constant recession, and since, according to Mosaic law, in order to the proper observance of the passover feast, a sheaf of ripe barley was requisite, so as often as once in two or three years the season of the festival anticipated the ripening and had to be postponed and a thirteenth month was intercalated.

In the popular conception of the Jews, since his year was composed of lunar months, it would be natural to compute thirty days to the month, and so on in the Apocalypse we find John using this number when he speaks of the three and one-half years as equivalent to forty-two months, and these in turn, to one thousand two hundred and sixty days. But with a reckoning of three hundred and sixty days to the year there is a steady loss of five days, approximately each year. If we conceive solar time to be made more nearly coincident with lunar time, the five days excess each year would make in seventy-three years, three hundred and sixty-five days, or a year. The seventy-three years would make one more lunar year for the same period. Seventy-three is contained in the whole two thousand five hundred and twenty years, more than thirty times. These thirty years less or more, making in the aggregate an entire generation, would bring up the nineteen hundred and sixty-nine years in the close neighborhood of the six thousandth year.

Resting on a reliable outline, and following along a path of proved principles, the result here reached is something remarkable for the plodding believer who pays little attention to dates, but whose spirit from choice is fixed on weightier matters.

The question arises whether reasoning upon dates after this sort would not be calculated to create a recoil sooner than invite confidence. The objecter and rejecter should be suffered to ask, "Are not the ease and accuracy of the computation more suggestive of human ingenuity, than proof and product of the divine presence?" This much might be said, Let all reckoning upon dates lie open to suspicion until they perfectly answer the conditions of every forecast.

It must be conceded that there is no moral quality in a date only as it may be shown to vindicate the divine veracity, or consummate a period in which moral principle on trial matures and reaches a climax.

It may be urged on the other hand, that the time element in prophecy can not be ignored, nor can the absurd conjectures spun out by speculation fixing the fulfillment hours, which never come to pass, neutralize what Jehovah foretold and was pledged to make good. It was undeniable that the Apocalypse was not an Apocrypha. If we did not know just precisely what day the summer would begin, we did know, when the fig tree was budding, that the summer was nigh. What though short sighted man could not have ciphered out the day or even year his Lord should come, he might have been certain of the outline prophecy had furnished, and looked with open eye upon the crowding signs of the nearness of the end!

May it not be Infinite Love "who revealeth secrets" may, nevertheless, conceal parts of His ways? Of the Unsearchable One it must ever be said, "Verily thou art a God that hidest Thyself." If we are in a quandary about the unimportant dust of the balance, faith may well exult while it duly weighs the ponderous evidence, copiously supplied, and may worship in a temple whose pillars are massive to the eye and solid to the touch.

The Battle of Arbela gave the dominion of Darius to Alexander. It was on the geographical area occupied by this Grecian succession that "the little horn" of Mohammedanism was to head up in its offensive and insolent usurpation. Ought anything to have been any more prayerfully longed for than that the city, beautiful for situation, should be released from the spoiler, and the spot hallowed by memories, many as they were endearing, should be robed once again in all its earlier loveliness? Concerning that spot forth from which the hopes of the redeemed, actually realized, were in some golden age to spring as birdlings from the nest on spreading wing and with outpoured song, ought not prophecies, clearly voiced, to have been to every believer as the voice of heaven, and welcomed as its music? But, alas! over that desolate area of the planet the pall of midnight was flung, and little else than jeers were visited upon the students of God's word who saw at hand the hour when the streets of the beloved city would no longer be trodden down by the Gentiles.

The armies that kept the Sultan in place and bolstered him in his weakness, and helped him to keep up a show of power, especially the armies of England and Russia, needed only the hearty fusion which the intermarriages of their rulers favored, and which the ineradicable hostility of each to the Turk would naturally have augured, to have led human speculation to look for a speedy end of the Ottoman Empire; but no; it remained and the allied powers, strangely enough hooded their thunderbolts, and kept their enigmatical attitude toward each other, and the Turk, till the Prince of princes at last came with His host, and powers that once bore down all opposition were "broken without hand," and the map of the world was changed.

Inspiration has crowded time's closing vista with forecasts full of helpfulness, but the thirteenth chapter of Revelation opens a sort of reserve prophecy as a final paragraph, and in the light of explanations furnished in the nineteenth and twentieth chapters deserves an especial and crowning attention. "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." A comparison of the companion passages, shows that the two horned lamb was to be invariably and inseparably associated with a false prophet. The twofoldness here conjoined would seem to be the portrayal of a civil power somewhere to be made manifest, together with its irreligious aspects. What is this?

In the first part of the thirteenth chapter there is an exhibit of a beast having seven heads and ten horns. The seven heads signify a succession of diverse heads belonging to the same beast, and, therefore, animated by the same nature until the fullness of its possible phases, and the administration of the divine patience, touch their termination. The ten horns signify an expansion of dominion reaching the limit of possible expectancy for the empire of the old Roman world. The two horned lamb describes a power which is evidently distinct and yet contemporaneous, which does not emerge to notice till late in the world's annals; which, at the start, makes better pretensions than the fourth Empire, but which finally in the divine estimate becomes a habitation of dragons. What is this but an American Republic in the very end of the age? It was fitly called a lamb instead of a beast, for it claimed to follow the meek and lowly Lamb of God.

It was a false prophet, for attention to what it said was convincing

that it spake as a dragon. It did not rise up out of the sea of nations in the same manner that the four empires did. It came up out of the earth, out of what was solid and hopeful, and principally unselfish. In the form of government it originally supported it demanded and conceded equal rights, and in the form of worship it favored was a place for prayer that the Holy Spirit might come down on the offered sacrifice.

But the two horned lamb in time, sunk to the same level with the beast, and was sucked into the same vortex.

At the commencement of the millennium the beast was taken and with him the false prophet. "These both were cast alive into a lake of fire burning with brimstone." Rev. xix: 20. Alive, they were in their fullest vigor, without abatement of venom. At the end of the millennium, after the camp of the saints and the beloved city had been compassed about by the arch adversary, Satan is said to have been seized and cast into the lake of fire and brimstone where the beast and false prophet are. Rev. xx: 10.

Protestantism in free America became apostate. It was no sudden wrench and violent dislocation. Slowly, along the years, the poison took effect, and the virus became manifest. At length the lamb "causeth the earth and them which dwell therein to worship the first beast." Rev. xiii: 12. "And all the world wondered after the beast. And they worshiped the dragon, which gave power unto the beast." Rev. xiii: 3, 4. The devil himself took into his own hands the reins of civil power and likewise turned saint, and taught irreligion in teaching religion, "having a form of godliness but denying the power thereof." II Tim. iii: 5.

To seek out the old paths and to walk therein grew to be out of fashion. The vital doctrine which insisted upon a changed life was so distasteful that it ceased to be urged or even held. Cobwebs were spun over the need of regeneration, and by degrees what the natural heart wanted became even from the pulpit more popular and more authoritative than what could be shown to be Biblical. An "experience" was something extraordinary, and the "strait gate" was a relic. At last apostate Protestantism wanted what Popery wanted. To the delight of Rome it made an image which should intercept the incense offered to a holy God. It grew to be as idolatrous as the harlot whose

ways and worship it copied. It became a persecuting power and applied the lash to its votaries in the sphere of business. It put a mark in the right hand or in the forehead, that is, a restraint on the life activities, or on freedom of thinking, or on both, set conscience aside and made religion mechanical and tyrannous. Under the spell of its sorcery man's measure became "Six hundred three score and six." Rev. xiii: 18. It was only six-sevenths of that fullness which God requires, for, carried through, its principles and methods might be a force bearing itself forward and upward into the space of hundreds and thousands, and yet signally, fatally lacking that which would complete it and crown it with quality.

Only a fraction of the pulpits preached premillennialism, while the majority, as we must think, either opposed the sweet expectation, or vigorously let it alone. The truths on this theme were coldly murdered by the majority of accredited teachers. The papers and schools cast the shadow of a rigorous authority down the crowded highway—crowded by the communicants of the diverse religious denominations.

Two magnificent mansions, with marble fronts on a metropolitan avenue, might fitly have represented the leading religious journals and theological seminaries respectively of each of the great evangelical denominations. At the head of the flight of steps leading up to each imposing doorway on a velvet mat, in an elegant alcove, there lay outstretched an enormous bull-dog, his head between his paws, close to the margin of the rug, his eyes half shut, his white teeth showing, ready to start up at any venturous intrusion and to growl back any luckless premillennial tramp who might presume to seek the sanctum of the editor, or the class room of the professor, to implore a place for an interdicted scrap in the columns of the one, or to sue for fair play in Bible exegesis from the lips of the other.

But probation was not forever. There came a time when the prayer no longer waited for fulfillment. "O that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence. As when the melting fire burneth, the fire causeth the waters to boil; to make thy name known to thine adversaries, that the nations may tremble at thy presence. When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence. For since the beginning of

the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what He hath prepared for him that waiteth for Him." Isa. lxiv : 1-4.

"And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And he was clothed with a vesture dipped in blood: and His name is called The Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations; And He shall rule them with a rod of iron: and He treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS." Rev. xix : 11-16.

The judgment, whose beginning coincided with the commencement of the millennium, and whose purifying work occupied the whole "notable day of the Lord," did not reach cessation with the end of the thousand years, but was extended a little for the purpose of a fitting finality.

Satan was loosed for a little season. Even the last and the greatest religious revival of the ages must be sifted. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Rev. xx : 7-9. Satan was permitted to freely manifest himself, and make one last unhindered rally of all who preferred to be ranged on his side.

A chance was given for all persons to choose their ultimate classification and to avow the leadership they preferred—God or Satan. Who were these defiant fighters that came up from the four quarters of the globe to second the will of the devil? Confessedly they must

have included those who, under the favoring influence of the Messianic reign, had failed to become regenerate.

The angel having the everlasting gospel, during this period, quickened all previous processes of grace, for he is described as "flying." The forces that swept along under Messiah's reign of law, hushed discordant sounds, for as a personal factor of opposition Satan had been shut away. Millennial sunshine hastened into ripening the fruits of the spirit, but those who did not receive the spirit were still carnal and sold under sin. Nature tells, and nature determines, destiny. "The natural man receiveth not the things of the Spirit of God." I Cor. ii: 14. The natural man during the millennium, however he might preserve the proprieties of the period, only adjusted his conduct to what he endured but did not enjoy; and this outward conformity to what was regnant was not regeneration.

Just as soon as restraint is removed moral character gravitates to its own companionship, and boldly interprets its inner condition. But besides the army must have included "the rest of the dead," who "lived not again until the thousand years were finished." Rev. xx: 5.

They rise where their bodies turned to dust, and by a natural gravitation, fall into the ranks of the Great Adversary for his final rally and desperate onset. They were not regenerate and they are not now. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. viii: 7. "The Day of Judgment" was fittingly so designated, for it began in judgment, and during the flow of its years, seven vials containing the wrath of God, in which Jehovah's wrath was said to be filled up, were outpoured to cleanse the planet of its evil.

What is commonly termed the judgment is a picture of a single scenic ordeal after the thousand years, and would seem to be a summation of the judgments visited during the thousand years, with the signal ending visited upon evil at its close.

Satan is permitted before the universe to show himself unmasked and to act out to the full his hostility to a holy God. The patience of a long suffering God is pathetic and is instructive. It is in keeping with His treatment of Judas. Sin reveals its own indefeasible nature, and vindicates the smiting its deservings invite.

If the culmination of felicity for the righteous required the resurrection of the body, the end of those that had done evil would not be reached till the bodies which had been the instruments of evil and partners in guilt should be raised and united to the unregenerate spirit, then the flow of generations was to cease; the company of the saved would be complete, the redeemed from among men would be equal to the sinless angels, in that they would be the children of God, looking up to Him as their Father, direct and immediate.

The gathered armies, instigated by Satan, came up and compassed the camp of the saints "fire came down from God out of heaven and devoured them." But it was still further said, "death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and Hades were cast into the lake of fire." Rev. xx: 9, 13, 14. Death delivered up the body—and Hades delivered up the spirit. In order to a judgment period so long protracted, reaching its terminus only at the end of the millennial age, there must needs be within the same parenthesis the subjects of judgment. Popular theology did not teach this but the Scriptures did.

Bible statements that set forth this period described two aspects; Messiah dashing the kingdoms as a potter's vessel, and creating Jerusalem a rejoicing and her people a joy; shaming iniquities to their hiding places, and causing righteousness to spring forth before all the nations. Business was to go right on, family experiences were to keep their steady onflow, but social tribute and supreme place was no longer accorded to the prince of darkness.

"There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." Isa. lxxv: 20-23.

Signal prosperity must needs be anticipated by a painstaking and

thorough preparation. What is to abide, must be fortunate enough to have tested and durable foundations.

“The foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity.” II Tim. ii: 19.

General Barnard built a new light house at Minot's Ledge, Massachusetts. The old one had been swept away, and all the keepers at the time lost their lives. It was a tough place to master. The general looked the problem squarely in the face and said he must have a strong tower that would be chief among the great sea rock light-houses of the world. He laid the courses so that no rock could be removed without disturbing all the rest; every rock of an upper course he doveled into a lower, and dovetailed it to all about it, and made it impossible for a drop of sea water to ever think of an entrance. The surf and spray might go entirely over the eighty-nine feet lifted in air, but it would have to go over in harmless rage.

Now the foundations of Messiah's reign in the millennium are imbedded in Jehovah's primal rock. But as the work of redemption rears itself above all the impotent malice of Satan and his hosts, aloft and steadily burning on in the cresset, a soft, full, lambent light floods the spaces and makes known to principalities and powers in heavenly places the manifold wisdom of God.

## CHAPTER IX.

## THE HOLY SPIRIT OUTPOURED.



THE Holy Spirit's outpouring was to be an experience during the same period in which judgment would be visited. To some minds this method of fulfilling the promise seemed incredible because the issues were apparently so incongruous; and, therefore, another interpretation was sought and readily welcomed. Between results diametrically antagonistic, many would not wait for an explanation of reconciliation, and refused to consider the absurd claim of any close natural harmony. It should, however, have needed no more than the statement that what was to be harmonized was not the coalescence of moral opposites, so as that the qualities should be indistinguishable, but that the events pivoted on contradictory moral qualities should occur simultaneously. Such phases of warring belonged to the same sphere and each phase supplemented the other. The evil must needs be removed. The good was to be conserved. Both processes could co-operate naturally and beautifully. When what was intolerable and remediless had been destroyed and the debris removed, then "a large room" was in readiness for the inbringing of the Master's finished and praiseworthy workmanship. When space had been cleared, He would make the place of His feet glorious.

The fiery ordeal which Peter foretold overtook the earth and the works therein. The consuming flames did not destroy one thing worth saving. The same planet that had been swept by a deluge awaited the fiery trial for which it had been reserved and which it would survive. It would undergo loss, but beyond all the appalling loss which would accrue the dreaded flames would purify it unto God. What did the Apostle Peter say? "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up." II Pet.

iii: 10. The word "elements," in this quotation, is a derivative from a verb which signifies to marshal in military order. This army array suggests the original idea in Gen. ii: 1, "The heavens and the earth were finished and all the host of them." In the light of what is here traceable a double mention, inclusive both of the heavens and of the earth, by Peter, seems appropriate; of the heavens and the host of them, of the earth and the works therein. The worlds on worlds that crowd the infinite spaces, and constitute the glory of the stellar universe were included in the primal creation.

Their grandeur however was somehow early transferred to what was lower and nearer, and "the heavens" came to be spoken of when only that was meant which was universally visible on the social heights, and which dominated the individual and the home and the nation. Let the language of Isaiah be recalled. "For the indignation of the Lord is upon all nations, and His fury upon all their armies \* \* \* \* \* And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in heaven; behold, it shall come down upon Idumea and upon the people of my curse, to judgment." Isa. xxxiv: 2, 4, 5.

There was to come a time in which the heavens should be dissolved and their hosts should melt with fervent heat. Mede called attention to the likelihood that a metaphor was here employed taken from the refining of metals. Was he not right? Is not this manifestly the imagery? For, as he contended, metals which by fire are dissolved are so purified, and to say that the heavens, being on fire, are dissolved, is to affirm that the heavens being held together shall stand.

The fire solidifies what passing every test is to abide. The fire melts together what is to stay together and stay forever. Peter taught that the testings of that day in the measure in which they would move out of the way what had been offensive to the eye of God, would move up into the center of admiration what the holy could not but hail with delight.

The time was predicted, when Jesus would "come to be glorified in His saints, and to be admired in all them that believe." II Thess. i: 10. Pious hope had been held to the unveiled vision of a day

when Jesus would be seen reflected from the faces of the saved; and when, enthroned in their hearts, He would gleam and shine through their perfected natures as through so many prisms.

During my pastorate in Piqua, O., I learned to know a Mrs. Gordon, whom I frequently saw in my congregation, although she was a member of the Episcopal church. Among those who knew her best she was esteemed one of the Lord's select, but so much of an invalid that she did not mingle in society extensively. Her health grew more insecure, till she was reported in a decided decline, and I found myself one day at her door. I was most cordially welcomed and in the course of my visit she said, "Don't you remember the sermon you preached about silver?"—referring to a discourse in which I described the process of refining silver, and quoted Malachi, iii: 3, "And He shall sit as a refiner and purifier of silver." "Yes," I replied, "were you present?" "Yes, I was there; I've thought a good many times since about what you said, and I've wondered as I've lain here on this bed whether the Lord can see His face in me." The truth with which I tried to help her, took on an added emphasis in her sick room, and her ministration to me outweighed by far my own previous estimate of its pertinency and quality of comfort. That pale face, those white lips, and that sweet submissive spirit have been whispering to me, in all varied trials since, to lie still; in the Master's hottest fires to lie still, content if at last the Refiner shall see His face in me and say, "It is enough."

Successful continued opposition to the Holy Spirit is impossible. The attempt has always, sooner or later, ended in self ruin. All the forces of the universe are enlisted on the side of the Holy Spirit. To oppose it is to fight against God.

In the measure in which this controversy is more or less clearly understood by the creature, will the wreck which must result be more or less signal. When Ananias and Sapphira knowingly lied to the Holy Ghost they fell dead. When Elymas, the sorcerer, withstood Paul in the presence of the Roman governor a mist of darkness fell on him and he groped his way and piteously held out his hand to be led.

Postponement of the final smiting, if for wise reasons the blow be long withheld, only makes the judgment when it does descend all the more awful. The same fire removes the dross and reveals the real silver.

The Scriptures set forth the Holy Spirit as fire. "Quench not the Spirit," I Thess. v: 19. John, the forerunner said, "I, indeed, immerse you in water into repentance, but the One coming after me, is mightier than I, whose sandals I am not worthy to bear: He shall immerse you in Holy Spirit and in fire." Matt. iii: 11.

For the right understanding of the term "fire," in this eleventh verse, the searcher of God's word should not have overlooked the help furnished in the immediate context. In the verse preceeding and in the one following, verses ten and twelve, the word fire is used in a bad sense, and John is warning a mixed crowd to "flee from the wrath to come." Opposers invited the doom of being cast into the lake of fire unquenchable.

Just before the ascension, being assembled with the disciples, Jesus "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." Acts i: 4, 5. The Master who was to baptize with the Holy Ghost and with fire, when He should come, did not, on this occasion, propose to baptize only with the Holy Ghost—presumably because He was dealing exclusively with believers, and not with a company composed of both classes, believers and unbelievers. A few days elapsed, and the Savior had ascended. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance." Acts ii: 1-4.

Since Scriptural baptism was naught else but immersion, what was merely incidental in that the blessing was heaven-descended, did not constitute the baptism, but the result was the baptism.

The Spirit filled all the place, and they were all filled with the Holy Ghost; undeniably this was an immersion. The tongues of fire that sat upon each of them was not the baptism, but was an attestation of the fact that the men were filled with holy fire and were encompassed by heavenly help. If it be claimed that such a condition was

therefore a baptism of fire, since the Holy Spirit is frequently set forth under this symbol, a symbol of enlightenment, a symbol of warmth, a symbol of purifying, it might be conceded with the self same modification the Scriptures insist upon, and that is, the understanding that while the Holy Spirit's working upon the believing heart is invariably beneficent, and is often imaged by fire, yet the Bible evidence is neither scant nor equivocal which affirms that the Holy Spirit's work on the resisting heart, is a resistless destroying fire, even an unquenchable fire. It is a fire in either and in both cases.

“Shall not the Judge of all the earth do right.” Gen. xviii: 25. “God is no respecter of persons.” Acts x: 34. What the inquiring mind needed especially to note and to copy, was the careful discrimination the Scriptures themselves made in exhibiting the Holy Spirit as always a force, and whether, in any particular case, saving or destructive, to be determined by the individual adjustment. “For we are unto God,” Paul says, “a sweet savor of Christ in them that are saved, and in them that perish: To the one we are the savor of death unto death; and to the other the savor of life unto life.” II Cor.ii: 15, 16.

Whether guilty men would be saved or lost, God remained changeless and His gospel also changeless. When Christ went away, the Holy Spirit took the place of an absent Redeemer; it was an out-poured Spirit which was promised to take of the things of Christ and shew them.

Personal adjustment, with loving, glad acceptance, or with disdainful rejection, decided destiny. It is an instance of how the same force, acting in harmony with an unrepealable law, can be made a help or converted into a harm; how the same magnet may with one pole of the battery attract and without change in itself may with the other pole repel.

Generation succeeded to generation, each generation in time passed into the shadows; but no one generation ever vacated its moral responsibility. “For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.” I Pet. iv: 6. The dead who had once been in the flesh and been enabled to live according to God in the spirit, were judged by the same law that those were who lived according to the flesh. “By faith, Noah being warned of

God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith." Heb. xi: 7. How did Noah condemn the world? His righteousness by faith condemned them, because they had the same chance that he had. The same appeal was made to them as to him, and the same welcome was waiting for them would they but heed the warning and live. "God sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh." Rom. viii: 3.

Peter said that the outpoured Spirit on the day of Pentecost, with its accompanying marvels, was the fulfillment of an Old Testament prediction. "And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking, said, These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel: 'And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.'" Acts ii: 12-21.

If the prophecy of Joel be studied in its entirety, and in the clear self-diffused light supplied by the subject it treats as a unity, it will be seen that the whole book is devoted to a pre-portrayal of the millennial period, with the events which usher it in; but he especially dwells upon the hoped for happenings inside this promised golden belt. Enumerating in bold outline its "Table of Contents," Joel makes mention of the gift of the Holy Spirit, which God, in that time, would

graciously bestow. How then can Peter claim that the Pentecost just subsequent to the Savior's ascension was the fulfillment?

Was it not fitting to make the claim, even though it was only a partial fulfillment, on the ground that it was, albeit in miniature, an actual earnest of the whole, and so was both the pledge and specimen of the later full outpouring?

The persons who in honesty accepted the prophecy could but confess that it clarified their vision and helped their anticipation, on the principle that, sighting across the lower heights is the very best way to see in direct line the loftiest. Divine wisdom it would seem could have devised no better explanation for a remote supreme experience offered to faith and hope, than to have written that awaiting promise up to the measure imperfect natures could take it, in their own experience, this side that final fulfillment.

Just as Enoch's consecration to God, in contrast with the godless of his times, enabled him to see the ending a record of which Jude has given us; "And Enoch also, the seventh from Adam, prophesied, of these, saying, 'Behold, the Lord cometh,'" Jude i: 14; so Joel's oneness with the God he served enabled him to look on and up, from a curse on the fields and harvests, and a worse blight in the hearts and lives of an iniquitous nation, to the time when Jehovah would turn the leaf and show a new page.

The calamity the prophet depicts would seem to have been as recent as it was terrific. "Hear this, ye old men, and give ear all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers?" Joel i: 2. It was a scourge so signal that at the bare recital successive generations would stand aghast. He interprets it to be a presage of the day of the Lord. He seems to say, When the Lord shall come to do His swift last work of judgment on the earth such a state of things will herald it.

"Alas for the day! \* \* \* as a destruction from the Almighty shall it come." Joel i: 15. "That which the palmer worm hath left, hath the locust eaten; and that which the locust hath left, hath the canker worm eaten; and that which the canker worm hath left, hath the caterpillar eaten. Awake, ye drunkards, and weep; and howl all ye drinkers of wine." Joel i: 4, 5. Society exists, but given up to excesses wherein all nobleness is sunk out of sight and only voluptua-

ries and triflers swarm. The sinew of character in the people has been severed. Manhood has blighted itself and because of such perversity and worthlessness, the earth is cursed; armies of locusts make a prey of everything that has promise, and if there be a remnant left, another army swarms in to take the place of the retreating one; and these devourers of earth's harvests fitly set forth how wide and wasting would be the billows of godlessness that in the last days would roll their foaming fury over everything dear to God and precious in the eyes of His people.

The contrast which Joel predicted can not appertain to any other than the millennial period. "Fear not, O land; be glad and rejoice: for the Lord will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord, your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the vats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the canker worm, and the caterpillar, and the palmer worm, my great army which I sent among you. And ye shall eat in plenty and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed." Joel ii: 21-27.

"And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of acacias." Joel iii: 18.

"So shall ye know that I am the Lord, your God, dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more." Joel iii: 17.

As the student fully enters upon this prophecy, the marked tokens multiply which tie the entire book to the millennial period. A trumpet peal sounds out of Zion; the King, whose palace is on the mountain, even

Messiah Ben David, girds on His strength. The day of the Lord has come and displaced the night. To the cloudiness and darkness that had settled on the earth, morning succeeds and spreads on the tops of the mountains. A people great and strong attend the King, obedient to His will, and efficient, as if their motion was but the sweep of Jehovah's right arm. A fire devoureth before them, and behind them, nothing has escaped.

"The appearance of them is as the appearance of horses; and as horsemen, so shall they run." Joel. ii: 4. The noisy war chariots rattle on earth's peaks, like crackling flames that devour the stubble. They run like giants; they climb the wall like men of war; no barrier stops them; they march straight on in their predestined way, and the phalanx, compact and resistless, does not break its ranks; not one of their number, unskillful or selfish leaves his fellow in the lurch. Does opposition dare to lift its front, it is instantly borne under? Do these warriors receive a sword thrust, they experience no hurt, they suffer not even the slightest wound. Who are they? The earth quakes before them, no wall is too high for them to scale, no room too secret that they may not enter it at will. Who are they, do I ask? They are Jehovah's army and His camp is great; for He is strong that executeth His word. The day of the Lord is great and very terrible, and who can abide it? Aspects of Judgment most assuredly clothe this notable day. "Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about." Joel iii: 11, 12. The place designated is significant, for Jehoshaphat means Jehovah judges. In this judgment hour the bad must come to know itself and the incurably bad must be tossed to the rubbish.

"Put ye in the sickle, for the harvest is ripe: come get you down; for the press is full, the fats overflow, for the wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near, in the valley of decision." Joel iii: 13, 14.

Indeed that time and spot would be crucial, for the multitudes would be in that time and spot wherein would be decided matters for

which there will be no court of appeal. "The sun and the moon shall be darkened, and the stars shall withdraw their shining." Joel iii: 15.

A comparison of Scripture passages in which this imagery is used, shows that it was common to characterize the dominating forces of the social and political world by epithets and investiture of grandeur borrowed from the natural world. What was outer in the physical universe, forceful and attractive, passed into the common thinking and into current speech as the readiest metaphors by which to set forth social supremacy. Nothing was more natural than to robe the authority of kings in splendor, and in the selection of figurative expressions naught was too splendid.

"The Lord also shall roar out of Zion, and utter His voice from Jerusalem, and the heavens and the earth shall shake, but the Lord will be the hope of His people and the strength of the children of Israel." Joel iii: 16.

When the Lord should arise in His might, and the period of His long suffering should end, end in judgments swift and sharp; amid the exposures of shame and infamy, the tumble of dynasties, and the crash of great organized despotic iniquities, there emerge sounds the sweetest ear ever heard. Because such a greeting was to mingle in the diapason of the future, it issues from the heart of this book, whose earlier voicings of severity are but preludes for the salutation of hope.

From the central deeps of this prophecy there breaks forth full and strong a choral melody. The music of love, perfected love, swells on the air, and fills the spaces, and holds all souls attent. "And it shall come to pass, afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; And also upon the servants and the hand-maids in those days will I pour out my Spirit. \* \* \* \* \* And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel ii: 28, 29, 32.

What a disclosure does the future here uncurtain? Inside the millennium, deliverance is offered to the penitent and believing! Inside the millennium salvation is to be proclaimed and will be sincerely accepted. Deliverance shall not only be generously proffered to

Jew and Gentile alike, to all whosoever will give the glad tidings a welcome, but actual deliverance shall be to the believing Gentile and to the predicted "remnant whom the Lord shall call."

This is something very wide of that "second chance," for the finally impenitent, which many errorists so loudly and so unwarrantably advocated. As death overtook the generations whoso was an unbeliever passed on to confront his account as an unbeliever. As death overtook him, eternity found him. "He that is unjust let him be unjust still; and he which is filthy, let him be filthy still." Rev. xxii: 11. Salvation is no hocus pocus charlatanism, and the Scripture nowhere held out hope in the life beyond to those who trifled with mercy and squandered probation.

But the Scripture did teach that mercy would be offered to the dwellers upon earth who would be alive although impenitent at the coming of the Son of man. During the long period in which judgment was to be regnant in that "notable day" of the Lord, or, as the Hebrew would have it, that "to be feared day," the promise was to be made good, "Whosoever shall call upon the name of the Lord shall be saved." Rom. x: 13.

Prophecy pictured this millennial period as the greatest ingathering epoch of the ages; it was to be, as we have found it, Time's autumnal feast; redemption's late, full, glad, Thanksgiving day. Toward this golden promise Hope turned her face and saw a reign of religion, pure and undefiled; saw a company whose characteristic was righteousness and whose numbers would steadily augment.

In the Apocalypse, after the seventh angel had sounded, there were great voices in heaven, saying, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ." Rev. xi: 15. Afterward, as John says, "I looked and, lo, a Lamb stood on the Mount Sion." Rev. xiv: 1. With Him he beholds a goodly company and takes pains to describe them. "These," he says, "are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God." Rev. xiv: 4, 5. Who could these faultless ones be, grouped around the First Begotten from the dead, but the risen saints and the changed living?

For our further instruction, John immediately says, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven and earth, and the sea, and the fountains of waters." Rev. xiv: 6, 7.

The peculiarity of the phraseology at the close of this quotation, is a reminiscence of creation work and week. It carefully reiterates the language of the fourth commandment, "Remember the Sabbath day, to keep it holy \* \* \* For in six days the Lord made heaven and earth, the sea, and all that in them is." Exodus xx: 8, 11. The painstaking wording would seem intended to locate the event. The judgments administered and the blessings vouchsafed are both visited upon their proper subjects within the millennial Sabbath. Those who are so happy as to be numbered among the saved, and to be conscious that an expression of the Divine mercy has been written in their own experience, find out that Infinite compassion is something beside an indorsement of evil or a license for headlong sinning. They learn what that means. "There is forgiveness with thee, that thou mayest be feared." Ps. cxxx: 4. They come to know that the universe was fashioned as much by a right hand of justice as by a left hand of mercy; and they can but praise with ceaseless praise the God of love in the God of law.

Joel commingles the mercy and the judgment, just as the divine dealing has, everywhere else in the Word, blended them. He pictures them as companioned before the millennium and after. For those his contemporaries who had invited the Lord's indignation, and whom he would have in readiness for that coming day which was to embosom dread, his exhortation that they would rend their hearts and take an attitude of penitence, blends with precisely such predicted offers of compassion made to those whose lot would chance to be cast inside of millennial boundaries.

Eminent scholars who spent years of unwearied research in the field of philology, reported as the ripe fruit of what they had found, that, tracing backward all linguistic paths, their intersection was to be located on the plains of Shinar. This testimony to the trustworthiness

of Genesis was also a tribute to the account therein given of the confusion of tongues and the dispersion of races. In the Pentecost we behold earth's scattered families speaking one tongue and hearing one speech. Was not that wonder the prelude of the oneness of heart and language which the millennium held up to hope! Lincoln was credited with saying that the value of a vessel depended on the cargo it carried, and he judged it to be of some consequence in determining the worth of our Ship of State to know whether the freight she would bear to future years would be slavery or liberty.

So it is not unimportant to keep in mind that the first great outpouring of the Spirit was on a finished achievement.

Jesus had lived His life, offered Himself a sacrifice, rose from the dead and ascended to heaven. "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear." Acts ii: 33.

The Pentecost of the church in the wilderness enabled poor sinners to see and appreciate the compassion of the Crucified; the Pentecost of the millennium enables the bride to attire herself with raiment fitting for the palace of a king, and to multiply for Him a retinue who shall crowd His presence and throng His person, "trailing clouds of glory."

Christ's first and second coming were "unto Salvation." Heb. ix: 28. Christ was, once for all, offered to bear the sins of man, and unto them that looked for Him, He was promised to appear the second time "without sin." What was meant by His second advent being an appearing without sin? When Jesus was incarnate, He was the Sinless One, but sin was laid on him. He was our Sin Bearer. When He should reappear, it would not be in disguise, in humiliation, as a sufferer to do over again the already finished work of bearing our iniquities but to consummate, in kingly and fitting triumph, what His first advent had efficiently advanced.

The Redeemer's undertakings were conditioned by the environments He entered and by the low estate of the sinning He would lift and save. Mercy was not offered the transgressors at the expense of justice. Almightyness did not propose by an arbitrary exercise of power to make saints out of rebels without one regard to the authority

that had been spurned, or the rights that had been invaded, but divine compassion devised a plan by which the guilty could be pardoned, and yet without any infraction of law; by which pollution could be cleansed away, yet so as to leave no least stain upon the purity of holiness; by which the fallen could be restored from their far depth of apparent hopelessness, and yet the whole brought about without introducing a note of discord into the music rendered by the unfallen; by which the disobedient, who had forfeited heirship, could be reinvested with their original rights, and the high standard of worship for all creatures be maintained meanwhile, without shock to its steadfastness, or abatement of its supremacy. The Holy Spirit, bathing the efficient working of this wise planning, disclosed the quality of a wondrous tenderness in the divine disposition. The Holy Spirit outpoured on the expiatory work of the Messiah, revealed a marvelous delicacy of adjustment to the rights of the Lawgiver, and to the needs of the disobedient, and allowed a working into which angels might well desire to look. Our Helper entered humanity; He took upon Himself our nature, that He might make it a new nature and present it, in the father's presence, faultless. He inspired a loving obedience as spontaneous, as free, as natural, as for water to glide a declivity; for flowers to bloom, or for diamonds to sparkle.

In doing this the Holy Spirit would deal with Messiah's character of humiliation. What shall we say of the same Holy Spirit's resources when He follows the path of the Mediator out of the shadowed deep, and sweeps out into the sunshine of a manifest and abiding victory? What softened splendors of nameless loveliness rest on the valleys of peace and the hills of happiness.

Messiah's first advent the Holy Spirit glorified; His second advent the Holy Spirit was to glorify. The difference in glory was only a difference of the same work in its measure of advancement; the one was a manifest climbing, the other, and later, was to be a magnificent climacteric.

The outpoured Spirit takes the facts of Christ's redeeming work as fast and as far as it moved to consummation, and uncurtaining the wisdom of its processes, together with the wonder of its force, and the marvelous quality of its tenderness, the result must needs glorify the Redeemer. It is noon taking the place of night. It is the product

ready for the garner, promised to the seed sowing. It is a vision for anointed eyes helped to see what the carnally minded never see. Only privileged eyes ever saw the interior of the Tabernacle, and only transformed natures, in the new time can look upon the enrapturing realities which God prepared for His loved ones, but which the mere worldly eye never saw nor could see. The Holy Spirit glorified the things which to the natural man were foolishness.

Humility, teachableness, the child disposition—these qualities, scorned by the many, were touched into a coloring that made them inexpressibly beautiful.

“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.” Living water, copious and constant as a river’s flow, he promised to the believer. “This spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.” John vii: 39. The feast the Great Teacher attended, we are told in the second verse of the same chapter, was the feast of Tabernacles. He foresaw the glad time it foreshadowed, when He would meet and satisfy all the thirstings of pious hearts. What reserves of refreshment have at last been turned into fulfillment! The simplicity of the Gospel is its charm. Bathed in the smile of Him who lifts humility from the dust, and welcomes it nigh, lowliness is grandeur. We saw some meaning in the eighth Psalm, but what glimmered, bursts now into glory.

I once heard John B. Gough say, “Standing on the Alps, and awed by their greatness, I felt I was but a mere atom in their presence; I was too insignificant to be noted or numbered; but in a moment when I reflected, I knew I was greater than they, for I could think God’s thoughts after Him.” The outer universe is grand, but we may well rejoice that we have a Savior who came into our humanity, and with such a tenderness of touch that childhood can not contain its joy or restrain its songs.

When they led Jesus away to Calvary “there followed Him a great company of people, and of women, which also bewailed and lamented Him. But Jesus turning unto them said ‘Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your chil-

dren. \* \* \* \* For if they do these things in a green tree, what shall be done in the dry?" Luke xxiii: 27, 28, 31.

The Jewish nation was the dry tree, ready for the burning; Jesus was the green tree, whereon it was wholly unnatural for judgment flames to catch; but if those to whom He came, bringing a good earth could not supply, could be so treated, what treatment must be the awaiting destiny of those not on whom sin was laid, but in whom sin inhered as a nature? How differently did He speak to the assembled few a little before in the midst of whom He was the predestined sacrifice. They were His own. His body broken for them would keep them alive, tomorrow, and tomorrow; His blood outpoured would cheer their hearts like wine, world without end. It was an upper room nigh to God where Jesus as the spotless Lamb through the Eternal Spirit offered Himself a sacrifice to God. The human was offered on the altar of the Divine.

The Apocalypse taught us that during the notable day of the Lord, fire would be taken from the altar in heaven and cast into the earth to execute for the Lord His strange judgment work. And John said, "I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God." Rev. xv: 1. Since the number seven denotes completeness, the Scripture searcher is distinctly asked to expect in what follows some phase of that judgment ordeal wherein is "filled up" the wrath of God.

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for Thou only art holy: for all nations shall come and worship before thee; for Thy judgments are made manifest." Rev. xv: 2-4. In a later chapter John sees in vision the judgment of the great whore. She is depicted sitting upon a scarlet colored beast, and both beast and harlot sit upon many waters. The vision is interpreted for the Apostle. "And he saith unto me, the waters which thou sawest,

where the whore sitteth, are peoples, and multitudes, and nations, and tongues." Rev. xvii: 15.

Alongside of this let there be placed what was disclosed to John. "I stood upon the sand of the sea, and saw a beast rise up out of the sea." Rev. xiii: 1.

This beast is the last phase of the fourth world empire after paganism had passed. It emerged from the sea of nations. It was here on the planet when Christ came in judgment; it yielded to His supremacy in a testing so as by fire. The imagery is that of a power beast like in nature, coming from the heart of the great social unregenerate deep; during the same period we witness a company who are opposed to the world, and who get the victory over it and stand at last supreme above it. They walk over the waters as Jesus did over Genessaret. Opposed to the world of which they once formed a part, their faith and love and hope in God, applied by the spirit to the inner life, turn the element that would swallow them up into a cleansing, and forth from it they come in a resurrection purity, reinforced by the cleansing of fire. The sea which John saw was mingled with fire. The trial out of which those came who had gotten a victory worthy to be celebrated on "the harps of God," was one of fiery severity. "For the Lord taketh pleasure in His people; He will beautify the meek with salvation." Psalm cxlix: 4.

The meek in spirit are those who suffer for righteousness sake, and who patiently wait for their vindication. In what loveliness at last will those be seen to be arrayed who have counted "the reproach of Christ greater riches than the treasures in Egypt," and who have heeded Paul's counsel to Timothy, to be "partaker of the afflictions of the Gospel according to the power of God." II Tim. i: 8.

Stronger posts and beams and rafters than mortal bodies possess are made needful when the dweller within has been pronounced unprovable. In order to bear up the weight of glory which saints will possess in the state of the risen dead and the quickened living, the mortal body, incapable of such partnership, is made immortal. In this way, at this time, do the perfected saints become for those who remain on the planet, the standard for attainment and likewise the stimulant. "Do ye not know that the saints shall judge the world?" I Cor. vi: 2.

Paul could not have meant that millennial saints would wear on their breasts some glittering badge, or carry in their hands some documents of authority empowering them ceremonially to enforce decrees. The risen dead and the changed living are their own letters of credit. Their natures made Christlike are specimens for worldlings to copy, as to teaching and example, and anything short of the high aim they make, and the moral excellence they exact, receives in such presence its sentence.

Folded in the forty days delay, prior to the Master's ascension, during which He vouchsafed to the wondering disciples an opportunity to become acquainted with the nature, powers and possibilities of the resurrection body, were the hints of this very history now unfolding. Christ was our Forerunner. Of this period David was inspired to write a song for the King's Son. "The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall bow down before Him: all nations shall serve Him. \* \* \* Prayer also shall be made for Him continually; and daily shall He be praised." Ps. lxxii: 10, 11, 15.

When the pious reflected on the declaration of Daniel, "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever," Dan. xii: 3, too often they narrowed the boundaries of the vision, degraded the grand fulfillment and impoverished the electrifying outlook.

The prophet did not confront a company of idlers in a sphere of listless inactivity lulled into peaceful languors. He saw those who had turned many to righteousness, still loving righteousness and still living for it, robed in luster, but the character which gave them honor had not been vacated. Their earlier tested efficiency proved by a growing conformity to God, quickened and matured by scourgings and imprisonments, by the scaffold and the stake, was welcomed into a field of service wide as the world and long as the millennium.

Think of Bunyan as prepared by Bedford jail to be useful to inquirers outside the jurisdiction of Charles II. of England! Think of those who to liberate the love they felt used the words, "Nearer, my God, to Thee," using them over again in the company of Fanny Crosby, whose eyes are now no longer sightless; and is it not indeed

a new and songful time, and are not these souls ready, joyously ready for any good work?

Think of the woman of Samaria, glad to meet and greet her neighbors, who believed on the Messiah for her testimony, and for his own gracious testimony; can she not now unite with these, in labors of saving love with untold eagerness, heralding every whither the invitation, "Come, see a man that hath told me all;" "Say not four months and then cometh harvest," Harvest time is now all the time. Sowing and reaping clasp hands.

The ear was made on purpose that it might hear, and especially that it might hear the counsel on which hinges the highest welfare. But nonsense and slander, folly and falsehood, received audience when the weightier matters could not get a hearing. "He that hath an ear, let him hear what the Spirit saith unto the churches." Rev. ii: 7, 11, 17, 28; iii: 5, 12, 21.

"To him that overcometh, will I give to eat of the tree of life which is in the midst of the Paradise of God;" "He shall not be hurt of the second death;" "To him will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it;" "And I will give him the morning star;" "the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father and before His angels;" "Him will I make a pillar in the temple of my God; and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name;" "To him 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."

Jesus, the forerunner, entered into the holiest of all, was the believers' Hope; and what an anchor for the soul, and how does it contrast with the false hopes of the unbeliever, that glimmer and lure only to break like a bubble and fall like a scalding tear.

Before the Savior's ascension He said, "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke xxiv: 49.

The personal welcome of the Holy Spirit insured the possession of power. Pentecost provided this equipment for the church. According to the entireness of her reliance upon the gift was her measure of might and the creditable record of her victories. The reserve power of the church was never fully tested. When, now and then, some individual disciple, or some consecrated few, betook themselves to God for help, and ceased from man, the relief supplied was as heavenly as it was unusual.

The power, as close to the discipleship as the exercise of faith, was sadly wasted; and while Satan swarmed, the people, who should have been "a peculiar people" in their ability to pull down the enemy's stronghold, presented too frequently a spectacle enfeebled and sickly. 'Twas the saw mill put in place and provided with machinery, the yard filled with logs, and the water which was to turn the great wheel stored in a pond, fathoms deep and spread over an ample area of square acres, but when the headgates of the flume were lifted, 'twas found that the wheel had been placed so far away from the force that only the merest fraction reached its lazy motion; and, waiting for adequate results, the machinery rusted and the logs rotted where they lay. "Januar winds blaw cauld," and the sexton stuffs the stove till it is red hot, but the people shiver in their seats, for broken window panes are on the right and left.

He who multiplied the loaves and fishes added to His bounty the lesson of economy. "Gather up the fragments that remain that nothing be lost." John vi: 12. The gathered fragments filled more baskets than were needed to bear the original supply. When we are unwilling to allow the loss of the least gift bestowed by Jesus, we are already in the presence of miracle working. The Holy Spirit welcomed by any believer, up to the full measure of possibilities it can confer, bestows beauty as well as utility. The Holy Spirit chartered by the church to do for it what the Great Head of the church has proffered and urged, becomes a garment of luster and a crown of light. The Holy Spirit creates an impregnable bulwark and frescoes the interior.

In God's economy attractiveness is inseparable from genuine serviceableness. The Holy Spirit both clothes with power and imparts a beauty. "Strength and beauty are in His sanctuary." Ps. xcvi: 6.

God's people are His temple; He inhabits their praises. The pillars unite solidity with grace. The gateways into nearer access are new experiences of trust and obedience; and the incense altar, that breathes its sweet odors, is the worshiping heart thrilling with a love that fain would be fuller and finer. Saintliness is a force whose momentum is marvelous, and whose fiber has a quality of tenderness inexpressible.

Erie's waters, that rush the rapids, and leap to Ontario, kept up a thunder that shook the earth, and for ages. Niagara was the synonym of might; but the power had not been converted into utility; yet folded in its arms all the while lay a form of loveliness that even in its sleep, wove in the mist its iridescent dream, and so over the place of its prison hung out the bow of promise, waiting the electric touch that "in due time" made the sleeper open her eyes and flood the heights with a glory supernal.

## CHAPTER X.

## THE JEWS REINSTATED.



THE history of the Jews reads like romance. The pages of fiction never possessed such fascination as does the strange, weird reality of Jewish story. Their annals, told with unreserve, and set in the stony accuracy of fact, startle and astonish more than any creations of fable. The millennial unfoldings and culmination outstrip all preceding chapters of interest. For grandeur of conception, intricacy of plot, impingement of restrained, unmeasured energy, variety of episode and fitness of denouement, the story of the chosen people is unsurpassed.

Paul said, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. i: 16.

Why did he say "to the Jew first?" Because, undeniably, there was some sense in which salvation was to be understood as first to him. Skeptics have claimed that the priority of this nation, in any sense, in a matter so vital must have been inseparable from open and flagrant injustice visited by Jehovah upon the rest of the race. Let the facts in the case, and the known character of the Just One, supply their own vindication.

When the first pair sinned, a promise was made that the seed of the woman should bruise the serpent's head. In each generation a few were to be found who cherished the hope of the Coming One, and kept alive a regard for God, sufficient to serve as the pledge and continuity of the promise. To such an extent, however, had evil encompassed and overtopped the good, that the servants of the Most High became in time narrowed to one family.

After Noah came forth from the ark, the same evil that had invited the flood called for another swift and sweeping destruction. The race, speaking one language and wedded to similar customs, bolstered

each other in a common opposition to the Righteous Ruler of heaven and earth, and sought to outwit Him by building a tower high enough to defy the results of a second deluge. The confusion of tongues signaled their defeat and the migration of nations, estranged each from the other and fiercely warring across their boundaries, is the commentary of providence on the suicidal selfishness of sin, as well as a proof of the accuracy of sacred history; for the testimony of eminent authorities in comparative philology, and oriental research is that, the intersection of all linguistic paths is on the plains of Shinar.

This separation into manifold nations was not that Jehovah might select one of the many and treat it better than the rest, but it was in kindness granting the recoil from one another their covetous rivalry had sought; and this permitted isolation was also a merciful provision by Infinite Wisdom and Love to delay the work of self ruin, which the headlong sinning of multitudes massed together had occasioned by their mutual incitements and compacted momentum. And, besides, it was manifest, if good acquired a rooting, it would have to be in "a garden fenced," and could only take on growth and fruitage where summer should succeed to summer, and where nature would be seconded by the best of husbandry. The Most High had to begin somewhere. The gift of life offered to the race was offered under conditions. What was offered to all the families of man was accepted by Abraham in Ur of the Chaldees.

In order that the proffer might be impartial, it was made not to rank, nor riches, nor scholarship, but to what brought it within the possible reach of the very humblest. It was offered to faith. Genuine faith found her proper place in the dust—was practical and sincere in her outcry for help, and sought relief beyond self in the help of another Mighty to save and equally willing. The Gospel of Christ was the power of God to help the helpless. Paul urges its claims on this ground, "for therein is the righteousness of God revealed from faith to faith." Rom. i: 17. Later, in the same letter, he expands his argument on this wise, "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not

reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed to them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised." Rom. iv: 1-12.

It is surely made plain, by this teaching of the Apostle, that the conditions of salvation under which Abraham received the approval of God were no easier than those under which any dweller on the footstool would have been welcomed. "For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon Him." Rom. x: 12.

Paul's argument is, "If the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? \* \* \* \* For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh. But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. ii: 26, 28, 29. Paul carries the mind back and back to the time when the Jew, like the Gentile, was in unbelief, and he insists that it was taking God at His word and relying upon His promise that made the Jew what he was—caused him to be set apart among the nations, occupy so ample a space in sacred history and to ride upon the high places of the earth.

The Apostle challenges those who would arraign the divine justice to point out the faintest show of impeachment, and affirms that in so far as any personal merit or demerit is concerned, each and every

son and daughter of Adam stands before the Maker of all on an equal and impartial footing. "For there is no respect of persons with God." Rom. ii: 11. With this concession and caveat, Paul both admits and urges that there is a vital sense in which the Jew is first. He is speaking from the heart of the subject and from the nature of things. He does not hesitate to uncurtain the divine judgments, and reveal possibilities and actualities of priority in Jewish guiltiness, as well as in Jewish praiseworthiness. He would have Israel to bear in constant mind "the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: \* \* \* \* unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath. Tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile. But glory, honor, and peace to every man that worketh good; to the Jew first, and also to the Gentile." Rom. ii: 5, 6, 8-10.

Heavenly opportunity scorned, invites a larger measure of condemnation. Confessedly, the Jew entered the greatest opportunity of the ages. He took the earliest chance and, having it, he might have made it the longest, and therefore the best chance. Paul asks the question that he may immediately answer it. "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly because that unto them were committed the oracles of God." Rom. iii: 1, 2.

What is to be submitted to the public, making appeal for approval; what is to be scattered broadcast, with hope of finding a welcome among honest, tireless searchers after truth, needs, as the preparatory condition of such presentation, to have been subjected to the severest private tests, and made to pass through every possible sifting which thorough criticism could suggest. Who would be a teacher must consent to be first a secluded, patient learner. Whoever would be a herald of good must closet himself with the qualities he would commend, until he feels a conscious self girding. Not till then has he been charged with any errand. Sequestration in this light is a law of excellence. Had not the Most High a right to avail Himself of its benefit when He would convey to the race, as such, the most important message that ever fell on the ear?

It was the mercy of God which followed the sinner in his mad

career and used his selfish isolation for the slow, successful maturing, in such narrow and quiet sphere, of what had repeatedly, on a higher and broader platform, proved impossible.

Divine mercy laid upon lost man right where it found him, and employed the unrepealable laws of his being, which were in daily use, amid an atmosphere all his own, to effect his rescue. Jehovah comes into the very sphere where the rebellion occurred, and enters man's nature, sin excepted, to defeat sin. "He taketh the wise in their own craftiness." God makes use of the law of seclusion, which selfishness had necessitated, to school His chosen; moreover, He makes use of the law of solidarity, the complementary law of seclusion and individuality, that law which regards man not only as a separate unity, but as an integral part of society, to make manifest how he was created to live in relations, love His Creator supremely and his neighbor as himself, or pay the penalty of disobedience.

Just as the sunbeam forced the black cloud to reveal the rainbow, so a wise and loving God made the wrath of man to praise Him, and in a manner and a measure compelled defiant opposition to compass its own defeat. The seclusion which sin necessitated protected the salvation which LOVE would provide. Faith could receive it in an instant; but the believer would be a babe, and would reach maturity, however swiftly, by meeting the inevitable conditions and passing through the experiences of infancy and childhood. The salvation itself, although in its earliest offer perfect in the Divine Will, yet in its manifestation to the race, and apprehension and appropriation by the race, had to pass through historic experiences; be wrapped about by the swaddling bands of the nation, be guarded by the enclosure of the tribe and the city, be cradled in a manger, and be made known by a herald when He was about thirty years of age.

The offer of eternal life was conditioned. The recovery to life would not be complete, even in the believing, until conformity to the Divine Will would be complete. To overtake a result so heavenly, and have it abiding, required that the salvation should be reared slowly, on foundations beyond the reach of frost or earthquake.

Whatever became a doctrine was first a history.

Religious lessons, God given, and, therefore, reliable, always invited the learner back and back where their instructive interest could

be seen to be grounded in something which had occurred, signal enough to arrest the thoughtful and impress the conscientious. It is no little credit to our religion that it hath foundations.

“That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, of the Word of Life; \* \* \* \* declare we unto you.” I John i: 1, 3. “What advantage then hath the Jew, or what profit is there of circumcision? Much every way: chiefly because that unto them were committed the oracles of God.” Rom. iii: 1, 2.

When Jesus went away He commissioned His disciples to go everywhere preaching the gospel, but He charged them to do this “beginning at Jerusalem.” Luke xxiv: 47. Beginning at Jerusalem, would be to apply at the outset a decisive test to the historic accuracy of the “good news” they would herald, for the crowning fulfillment of prophecy took place in a crowded city, the focal center of their nation, at a time when a throng of witnesses surrounded the person of the Messiah and were attent to all He said and did. When, therefore, in the fullness of time Christ became incarnate and finished the work committed to Him by the Father, a statement of the objects and results of His mission would be presumably best understood by a person possessed of all the earlier facts, and such a person was a Jew of course. Philosophically, then the gospel was to the Jew first, for an appeal made to his heart carried in its bosom a reinforcement from just the common motives of patriotism.

Anything affecting Israelites, affected those “to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh, Christ came who is over all, God blessed forever. Amen.” Rom. ix: 4, 5.

It could not have been otherwise than that some of the best Jews drawing nigh to God and accepting His timely help, would write for the rest of their own nation, and for their story, as a separate people, paragraphs now and then, the mere reference to which, like a spark on tinder, would kindle the soul of any Jew anywhere and always.

In every well ordered home the mother holds a pre-eminent place. Love is the atmosphere. No member of the family but is pleased to accord the heights for the enthronement of mother. Husband and

father, son and daughter, brother and sister, find their own affections quickened when the honors and gravitations of the home refused by themselves, reappear in the person of her whose name is the synonym of love itself.

So in the family of nations such has been the divine dealing with the Jew, so has the Redeemer stooped to the race through the seed of Abraham, so has His saving tenderness been expressed in the grouping of facts which crystallize about the chosen people, that even Gentiles make haste to say, if we would know God fully and see Him at the best, we must behold Him unveiled in Jewish annals.

For the sublime start which the recovery of the race acquired in and through Abraham under God, no apology is in order. If Zion was an inspirational object lesson which the Psalmist could well exhort saints to contemplate, it would seem that there was enough of grandeur in this patriarch's character and record to use similar language and find it eminently fitting in a subordinate sense. "Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following." Psalm xlviii: 12, 13.

Walk about the called out Abraham; go round about this separated servant of the Most High; note the loftiness of his aims, towering above all the high level of his time; mark ye well the bulwarks of a character whose fortitude is more than his own, whose strange strength is supplied by the unyielding of Him who is in one mind; consider the palaces of his spirit, beautiful by an inbreathing from above and made lovely for the indwelling of the King, eternal and invisible.

Abraham's attainment was lowliness in the presence of the Supreme. He cherished the simplicity of childhood and indulged its confidence face to face with a loving Father. He climbed the terraces of his manhood till, at the touch of a higher welcoming, he lost restraint and could talk with God as a man talks with a friend. Abraham believed Jehovah and in turn was royally trusted and entrusted.

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land which I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a

blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." Gen. xii: 1-3.

By virtue of this promise Paul called Abraham "the heir of the world." Rom. iv: 13. It was the same promise which, renewed and illumined, was at last in these terms confirmed at the time Isaac was offered. "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed, shall all the nations of the earth be blessed: because thou hast obeyed my voice." Gen. xxii: 16-18.

The outlook and embrace of this benevolent grant was wide as the race, broad as the embrace of the earth itself, and enduring as the generations. The fact that the father of the Jewish nation was made the vehicle for the conveyance of its gracious provisions, proves that there was nothing narrow in his spirit, and that whatever for a time seemed to be of the nature of a restriction, was only a semblance, and really belonged to the nature of things.

"And the Lord said unto Abram, after that Lot was separated from him, 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" Gen. xiii: 14-17.

When Abraham was ninety years old, the Lord made to him a republication of the promise, but asked his servant to enter into covenant with Him by consenting to receive individually the rite of circumcision, and to require it of his seed in every subsequent generation. "And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be

their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations. This is my covenant, which ye shall keep between me and you, and thy seed after thee: Every man child among you shall be circumcised." Gen. xvii: 7-10.

Abraham entered into this covenant with his Maker and Ruler, and left the exaction for his posterity to observe, just as Jehovah had enjoined. It was a stipulation that had both universal and local aspects. The benefit heaven intended could only become such by being preserved, during the whole preparatory stage; and this seclusion, this enswathement, was on purpose that He whose promise standeth sure might, when the fullness of the time was come, send forth His Son.

The trusteeship of a good so vital and so far reaching, and yet a blessing conditional, could not seemingly have been more wisely placed. Consequences, wide and lasting, are always folded up in their beginnings. No one ever steadily studied the character of this exalted servant of God without having been profoundly stirred and astonished.

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; "and he went out, not knowing whither he went." Heb. xi: 8. He knew 'twas God who called, and he knew that trust in such a Guide with perfect unreserve was the only wisdom, and was his instant unqualified duty, and he obeyed. He subordinated his own knowing to God's knowing, that he might know.

After his occupancy of Canaan, five confederate kings come in from Mesopotamia and smite right and left. They capture Lot, and loaded with booty, commence their return. The patriarch makes appeal to Heaven for help and ventures pursuit. They are overtaken near Damascus and whirled into headlong rout down the valley of the Euphrates. The exploit, the boldness of its conception, the littleness of his little band, the night attack, the division of his force, the simultaneous onset from opposite quarters, all reveal the leader whose native shrewdness of manoeuver and energy in execution are occupied up to their maximum; and yet his own acceptance of the result is a sinking of self out of mention, and a solicitude for the honor of Jehovah, and an unquestioning reliance upon the help of His Right Arm. For self

advantage he refuses to take out of the spoil so much as even a shoe latchet. As the lesser details of this occurrence are lost to view and only that which has magnitude arrests attention, across all the centuries the eye sees one man measured against the whole Chaldean army, and made mighty because he leaned on the Lord.

“By faith Abraham, when he was tried, offered up Isaac.” Sober thought can not go slowly and exhaustively over the facts which led up to the sacrifice of Isaac without an impulse to uncover the head in the presence of greatness.

In setting forth Abraham's faith, the Bible, in a very simple way, makes use of a distinction which is a volume in itself. At first thought it would seem that obedience was the term to have used in describing the heart trial to which, by the command of God, he was subjected. But it is said, he went through his bitter experience by faith. Let us look at it. Abraham loved Isaac. The lad was the son of his old age, and an only son, but father and boy alike, both belonged to the Lord. The lad had been given as a signal gift, so that the idea of ownership would always suggest the Giver. Abraham could obey, he could but obey, but how can he do it and not relax faith in the promise? How could he sacrifice Isaac and still believe that the blessing which could only be brought about by his continued life had not been rendered nugatory? Abraham was tried, but he looked into the grave as it were, whence he received Isaac as the child of promise and said with sublime trust, “God who gave can give again,” and so when he was tried he offered up Isaac.

Amid the distresses of this home and heart experience, God graciously unveiled to Abraham the sight of another Son, an Only Son, whom a Father had already given in His eternal counsels, in order that the race might have a Redeemer. Abraham in the greatest grief of his life was made joyous beyond words. The Holy Spirit welcomed innermost, made his trial tributary to a moral uplift and quickened onlook. Jesus, the promised Seed of Abraham, rebuked those who could not receive Him as their Messiah, and at the same time as a sacrifice to take away sin, and gave testimony to the quality and insight of their great progenitor's faith. “Your father Abraham rejoiced to see my day; and he saw it, and was glad.” John viii: 56.

But all the while the original promise which God gave to Abraham

remained in its integrity and could not be vacated. It still stood freighted with meaning and sure of fulfillment. Had the nation held with a childlike trust to the high standard of reliance, of which Abraham was an honoring example, the speculations and skepticism which darkened into midnight and held for ages millions in their thrall, would most likely have affected only a few, and would have been too faint a film in their sky to be heeded, or if thickened into a cloud, too small in size and too swift in its scudding to efface a star.

The promise was Messianic. It affirmed the final crushing of evil under the heel of Him who should come out of the loins of Abraham. He was to be a world-wide blessing and the blessing was to abide. It included the earth's renewal. On earth's soil Eden was to reappear. But in the new time, because of Canaan's relation to the separated people, the land of Palestine was to have a special honor, and be known as the heritage of the chosen people. From the very nature of things, this charm it could never cease to wear. So long as memory should keep her throne, love would remember that within the embrace of this part of the globe, twice had an only son been sacrificed. To and fro, in this land, Abraham was invited to walk and be assured that Heaven had made him its heir.

He lived one hundred and seventy-five years and died. In none of those years was he anything more than a sojourner on the soil. He died not having received the promise. Full of years and full of faith Abraham died and they buried him in the cave of Machpelah. Standing in the shadow which this great sorrow projected, the mourning survivors had data sufficient for deciding a question which, as time went on, proved to untold thousands a problem of unrest and perplexity almost, as they thought, unbearable. But Jehovah says, "I am the Lord, I change not." Mal. iii: 6. How else ought intrepid faith to have interpreted the divine promise than to expect a resurrection of the pious dead and a reoccupation of the land so solemnly ceded.

After nearly a thousand years of national vicissitude, the Jewish people had come to be so far influenced by surrounding nations, who could bring to bear upon the natural heart in the name of religion all the strong enticements of a false and lustful worship, that the seed of Abraham cherished longings for the evil they witnessed; were restive under their wholesome restraints and clamored for a king.

God granted the desire without which they would not be content, but put into the permission the punishment which is always already wrapped up in every wrong choice. According to that law by which Omniscience has ever made sin subserve its own overthrow a king was granted; and also according to that law by which Deity triumphs when dealing with difficulties, Israel's earlier experiences of kingly rule, after the setting aside of Saul, were so lifted out of selfishness and lighted by righteousness that for a brief period it was possible that their high privileges could be used as an unveiling in a partial measure of the hoped for ending. The warring and widening kingdom of David, conquest succeeding to conquest, united to the peaceable and prosperous reign of Solomon, helps the mind to gain a glimpse of millennial glory, and the Scriptures have so used the period covered by the rule of father and son.

While this smile rested upon the hills of Judah, the promise given to Abraham was renewed, and incorporated with it was the pledge that the seed of David should also be the seed of Abraham, and in this line should be expected the Coming One, who, heralded from the gates of Eden, would in due time visit His people, turn away all their afflictions, and enthroned in their very midst would rule forever. From this summit level, the nation made a swift descent into unbelief and disobedience, until the Lord gave them over into the hands of their merciless enemies, and the northern part of the divided kingdom was borne away into subjection to Assyria; and then after a brief time the kingdom of Judah, refusing to profit from the fate of her idolatrous sister, was swept off into Babylonian captivity.

At this juncture God more fully uncurtained the ending, and also caused a strong light to fall upon the interval. Visions were vouchsafed to Nebuchadnezzar and to Daniel, and the interpretation of both by Daniel was divinely authorized. In both outlines, it was a vivid portrayal of events that would issue in an unfolding fulfillment of Jehovah's promise, inclusive of inevitable threatenings to His covenant people.

What was vital for the Redeemer's sacrificial work and largely treated in other Scriptures, was put somewhat in abeyance here; only glimpses of the incarnation and the preparatory stages of Messiah's hidden work in the heart being furnished, while the light was thus

focalized on the forces of evil which were permitted during the period under survey to be outer and controlling. But what besides was signally instructive, was that according to this forecast the fortunes of the Jewish people from the time of the Babylonian capture, during the whole course of the four great world empires, would remain in shadow, and would never emerge in any such sense as to answer to the glory of the promise pronounced concerning them, until the millennium.

From the Babylonian captivity until the coming of the Son of Man were certainly Gentile times; and Jerusalem was "to be trodden down of the Gentiles until the times of the Gentiles be fulfilled." For the satisfactory solution of the Jewish problem, one plain statement of the Old Testament quoted in the New should have settled the matter of expectation for Jew and Gentile alike. Paul said, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins." Rom. xi: 25-27. This Dahwalageri of prophecy overlooked and dominated all the lower Himalayas of history. Paul's argument, in the eleventh of Romans, is that a glad future awaits the seed of Abraham; that no delay, however prolonged, can make the promise of no effect; that bitter and disappointing as was the national rejection, it did not nullify the promise but in reality reinforced faith, or ought to, for if Omniscient Love could so overrule rebellious unbelief and make it the highway of saving mercy to the Gentile, what a Wonderland should not the full scope and sovereign might of a genuine faith lay open to the vision of a Jew.

Paul insists that Hope's full expansion is yet to be occupied by the chosen people. He points on to a time of signal enlargement for Messiah's undertakings. He would have it that faith could not possibly overestimate the riches stored in the promise. "There shall come out of Sion the Deliverer." Messiah under the appellation of a Deliverer made His people think for so long a time of His mercy work that a concentration of attention was needed to see in this Scripture

what was announced. Both comings of the Messiah, His first and second, are "unto salvation," but He comes the second time not a sufferer, but a King; He comes out of His Kingly apartments, He comes out of David's palace chambers on Mt. Zion.

As centuries of suffering went by for the chosen people, false lights flashed in the darkness, to invite their hope and persuade their reliance. Israel's condition was a constant appeal for philanthropy, and the response of noble kinsmen possessing wealth was beautiful to behold as it was commendable to copy, and for a temporary alleviation was as the sound of music displacing universal mourning, but the sunshine and the song were not promised to Judah till the daybreak of the Millennial Kingdom.

The outpoured unstinted treasures of such generous souls as Baron Hirsch did not change the Jew. The Old Testament prophecy which Paul quoted, was in Isa. lix: 20: "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob." The Redeemer was pictured both as coming to Zion and out of Zion; coming to Zion as the expected legitimate King; and coming out of Zion, to make good the law which was to issue for the whole earth therefrom. In this fifty-ninth chapter of Isaiah, the promise has a setting which discriminates it from any common prophecy, and gives it a fixity by itself; a sort of sublime estrangement. The antecedents and consequents which are supplied right here, locate the period, and characterize it. Before the Redeemer comes, Israel by headlong sinning is in darkness. God hides his face; He will not hear; for truth is fallen in the street, and equity can not enter; he that departeth from evil maketh himself a prey, for whoso would be good and guileless is mocked, and plucked, and flung aside with jeers; their feet run to evil, violence is in their hands, the viper's poison has gone into their nature and made it a nature of incurable selfishness and there was no man and no intercessor.

"And the Lord saw it, and it displeased Him that there was no judgment \* \* \* therefore His arm brought salvation unto Him; and His righteousness, it sustained Him. For He put on righteousness as a breastplate, and a helmet of salvation upon His head; and He put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly He will repay,

fury to His adversaries, recompense to His enemies; to the islands He will repay recompense. So shall they fear the name of the Lord from the west, and His glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob."

During the entire continuance of Gentile times there was no such gracious interposing for Jacob, no such experience of effective help as turned the promise into fulfillment. The Babylonian captivity of seventy years was set forth as a type of a captivity that would continue till Messiah's coming, for the image of the Chaldean king occupied all succeeding years till a stone should smite the image.

In Isaiah's onlook, unbelief saw no portent and heard no warning, but faith read the handwriting on the wall, and heard pulsing across the spaces the midnight cry, "Behold, He cometh." And then note the result prophecy pictured. The Spirit of God was to soften the hearts that had been hard and to write in them His name of love. "As for me this is my covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." Isa. lix: 21.

It seems incredible that any Israelite, familiar with the prophecy of Daniel, and seeing in it the Chaldean image occupying the centuries, touching with its head the era of Nabonassar and with its feet the threshold of Messiah's Kingdom, symbolizing thus the exceeding breadth and long duration of the God opposed world power, should have looked for any show of the kingdom promised to Daniel until the ending of the four kingdoms, during which entire period it was predicted Israel would be crowded under and made a prey and a reproach.

Three things ought to have arrested attention in the book of Micah; the gross sinning of the separated people, the inevitable judgments about to be outpoured, and amid it all, strange as it might seem, the survival of that promise made to Abraham and David, and evermore fresh and full. "For the transgression of Jacob is all this, and for the sins of the house of Israel." i: 5. "The good man is

perished out of the earth : and there is none upright among men : they all lie in wait for blood ; they hunt every man his brother with a net. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward." Micah vii : 2, 3.

Jehovah voices His judgments. "Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins. Thou shalt eat but not be satisfied ; and thy casting down shall be in the midst of thee ; and thou shalt take hold but not deliver ; and that which thou deliverest will I give up to the sword. Thou shalt sow but thou shalt not reap, thou shalt tread the olives but thou shalt not anoint thee with oil." Micah vi : 13-15. The prophecy makes no more prominent the sinning and the judgment, than it does the final reversal of this state of things. "Therefore I will look unto the Lord ; I will wait for the God of my salvation : my God will hear me. Rejoice not against me, O mine enemy : when I fall, I shall arise."

"When I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against Him, until He plead my cause, and execute judgment for me : He will bring me forth to the light, and I shall behold His righteousness. Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the Lord thy God ?" Micah vii : 7-10.

"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage ? He retaineth not His anger forever, because He delighteth in mercy. He will turn again, He will have compassion upon us ; He will subdue our iniquities ; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." Micah vii : 18-20.

Any attempt to exhaust such prophecies of the blessings they contained by citing the return of the Jews from captivity in Babylon, or by reference to the rebuilding of the temple, only drew a veil over that glorious ending the promises would purposely and specifically uncover.

No partial blessing that Heaven bestowed upon the seed of Abraham during the existence of the four empires, filled up and rounded out and irradiated the promise which was reserved for the ending. To have expected the visitation of glory during Gentile

times was to do violence to faith, and to wrench away if possible her foundations.

In Micah's fourth chapter the outline and coloring for Hope are undeniably beyond any experiences Israel overtook in her most sunny years, while yet the Prince over the house of David delayed His coming to Zion.

“ But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob: and He 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. And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more.

“ But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God forever and ever. In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; And I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mt. 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.” Micah iv: 1-8.

How could the prophecy of Amos overtake realization only as Gentile times should run out their full course and then give way for something better and abiding to be experienced by the children of promise? “ And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and 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." Amos ix : 14, 15.

In the experience of every child of God there are apt to come times when faith has grown weak, and the heart has become habitually sad; when a determined darkness seems to cling to the spot once sunny with hope. The believer at such times wonders whether God has not forgotten him; he struggles with doubts and fears, and in the more depressed moods he tries to persuade himself the Lord does not care for him any more. Now there came just such a time with the children of promise, when the great majority despairfully said, "Our bones are dried, and our hope is lost: we are cut off for our parts." Ezek. xxxvii; 11. Ezekiel's two fold vision seems to have been framed to meet and remove just such a state of despondency. The prophet sees a valley of dry bones; next the perfected forms of men clothed with flesh, displacing the scattered bones; then at last a living army, exceeding great, standing on their feet and filling the valley. A heaven-sent interpretation explains the vision.

These are the bones of the whole house of Israel—very, very dry; next are viewed the company of the risen saints brought up in the resurrection morning out of their graves; finally a crowning blessing, the outpoured and welcomed and appropriated Spirit, giving contrast of millennial life to the desolate picture of the past; a future in which not only persons are beheld as trophies from the grave, but persons ready armed for effective service, an army filled and fired with the Spirit of service to God. Following close after this vision of the valley of dry bones in the same thirty-seventh chapter of Ezekiel, is the vision of the rods; one for the two tribes which made the southern kingdom of Judah, and the other for the ten tribes which revolted under Rehoboam and organized the northern kingdom of Israel. The two rods become one in the hand of Ezekiel. This is explained to mean a prefigurement of the return of the scattered Jews from all lands into one land as one people, under one Ruler. It unveils to the seed of Abraham a future in which they reoccupy the land Jehovah covenanted to give to them.

Here they are cleansed unto God; accept David their Prince, rejected through centuries; here they dwell in righteousness and peace, rear their children to observe the same statutes they themselves

reverence and obey, and so their children, and then theirs, from generation to generation. The earlier portion of the chapter emphasizes the resurrection of the pious dead of Israel, the later portion, their occupancy of Canaan under Messiah the Prince, enjoying oneness and prosperity.

Why does the prophet employ such vivid imagery? It is the climax and crown of his abiding thought. In the previous chapter he strives to picture the same period flourishing under its new conditions. He sees not alone Jerusalem thronged, but even the waste cities, here and there, throughout the desolate land, he beholds crowded as the capital was wont to be during one of her great feasts in Israel's palmy days. He describes this state of things and makes a passing note of its effect on the heathen who surround them and who witness a change that at last comes to a people whose fortunes in all lands and times, from the days of Nebuchadnezzar, were knit with their own.

The children of the promise, recipient of the Spirit, can give weighty attestation to the wisdom of heeding Jehovah's threatened calamities, for the fiery sentences of infracted law have been written in the chapters of their own dispersion and oppression. The glory of God's grace could not be set forth by any more ardent apostles for their own marvelous recovery translates its surprise. Judah and Benjamin would stand in the presence of the spoil their lion might had taken. Issachar would rise up strong to bear away the booty laid upon his patient shoulder. Not a square mile in Palestine but in this time is a sermon spoken to the heart of trust and love and set home by the Holy Ghost sent down from heaven. Israel, with the vail removed, is blest to hear the original dwellers rehearse the story of what God did for them in their day. The music of varied life experiences intermingles; "I lived here; I walked up and down here; I am the Jeremiah who wept; I am the Shumanite's son, a gift in answer to prayer, once and twice and thrice; I am the Elijah who bowed myself yonder on Carmel till the heavens bowed, and here along this valley, before the chariot of Ahab, ahead of the hurrying rain floods I ran to the entering in of Jezreel; Jacob says, This is the Bethel, where I beheld the ladder all crowded with shining ones, and Joseph says, This is the field near to Dothan where I wandered, when my brethern

whom I sought, left me to perish and then lifted me from the pit and sold me into Egypt.

In this very Joppa, Peter says, on the house-top of one Simon, a tanner, it was that I prayed, and out of heaven the answer came, and kept coming, and still comes. "There shall come people, and the inhabitants of many cities: And 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. Thus saith the Lord of Hosts; 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: 20-23.

The number ten, in Scripture symbolism, is applied to set forth the nations of the world as discriminated from the "little flock;" the ten toes, the ten horns. And so at last, the outside Gentile nations unite to accord to the Jew a primal place; and to understand how Paul could say that the gospel of Christ was the power of God unto salvation, "to the Jew first." Rom. i: 16.

"I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed." Isa. lxi: 8, 9.

Indeed, so helpful was the divine dealing with the children of Abraham, so stored with heart comfortings were Jehovah's purpose and plan of appliance for His covenant people, that the entire company of the redeemed unite to prize inexpressibly the mirror it supplies in which to see the face of the Father; and to say of the seed of Abraham with instinctive readiness, with no least thought of jealousy or envy, but with a feeling of gratitude for quickened worship, "Lo, this is our God," and "They are the seed which the Lord hath blessed."

## CHAPTER XI.

## THE LAW MAGNIFIED.

**A**MONG the unfallen each attribute of Diety has always enjoyed a full forth shining without eclipse or refraction. Penitent sinners, however, have bestowed an engrossing regard upon the mercy that could stoop to spare the guilty ever since the first transgression took away from the race of Adam their shelter. Forgiveness freely offered to those who had forfeited every favor, when duly weighed and measured was somewhat to excite the utmost rational surprise in the reflecting and to stir responsive love in the grateful.

Responsive love was in order with a quality and a constancy worthy the appeal made by Infinite Pity to hearts that deserved no good thing. It was fitting that on every occasion and with force and feeling the subjects of redeeming grace should laud the love that saves. The crafty adversary who was always watching his chance, saw that he could make use of the divine mercy in a manner so as to abuse it. By masking under the guise of superior piety Satan sought, and by insensible gradations succeeded, in turning to an amazing degree, the love of God for the sinner, into a license by the sinner to commit wholesale evil with impunity. In eyeing compassion the restraints of law were relaxed. Those who insisted upon the authority of law and urged the righteousness and sureness of its penal sanctions, were nevertheless alarmed, now and then at the issues of self examination and humiliated at the disclosure of the degree of their own apathy at inexcusable disobedience. Since attention was turned so absorbingly upon the divine forbearance, it was not strange that the claims of divine justice, should have been too dimly seen and too feebly urged by the professed friends and servants of the Lawgiver.

If justice was denied to justice by its own champion advocates because of an atmosphere in which self and sin were too dominant,

to what extent might not those be expected to go who had openly cast off restraint, who did not stop to debate with conscience, and who were not "plagued like other men?" Of how many could it have been said, "God was not in all their thoughts." Uncounted numbers swarmed on every hand, types of whom Malachi knew in his day, and whose portraits he so faithfully drew, who were habitually saying, "Every one that doeth evil is good in the sight of the Lord, and He delighteth in them; or Where is the God of judgment?" Mal. ii: 17.

For this state of things, with its needed uplift of law, the Millennium, at the end of Gentile times, was waiting with its counteractions and restorations.

What is law? Blackstone says Law is a rule of action. Another might term it a method of force; and still another might define it to be, that constant form in which force finds habitual expression. It is the form in which will makes itself manifest. Divine law is the method in which the will of Almightyness finds expression. The discovery of a universal law is the recognition of a mode of Divine acting. Omnipotence is inseparable from Omniscience, from Supreme Wisdom, Infinite Love, and Absolute Holiness; where one of these attributes is, all the rest are. When the creature is able to detect one of the attributes of Deity within the sphere of law he can say, "Lo! here is my God;" and know that His personality in the unity of His perfections is present, for what we are accustomed to call law is only another way of saying, "Here is proof of the presence of the God of the Universe, and this mode of His acting is a specimen of Deity's doings."

If it be claimed that the actings of evil are the exhibitions of force, and since they occur under the administration of a Universal Governor are, therefore, to be classed among universal laws; it may be replied that such actings are certainly permitted, and to the extent of such permission must help to modify and perfect our conceptions of Deity. It should be noted, however, that permission of evil during a transient period, under abiding denunciations, is something aside from a divine endorsement of the evil.

The law of sin and death is to be understood in a relative and punitive sense, and accrues from what is abiding brought to bear upon what is temporary and conditioned, for although the permission of

evil be by no less an authority than the Ruler of all, and although the energy needful for protracted life, and practical transgression be supplied from the same source, yet such sufferance in a narrow sphere and for a limited period, for a purpose worthy the God of the Universe and the ages, should by candor be discriminated from what the Righteous Judge exacts, and to which as Sole Arbiter He sets the seal of universality and eternity.

Man fell; Jehovah stooped for his recovery; during the entire period which was to intervene before the undertakings of the Restorer would be complete, the permission of evil was both a necessity and a mercy. The long suffering which bore with it, helps us to interpret the understanding that took counsel of compassion and the wisdom that waited to show what was pitiful, and the Holy Love that could begin its work of reconstruction out of a wreck and carry it on slowly and build it up patiently, but at no stage endorse sin or call evil good. The standard of law is certainly not lowered when the witnesses of its administration can behold incurable guilt entail inevitable consequences of dread, and see sin, unrepented, inflict its own self-chosen chastisement.

During the world's early history its excessive universal sinning seemed almost incurable. Society was so saturated with defiant evil that God came out in wasting judgments, not once only. First with a flood He swept off the families that refused to hearken and obey; next by fire He drew near in wrath, not so widely visited as to wholly blot out the race, but by such a judgment as, though local, was too signal to be misunderstood. When Jehovah voiced his law on Sinai, so bent upon evil was the heart of man that the Decalogue seemed framed with negative precepts to meet and check this desperate bias; for while it was a perfect standard for moral action, still was there enough in its peculiar phraseology to make its very terms not only a law, but a history; not only a code, but an indictment, a revelation of the native and appalling preponderance to impiety.

Its terms were "Thou shalt not," "Thou shalt not." Later on down the centuries, the Son of God—and sent of the Father—came to explain the Moral Law. He summed up the ten commandments in two. Did the law require supreme love to God and unselfish love to every brother man, Jesus showed what it was to do both these require-

ments. He filled the whole law of God full by an obedience of love whose spirit was perfect and whose deeds showed no lack. His life beautified what the law exacted. He exemplified and glorified the Decalogue. "He will magnify the law and make it honorable." Hear Him: "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill." Matt. v: 17. When to His record of obedience He superadded the work of expiation for the guilty, then assuredly could it be said that "He magnified the law."

When in Creation's morning God pronounced all things good which He had made, that sight, beautiful to behold, which won the Maker's approval included the faultless soul of the creature. It was the spectacle and experience of guileless lovable childhood in the presence of the Father. Trust and love, obedience, hope and joy were at their full in the nature of the child. The needs of helplessness were close to their limitless supply in the divine heart. The adjustment of necessities and supplies were parts of an enrapturing unity. The law of creature life in God was that of perfect conformity to the will of the Creator. When sin entered the garden, unbelief and disobedience separated the needy soul from its only source of supply. Trust and love and obedience and hope and joy continued just as native to the soul as ever, but these characteristics had been turned away from their safe reliance and satisfactory rest in God to try and be satisfied with the mockery of shadows and poison. Religion, as the word signifies, is a binding back. "Our religion," as Paul termed it, is a binding back of the severed, sinning soul to the God who should be trusted, loved and obeyed. For this work of recovery there must be solicitation from the Divine side and acquiescence on the creature side. Here comes in the supernatural. Here comes in the miracle working of redeeming grace and dying love. "The law of the Spirit of life in Christ Jesus" was the law of redemption from evil, wherein something positive displaced the negative prohibitions; wherein by the constrainings of love, "Thou shalt" displaced "Thou shalt not." It was a spectacle of life, according to a law of life climbing in gladness.

All life climbs, and pre-eminently "the law of the Spirit of life in Christ Jesus" is to climb. In doing this it supplements all earlier intimations and crowns with perfect finish all lower types. Nature

was full of pre-intimations. On each minute spot of greensward over earth's broad belt every spring time, on the uplands of Gilead and the plateaus of Bashan, on the mountain pastures of Armenia and Persia, on the plains of Texas and prairies of Iowa, on the fields covered by the soft carpeting of Kentucky blue grass, on the myriad luxuriant meadows of all lands, each blade of grass springs upward from the sod and climbs a ladder of the air. Up out of all acres sown thick by the hand of the husbandman a grain stalk puts forth and grows at right angles to the surface of the ground as if each spiracle had started on a journey to sun and star. Stems of wheat side by side, close yet separate and seemingly sentient, stand erect and tall as soldiery massed for battle and waiting in reverent silence, the word of command. The lieutenant of the winds brings the order, and in an instant, far as the eye can reach, heads are proudly tossed and armies innumerable are on the march, like the sea's heaving surge.

"Excelsior" is the motto of the vegetable world; its California is on the heights; up the trunks of forest trees goes a corps of inspection; strangers from a foreign realm, adventurers in this El Dorado wonder whether it will do to "stake off a prospect" and remain to work the claim. Polite ushers at the porch of this wonder palace help the ambitious up the stair-case of rootlets, and give every comer a welcome until "The trees of the Lord are full of sap." On and up they climb from story to story, and hang their emerald banners out of every window and balcony, wave their salutes from every open doorway, and plant their flagstaff to flutter in sun and breeze on the very summits of the grand old woods.

If the sun subdues it also emancipates. Midsummer fires the tropics, and the atmosphere is all a-shimmer on every side between sky and sea. Against the gleaming background, ropes of mist lift their loaded buckets. Square the square miles in sight and multiply them again, and from every square inch of surface a tiny drop lays aside its winter mantle, and clad only for a summer outing climbs the aerial spaces and joins the hosts who spread their white tents where morning and evening airs blow soft. If the lower forms of life tend to enlargement and uplift, might not man have expected to find in himself and in the history of humanity not only a tendency to climb but a prear-

rangement for him to become more, inclusive of a divinely provided supply.

Babyhood gives way to childhood and maturer powers succeed to youth. 'The young man on his skates in the drear winter time, when, if ever, hope would be dead; when not a leaf has remained green on the tree, when no rose any longer blooms on the bush, experiences a new lease of life as he outspeeds the horse in his swift career over the ice, and expresses, when he has least purposed to express it, a native longing to rise superior to his condition.

The school room claims the young man's hours and work, his attention and strenuous toil, and so from one degree of attainment to another, through class after class, he climbs, mastering science and arts, mounting up through college and university to an ever widening horizon, and still extending the empire of knowledge when pen and paper drop from the fingers of trembling age. But we may not forget that while man was a subject of law he was pre-eminently the subject of moral law. As a subject of moral law, he inherited by the first disobedience an evil nature; which would not will to climb toward the heights of moral good and could not without higher interposing help.

There were words in the New Testament which conveyed the idea of the supernatural and which were used with some freedom of interchangeableness—signs, wonders, mighty works and miracles. What was a miracle? The too common conception of it was a violation of natural law. A better conception of it would have been the unveiling of a higher law working in harmony with the lower, not wrecking the lower or even transiently setting it aside, but introducing for a brief time a dominating force. Miracle working was like the acting of the law of life in the ascent of the tree against the law of gravitation, both putting forth conjointly the entireness of their energy within the compass of the same sphere and in the same time. Christ's mighty works evidenced a supernatural presence, and by the exercise of a divine power proved its possession, but His miracles were no repeal of natural law, no setting aside of any natural force, only the harmonious introduction among ordinary ongoings of a Higher presence and power. He said, "I am not come to destroy" the law. He was talking of moral law, to be sure, but He who did not violate the one did not trample the other. The jeweler may open the case of his watch, lay

bare for inspection its hidden works, and may insert a pin, just transiently, among its cogs and revolving wheels, and cause the ticking to cease, but by such act he has not destroyed a single smallest part of the watch; nor has he during the cessation of ticking, abated one jot of the energy with which the mainspring seeks to uncoil itself and keep up the hum of activity. The silence of the watch for a time is simply obedience to the mastery of a higher but every way harmonious energy. Two forces acting at the same moment within the same limits are more than one, and mastery in concord is no quarrel.

Conscience, trust and love are inalienable elements of man's moral being. By virtue of such equipment, were he an unfallen being, he would steadily win the approval of his rightful Lawgiver and write a history of felicitous experiences, and continue evermore to write a record of uninterrupted ascent for the full scope of his powers. But how very different has been the record written by his sin and guilt. The anomaly is to be explained by no less an occurrence than the wrench and dislocation of the fall. Man did really fall and how sad and swarming are the evidences that he actually did this. He lost his original holiness. So utterly and hopelessly was he sunk, that he was ready to trifle with any attempted renewal of his heirship so long as proffered happiness must needs be conjoined with holiness.

Sinful man parted company with reason, good judgment, intellectual acuteness, and exhibited a spectacle of weakness whose other name was wickedness. This enmity against God oftentimes found its embodiment in persons whose mental furnishings had been more than ordinary—solid, brilliant, captivating, up to the point where conformity to the will of God was exacted, and then just here and unmistakably the nature of hostility stood forth without a mask and the reason vacated itself and gave the devil occupancy. The need of the unrenewed heart—how plain did Paul make it to Timothy, and how plain did dear old Nathaniel Colver make it to me. He enabled me to see how the deeps of doctrine and the deeps of the heart answered to one another, and how Isaiah did not misstate nor overstate the facts when he affirmed of the sinner, "He feedeth on ashes: a deceived heart hath turned him aside." Isa. xlv: 20.

The prophet was explaining how idolatry could be accounted for in the face of evidences of folly, so undeniable and overwhelming

that it would seem to make impossible the folly. He pictures the absurdity of a man making an idol and then bowing down to it and calling it a God. He reaches the conclusion that such a journey and journey's end are not so much a matter of the head as of the heart. Does he not say that the source of wrong thinking is a wicked heart? Does he not say, in substance, that the intellectual delusions which curse our world and wreck human hope and happiness result from a bad heart?

The heart indirectly controls the intellect by controlling its avenues of light. In a great measure in the pursuit of knowledge the choice of its fountains is left to the heart. The heart, of course, when authorized to choose follows its own depraved tastes. A person who, whatever else he may be, is proud to be a thinker, when he consents to be ruled by godless choices is likely to justify his finality of will and put under it a theory. And so the clouds which darken the understanding of our race are the mists and fogs which have steamed up out of polluted and perverted hearts. The suggestions of an enlightened judgment and conscience are disregarded by a bad heart until, as a matter of experience, suggestions are waived as useless and knowledge is avoided as a source not of profit but of pain. To an eye diseased the light of the sun is torture, and to a nature knowing the right and yet bent upon the wrong, the monitions of conscience and the smittings of law occasion suffering. The cravings of a deceived heart are unnatural, and like the artificial appetites of the flesh are never satisfied. Just as a drunkard goes on from moderate indulgence to ungovernable excesses, so a heart in love with sin stifles for a time the voice of reason, spurns all light and ends in madness. The world's darkness is the world's guilt. God is not to blame. Heaven, earth and air are radiant with wisdom and vocal with knowledge; the eye and ear of man to drink in the offered supply are perfect, but a bad heart closes both. The elements of woe, of anguish, and of death are in a deceived heart. It turns away from its legitimate fullness in God and feeds on ashes. Its godless choice ends in a godless woe. This is why religion has ever aimed its arrows at the heart. "My son, give me thine heart," Prov. xxiii: 26, is primal and imperative. Until the heart is taken no permanent good is accomplished.

Man's knowledge of natural law has been cumulative from the beginning. Science had pushed its discoveries and art had employed

its inventions until late in the world's afternoon, law was the pass-word into the arcana of success. The hum of industry, the zest of amusement, the wheels of manufactories, the interplay of commerce, and the comforts of home were all moved forward in the grooves of physical law. Success was the synonym of attention to law. The heavens were mapped, the earth was explored, the stars in their circuits were tracked, the fields of Flora were culled, and the sweets of flowers secured and their medicinal virtues extracted; the varied composite of water, soil, rock, tree and air were subjected to mechanical touch and chemical test; in short the elements and forces of the universe were weighed and measured and used, all according to physical law.

This could be done by any unregenerate person without any moral commitment. Natural laws were the every day tools of the natural man, and by means of them the results wrought stood out, a marvel. What was equally astounding was the final use made by sinful man of the Creator's approach by law. The very proof of the Creator's presence was employed to deny His presence. Law itself was deified. The force that acted in obedience to the will and according to the method of the Supreme was confounded with the Creator Himself. It was not that men had become wiser by application of the understanding to the phenomena of the universe, but more determined to cling to their sins. "Because that when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools. And changed the glory of the uncorruptible God into an image made like to corruptible man." \* \* \* \* Rom. i: 21-23.

The grace of God in reconquering men aims directly at the citadel of the heart. It seizes on the outposts, reason and conscience, only to turn the fire inward upon the stubborn heart. In the final analysis of individual destiny, we know that the heart is the deciding factor. In a congress of faculties love is always a majority. What a man loves most is always decisive of the path he will choose. The heart holds the key of the whole situation, "for out of it are the issues of life." Prov. iv: 23. But evil, no matter how determined it was, always desired as smooth a path as possible and as many companions

as it could influence. And so it came to be, that sinning was likely to be underlaid by some philosophy of religion that sought to make the sinning popular, permissible and justifiable. Some opiate had to be administered to the conscience and some gilding put upon the chains that were worn by the enslaved reason. The mahogany coffin could not impart life to the corpse it held, but it could impart the appearance of respectability. This was the province occupied by the intellectual delusions that sanctioned what a bad heart had decreed. It is said of Satan—that he “deceiveth the whole world;” Rev. xii: 9. The Apostle John could not pile up cautions against the wiles of the adversary too high. He is Dragon, Serpent, Devil, Satan, and he “deceiveth the whole world.” He gets everybody, and by master cunning he holds on for a while to every human heart. Every son and daughter of Adam is born in sin and needs to be “born again.” Each heart has a chance to know something of his strategy. Never have any escaped only as they have flung themselves for help on God in believing prayer and become regenerate by the power of the Holy Spirit. Some the devil held in continued thrall by one plea, and some by another. No wonder the Master said, “Strive to enter in at the strait gate:” Luke xiii: 24. The devil’s methods were legion. A favorite lure he practised in the latermost times was the ambush of natural law. “Wherefore, God also gave them up \* \* \* \* Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator.” Rom. i: 24, 25.

The Bible statement that “the whole world lieth in wickedness,” may be rendered “in the evil one,” I John v: 19, and does not lack for proof when Satan can use the very evidence that ought to disclose Deity to conceal Him. When man can be so wedded to sin that he can walk amid the accumulating tokens of his Maker’s presence and brutishly prefer to deify self, one thing at least in the amazing spectacle is manifest,—the Scriptures stand explicitly fulfilled.

Such bold effrontery of sinning was foretold. As early as Paul’s time the secret of an inability to find the Creator was laid bare. “And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind.” Rom. i: 28. Continuing his description of this class, in the thirty-first verse of the same chapter, Paul affirms of the persons composing it that they are “without under-

standing," ἀσυνέτους. Rom. i: 31. The term involves the idea that such persons can not sort out and properly classify things which belong together. They advertise themselves as guides in wisdom's path, and yet can not put cause and effect together—sin and its consequences; they are "without understanding."

What the Apostle has here affirmed is in reference to the heathen, in his day and earlier, but what he said would apply with an added emphasis to those errorists who, confronted by the late full light of God's word, turned with haughty preference to the darkness and putridity of paganism and boasted that India, not Palestine, was the headquarters of Theosophy. Theosophy signifies the wisdom concerning God. "Professing themselves to be wise, they became fools" in their suicidal welcome of the effete, the poisonous, and the Satanic.

Theosophy had no use for the Bible, nor Jesus, nor prayer, nor the Holy Spirit, nor a personal God; but paraded law and the grand evolutionary process by which creatures could eventually demonstrate that they could run the universe without a Supreme. Is it not strange that such sticklers for law and development could not have been scientific enough to have seen that any rational conception of their own theories necessitated the Bible requisite of regeneration, since the nature takes every man every time. The refusal to recognize any moral interposition by the Son of God leaves a sinning race without a Mediator, robs them of opportunity and transformation, and fixes forever the presumptuous soul in a hopeless downward tendency.

Every Protean phase of unbelief got rid of some truth, but the work of the devil, sneaking under shelter, under the misnomer of "the wisdom concerning God" seemed to be defiantly daring. Jezebel was not content to do high handed wickedness, she wanted it made respectable. She appointed a fast, summoned the authorities, suborned witnesses, and did not halt till the guise of law had been flung over lawlessness. She paraded her enormity with ostentation under the forms of justice, and affixed to her guilt, with impudent unconcern, the seal of legality. Hers was an imperious, irrepressible will. She was the daughter of one king and the wife of another, and she could not consent that any one should presume to impede her stride. It was not long,—Jezebel was startled to know about a law she had no voice in framing, and to feel the tightening crush of a force her

fingers were all too feeble to uncoil. Theosophy, with shameless effrontery, waiving aside the claims and personality of a Creator, and yet with supercilious self-assertion robing herself in the vestments of law, absurdly enough suggested to the student of history and to the critic of creeds, the reincarnation of Jezebel.

If the struggling remnants of a doomed army should rally the few hundreds of their forlorn hope and march them with flying banners in front of their enemy's stronghold, and should set up their flagstaff where overwhelming numbers and every munition of war awaited them; should uncover their breasts in the face of extended port-holes commanding the entire line, whose raking batteries needed but to open their lips and in that volley's death-shudder every soul that mocked would be swept off, one would scarcely know how to class the suicidal act, whether as a fit of lunacy or the chosen method of a sullen, defiant despair.

While it can excite no surprise that Satan should masquerade now in philosophic and now in saintly guise, yet the wonder fails to grow familiar or to seem any other than passing strange that sin should choose for its camping ground of greatest conscious security the very spot which invites Heaven's heaviest thunders; the very spot toward which Divine Justice directs His specific indictments and Almighty Wrath is making ready to empty His vials. Does not Satan seem to outstrip his own craft and to distance his own bravado when he calls attention to the uniformity of law in the wide field of its operations, and the inflexible rigor of its applications in all their searching minutiae, only in order to set aside the Lawgiver Himself within the sphere and amid the proofs of His manifest and indefeasible supremacy? Not a glance of the eye occurs but the laws of Optics which furnish an image on the retina and communicate pleasure to the beholder, would require pages of physics and metaphysics to explain.

Not a heave of the breast in any ordinary respiration but an Encyclopædic article would be needed to adequately set forth the laws of this beneficent provision of the Creator. Not a beat of the heart but the vital currents which fill and thrill the frame, would, in order to elucidation, crowd a long chapter. If we can not insert the point of a needle anywhere on the human body without piercing or touching a nerve, no more can we fix the thought on any spot of the planet but

there, right there, the Lawgiver is actively at work executing His will; executing the law, which He refuses to repeal, and which faithful as a mirror reveals "parts of His ways," whose presence fills and whose will controls the universe.

Were it not that sin has thrown down the altars in the soul the appeal on every hand to the eye and ear would be accompanied by the bending knee and lifted heart. Were it not that sin had already gained entrance and occupied the portals of thought and feeling and worship, law unveiled in the harmonies of nature would not strike upon an insensate ear nor array its marvel of blended color before blinded eyes.

Anywhere in his own New England Whittier did not feel that he was outside the glad conscious presence of Him whose imprint was on every hill and vale. On every side written over the fashionings of His hand, was the signature of a King. All the voices of nature were so many sounds summoning him to worship. The common sod was as sacred to him as the aisles of a sanctuary. The silence long and deep of his hushed spirit, were the answers to the song of joyous birds, and both formed parts of one and the same anthem.

Does he stand on the ocean coast ?

“ Beneath the westward turning eye  
 A thousand wooded islands lie,—  
 Gems of the waters ! with each hue  
 Of brightness, set in ocean’s blue.  
 Each bears aloft its tuft of trees  
     Touched by the pencil of the frost,  
 And with the motion of each breeze,  
     A moment seen,—a moment lost,—  
 Changing and blent, confused and tossed,  
 The brighter with the darker crossed,  
     Their thousand tints of beauty glow  
 Down in the restless waves below.  
     And tremble in the sunny skies,  
 As if from waving bough to bough,  
     Flitted the birds of Paradise.”

Never a mass of gray moss clings to a southern tree, and, creeping along its branches, helps to make up that witching intertangle that canopies the dreamy aisles of tropic forests, but each festoon that

droops in graceful curve from bough to bough is formed by a law which beauty's self would not wish to disown; and held fondly fast in the arms of the tree, and yet released to wanton with the soft wandering airs, never does such trailing streamer let fall to swing with frolicsome freedom, or to sway with slow, mournful unrest find itself outside the law of life, but each banneret, larger or smaller, seems sentient and to be keeping time in this modulated movement with the rest of the marching army; and not a pulsation of the winds is so low and faint, not even the plaint of the dying zephyr, but the ear can catch the rhythm of its minor music and unite its quota of harmony with the rest of nature's great orchestra.

It was no indication that low and dishonoring conceptions of the Creator limited the horizon of the Psalmist because he called upon the earth, of which he formed a part, to join him in the tribute of praise he felt was fitting. "Praise the Lord from the earth \* \* \* Mountains, and all hills; fruitful trees, and all cedars; beasts, and all cattle." Psalm cxlviii. He felt there should be no least discord among the harmonies due to Him, and making obeisance to Him whose "name alone is excellent," and whose "glory is above the earth and heaven."

The concluding paragraph in the prophecy of Zechariah bears on our theme. He makes a reference to the bells on the horses in that new time. He is not growing aimless, nor relaxing the tension of his onlook. He is making a climax for his whole book. What he does is to descend, that it may be seen how high he really ascends. He makes a commonplace particularizing, that he may emphasize a standard for life so high that its authority would be recognized in every obscure corner and by every inferior agency.

"In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be Holiness unto the Lord of hosts; and all they that sacrifice shall come and take of them, and seethe therein; and in that day there shall be no more the Canaanite in the house of the Lord of hosts." Zech. xiv: 20, 21.

In that day the law of the Lord would not be lowered so as to allow idolatrous Canaanites to represent or misrepresent the Most High. Public worship would eye a lofty and pure standard. In that

day home religion, like the service of the sanctuary, would hallow whatsoever was sacred. Daily duties and family relations would honor Zion's King and be expectant of Him as a guest and always in readiness. In that day the horses would be chosen with prayerful caution. What are horses? Are they not man's servitors? Are they not the natural helpers which abridge toil and quicken success? This helpfulness is grateful to man, but the prophet says, in that day the music of whatever is welcomed as an aid to man, the very bells on the horses, will be Holiness to the Lord. No lines of travel would run their cars across the limitings of the Just One. No paddle wheels would dash their spray upon the edicts of Him who holds the waters in the hollow of His hand. No roar of factories would require the collusion of fraud. Commerce with the nations would not war against communion with God; and the traffickers of the earth would not need to be transgressors.

The utterances of Ezekiel concerning Tyre were instructive teaching on the insufficiency of that conception of the Creator and His works and worship, which only included some knowledge of the physical universe, and left out of view altogether the sublime mountain ranges of His moral law.

Hear him, "The word of the Lord came again unto me, saying, Son of man, say unto the prince of Tyrus, thus saith the Lord God; because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God: Behold, thou art wiser than Daniel: there is no secret that they can hide from thee; With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: By thy great wisdom, and by thy traffic hast thou increased thy riches, and thine heart is lifted up because of thy riches; therefore, thus saith the Lord God; Because thou hast set thine heart as the heart of God; Behold, therefore I will bring strangers upon thee, the terrible of the nations, and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas. Wilt thou yet say before Him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of Him that

slayeth thee. Thou shalt die the deaths of the uncircumcised by the hand of strangers; for I have spoken it, saith the Lord God." Ezek. xxviii: 1-10.

The prophet gives us a picture of Tyre, growing rich by traffic in the midst of the seas; ignorant of the One God, yet very knowing in the laws which unlock earth's riches; enough so, comparatively, to be mistress of the ancient commercial nations. Instead of being made humble by this prosperity, Tyre grew haughty and essayed to displace the Supreme Himself, some insight of whose laws had enabled her to extract the treasures stored in prodigality everywhere in the bosom of His creation. Tyre sees no personal God, but says in vain pride, mine own hand hath gotten me my riches and reared my throne.

How perfectly the features of later pseudo-religionists are reflected from this mirror! How familiar sounds the empty vaunt, "I acknowledge no personal God, I scorn any authority higher than self. The resources of the earth are my sufficient supply, and I am peer of anything on the planet."

Let Ezekiel speak on: "Moreover the word of the Lord came unto me, saying, Son of Man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God: Thou sealest up the sum, full of wisdom and perfect in beauty, Thou hast been in Eden, the garden of God; Every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets, and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee, as profane, out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness; I will cast thee to the ground, I will lay thee before kings that they may

behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee: and I will bring thee to ashes upon the earth in sight of all them that behold thee. All they that know thee among the people shall be astonished at thee; thou shalt be a terror, and never shalt thou be any more." Ezek. xxviii: 11-19.

Herein the Most High confesses Himself to be the God of natural law. The creator asks to be recognized in His own ways and amid His own works. He wills that law should be a lifted veil to disclose His presence. The forces, which are "parts of His ways," should not be employed to bar Him out nor used to imprison Him in the sense that what are only "parts of His ways" are to be understood as the sum total of all His ways.

God is "not far from every one of us." The husbandman casts seed into the soil, but the harvest which accrues has a longer chapter by far concerning the Giver of every good and perfect gift than of any subordinate worker. But when Tyrian merchant princes became traffickers in the earth, and land and sea were put under tribute to minister to its material prosperity, the God of the whole earth was the explanation of their success. They should have bowed, and acknowledged Him in what He conferred. By the aid of the Creator's laws Tyre tracked the treasures of all varied realms, and brought them forth from their hiding places and made herself a name among commercial nations. All gems that the Creator had made beautiful she gathered from rock and river, glen and cave, mountain and mine, and exposed for admiration and sale in her crowded marts. The secrets which science whispered to her, uncovered before her search the riches and astonishing resources of nature over broad continents and on far away shores. In this employ, could sin have been unknown, Tyre would have been God's High Priest. Ezekiel pictured her as all a sparkle with a breastplate of precious gems as she walked up and down amid the stones of fire. She was like the cherub that stooped over the mercy seat in the very presence of Deity. Why? Because natural law glorifies God.

But Jehovah was not pleased that it should imprison Him; that it

should be so used as to shut Him out of natural law and commercial success and earth's granaries and Golcondas.

“Thou wast perfect in thy ways, from the day that thou wast created, till iniquity was found in thee; \* \* \* thou hast sinned; \* \* \* thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness.” Ezek. xxviii: 15-17.

The spectacle was none the less saddening because the sight was too frequent and kept before the eye in one form or another to the end of the age, that of persons possessed of solid worth, gifted with powers which all prize, clothed with the acquisition which intellectual culture brings, courteous and confessedly brilliant; yet with their whole possible usefulness worse than wrecked by denying to the Creator His rights and by employing their influence with every opportunity to dethrone God as effectually from His place in the breasts of their fellows as He had been barricaded from rule and respect in their own. Even the graces of manner and the charms of personal accomplishment, and all the sweet amenities of life, lovable and winning, Satan made haste to charter in order to help on his lost cause, and by so much the better to hide what was ghastly and horrible.

In the conquest of Canaan, Moses furnished beforehand certain directions to be observed, and among them it was specifically enjoined, that, “When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them; for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege. Only the trees which thou knowest that they be not for meat, thou shalt destroy and cut them down.” Deut. xx: 19, 20.

After the conquest of a city, the fruit trees in the environs would be both ornamental and useful, and were to be spared for their prospective ministrations of beauty and sustenance. In 1487 Ferdinand of Spain employed four thousand men four weeks steadily to cut away the thick trees which covered the approaches to the city of Baza in Granada. After the spoliation of these stately growths, the conqueror entered a city so wasted that its value and serviceableness were immensely and needlessly impoverished.

The Lord would have Satan expelled from every soul, but no

person in the least degree spoiled by the method of such expulsion. All the natural endowments which are not in themselves sinful, He would have wholly untouched by harm during the siege.

Reason, trust, affection, imagination, candor, courtesy, modesty, frankness—all these He would have unassailed. God needs these just the same as the individual needs regeneration. Did Satan continue to hold the citadel, he signaled his occupancy by using the fruit trees that invested it.

The master destroyer employed even the good to further evil. Whatever was attractive was sought to be chartered to veil the destruction which was in the same sleepless seeking. An enemy sowed the tares and the harvest was prolific.

Opposition to the moral governor of the universe did not shock the masses as it ought to have done. Theories concerning a Supreme Being, His rights, our relations to Him, and our consequent obligations, were subjects the multitude dismissed, and the enormity of irreligion was a straw in the wind. Worldlings, everywhere, were busied with matters of more vital concernment, they thought, than that of spinning out speculations on responsibility and conscience. Theories might play about the brains of idlers, but skeptic scoffers credited themselves with a store of practical wisdom, and were conscious that their feet felt the solid earth.

“The wicked, through the pride of his countenance, will not seek after God; God is not in all his thoughts.” Ps. x: 4. “Touching the righteousness which is in the law blameless,” was Paul’s boast, but at this very time he was as he himself afterward acknowledged frightfully blameable.

On the function of moral law Paul’s experience furnished an instructive paragraph. He said, “I was alive without the law once; but when the commandment came, sin revived and I died.” Rom. vii: 9. What did he mean? In one sense he never could have been without law. He never could have traveled far enough east or west or north or south to get out from under Jehovah’s jurisdiction. Changes in life’s outward circumstances had no power to effect it. During what period, then, and in what sense are we to locate that “once” when Paul was “without the law?” It must have been

when he lived along busied with the forms of religion, and as yet was unconscious of his obligation to perfectly keep a perfect law.

A time came when he awoke at the touch of the Spirit of God. His soul was one region of alarm. The commandment came to him, personally, like a lightning bolt. He saw that he had responsibilities before the Judge of all that he could not shirk. He read the indictment that contained his own name in capitals. He saw he was a sinner, a lost sinner with no standing before a holy God. "I died," he says. He died to self complacency. He died to hope. He was not such a fool as to suppose that any good works, such as had been his boast aforetime, would be of any avail. Sin, by the commandment became exceeding sinful.

The very standard in which he trusted slew him. Its exactions were the grave of hope. Then it was that Jesus spoke to Paul. Then it was, as he afterward testified, that God revealed His Son in him, for he was thenceforth able to bear witness that "Christ is the end of the law for righteousness to every one that believeth." Rom. x: 4. What the law demanded Christ supplied to the believing heart. This was the heavenly vision that met him in the way. This was the surprise of his life, the wonder of which he could never get over. This was the good news he heralded in every direction with unwearied love while life lasted. Christ Jesus was the Apostle's trust. Christ Jesus the Lord was his righteousness. His faith saw the merit of the Son of God occupying the entire length and breadth marked out by the moral law, and offered to him for his shelter and plea in the defenceless hour. The glad tidings poured their music into the obedience of love and the rapture of faith. Christ Jesus became his shielding from penalties past sins invited; and his surety for supplies of grace needed to enable love to imitate the perfect pattern. And what a pattern! Faith beholds the perfect man. Law melts into love and like a rainbow flings its colored arch over the path that leads higher and nearer into the presence of Him who sits supreme.

How does eternity prompt the remembrance of time, and prove the needs of that preparation which the word and Spirit urged upon all the unregenerate.

One October morning, in Middletown, I made a friendly call on a colored family where there was sickness. I found the aged grand-

mother worse than when I had seen her a little time before. I learned that the doctor had told them her summons might come any day. I passed in to the bedside, talked with the sufferer and prayed with her and came out. Her granddaughter, Alice, followed me through the gate to my carriage and said, "Grandma has given up that she can not last long and has made all arrangements for the end. She has told me where to find the attire for her burial and wants you to come and speak at her funeral, and she has chosen the text she would like you to use. I asked her what it was and she replied, Rom. v: 1. "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ." Grandma says that text was used close to the time she was converted and it made plain to her the way of salvation and she wanted the words to be her last. How fitting, I thought, to enter glory by an abundant entrance that was in line direct with the "strait gate." How comforting for a believer, in taking the last step of faith before quitting time, to be able to say, "I would not alter the first." What a legacy for the grandchild was stored in the doctrine of justification, tested through a lifetime, and tried in the dying hour. Being justified "we have access by faith into this grace wherein we stand." Rom. v: 2. "Whom He justified, them He also glorified." Rom. viii: 30.

Lax ideas concerning law, and an instinctive recoil from its enforcement, had been so long indulged by the majority that the public conscience had been benumbed. A low standard of duty with a feeble stimulus, had crowded into the shadows the lofty and luminous rule of righteousness. But was there no beauty in doing right? Did aspiring souls never strike any chord of music?

I was once on the cars of the New York Central, riding eastward from Buffalo. A passenger who occupied the seat with me left at some station, and a stranger in the seat just behind asked permission to take the place and talk with me. I assented. He gathered up his portables and came forward.

"I thought," he said, "from some things I overheard that you were both clergymen." "Yes," I replied.

"Well," he resumed, "I am a business man, but I thought there were some phases of it, in which you might be interested, and in which

we could be mutually helpful. My name is \* \* \* I live in \* \* \* and with a partner am engaged in the manufacture of bells. There is our catalogue. Will you please accept a copy?

We are both young men, just starting out, but we mean to do good work; we are in the business to stay, and I would like to bespeak your patronage. If any one of the churches you might serve should need a bell, we would like the chance to supply you. Let us at least correspond with you and give you our terms." I thanked him and then asked him all sorts of questions about bell making. He was courteous and communicative, and, besides, he seemed to be thoroughly posted on all the branches and processes of his art.

I have always remembered with pleasure the passing acquaintance; but one statement of his, struck me at the time and left a lasting impress. He said, in substance, that there was a law in nature for the making of bells. Some firms had experimented, and had tried, by using the old weight, by an increase of the diameter, by a proportionate flare, and by diminishing the thickness of the metal, to put on the market a cheaper bell, yet with sonorous tones; but all such experiments resulted in the production of unsatisfactory bells, for they were liable by the thinness of the walls to crack. Any further experimenting, he thought, was a waste of time and a trifling with nature, for he was convinced that nature had already decided the composition of the metal and the diameter and flare and thickness of walls for a bell of a given weight. These had been discovered, had long been known and could not be bettered. He said that in old times instances had occurred in which at the casting of some great cathedral bell pious persons had dropped in their silver to improve the tone of the bell, as well as to evince their piety, but such addition or substitution never caused any increase of melody. "Bell metal," he continued, "is composed of seventy-eight parts copper and twenty-two parts tin. These proportions are fixed; nature exacts them, and we are going to observe the law. Some firms put faith in steel bells, but we don't. We are young men, and we are going to remain with the business and do not mean to trifle with the laws of bell making, and we would like custom, of course."

I felt I would like to send to such a firm an encouraging order,

but, more than anything else, this was what I thought and continued to think as the years sped away, Does God take care for bells, and has He no care for manhood? Is there a law for the manufacture of bells, and is there no law by which we may get a perfect music out of manhood? If during six thousand years man's physical nature, considered by itself has been subjected to law, by a rigor so exacting and exhaustive that no least infraction has ever escaped the visitation of penalty, if from the cradle to the grave, each individual of the generations in all the concerns of life has been compelled to measure only such a success as was proportionate to an unrepealable law; is it reasonable to suppose that his moral nature can riot in transgression, laugh at authority, trample law, and set his face against the very heavens, and do it with impunity? Or has God set this universe of His to a music sweeter than the chime of cathedral bells, and must each saved soul be fashioned according to His perfect law, and, poised in His smile, rock to and fro, swung by His love, and send out on His free airs melodious tides of joyous music? Only when the entireness of man's being has been subjected to law, will the sinless angels or redeemed sinners know what it is to listen to the full diapason of a restored Paradise.

The law of the Spirit of life allures, and the grandeur of its proportions, and the delicacy of its perfectness, inspire the disciple's advance, and give him joyous hope that he will one day attain "unto the measure of the stature of the fullness of Christ." Eph. iv: 13.

"As many as received Him to them gave He power to become the sons of God, even to them that believe on His name." John i: 12.

The standard set before believers is high, but the power given them to become such is something marvelous. The stature of Christ is the stature of humanity's Archetype. It is the stature of the faultless ideal embodied in its perfection and proportion. Along with the statement of the fullness of the stature, mention is made of the measure of the fullness. Measurements of magnitudes take account of their extension in the three directions of length, breadth and thickness. Paul turns the believers attention to the love of Christ as a somewhat which passeth knowledge, and yet to save the conception from needless poverty and positive dishonor he sends out the thought over the stretches of its length and breadth and thickness. The love of

Christ, and the stature of Christ are terms co-extensive with the fullness of Christ. The fullness in length covers both the eternity past and the eternity to come. It sweeps over all that withdrawing distance along which anything can be learned concerning Him who consents to be known as the Being who was, and is, and is to come. The breadth of this fullness takes in all those Bible doctrines, which arranged side by side, modify and reinforce one another, and furnish the truths which give symmetry to character, equipoise to judgment, force to purpose, and guidance for life. The depth of this fullness is the quality of it.

The deeps of redeeming love include its tenderness, its purity, its inexpressible sweetness. Its height is its measurement along the same line, and soars with the soul till it is lost in the smile of God. The fullness of Christ, of which Paul spoke, for the purposes of study may, with profit, be put beside the vision of the New Jerusalem which John saw. "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city the holy Jerusalem, descending out of heaven from God. \* \* \* \* \* And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof a hundred and forty and four cubits, according to the measure of a man, that is, of the angel." Rev. xxi: 9, 10, 15-17.

The city did not stand in all its completed splendor and perfectness till after the millennium. In keeping with this forecast, we have its full description held back till "death and hell were cast into the lake of fire." Rev. xx: 14. From the nature of the case, the city could not have touched the fullness of each and every promise till the end of every end.

But believers ought not to have adjourned till the close of the millennium only what revelation adjourned. Some disclosures which antedated this terminus were too plain to be overlooked, the hope to

which they ministered too dear, and besides the lighted facts too immense to be waived out of view.

A sermon preached in Middletown by Rev. D. Lee Aultman on the parable of the Ten Virgins was reported to me the same night by a friend of mine who heard it. It made a strong impression on the listener, and in the transfer made a lasting impress on me. One thing especially held me, and that was the emphasis he placed upon the representation that, on this occasion, when the Bridegroom came only the attendants were seen; the bride was not seen. It was in harmony with my view, tenaciously held, that the company constituting the redeemed would not be complete till the expiration of the thousand years; but I had not put into my treasury the tribute ready at hand furnished by this plain parable. It was a Klondyke find. The fact was, the bride was not five virgins, nor ten, but a unity, and she was not ready at the coming of the King's Son. "At midnight there was a cry made, Behold, the Bridegroom cometh; go ye out to meet Him." Matt. xxv: 6. This was at the outset of the millennium; but away on toward its close, after the full ingathering of redemption's harvest time the year of Jubilee becomes joyous indeed, and the one universal shout is, "Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready." Rev. xix: 7. The glory which came upon the planet when Christ came was a glory from God out of heaven, and every way worthy of a God; but the glory at the ending was so much augmented that we may well consider the earlier glory as an attendant glory. It was descending from God out of heaven during the whole thousand years. This much was clear, the city was the bride, but a part of the company known as the bride descended from heaven when Christ came, yet not all. But we are explicitly told that the city is the bride, the Lamb's wife. John's vision of it was in perspective; he says as much when he tells us he "saw it descending out of heaven from God." The seven vials outpoured and the plenitude of the Holy Spirit outpoured are during the same period. "The marriage of the Lamb is come" could not have been said until the final number of the saved was complete; "and His wife hath made herself ready" is most certainly not said of only such a frac-

tional part of the redeemed as are ready at the beginning of the thousand years.

The three dimensions of the city are equal. It is the inspired way of setting forth the final perfection of the saved. The redeemed of the Lord are saved, body, soul and spirit. The habitat they occupy is the renewed earth. The bodies tenanted are made immortal, bird-like and volatile. The city has equal height and length and breadth. The conditioning environment for the pure spirit as well as the transcendent beauty of character made Christlike are to be pictured.

But what is specially noteworthy in the city's faultless future, is that it takes the form of a cube. Science says, that a hexagonal crystal in the mass is still hexagonal when separated into the smaller cubes that composed it. Each one of the individual units that helps to make up the New Jerusalem must needs be a cube.

The words cube and cubit are cognate. A cubit is the length of the forearm. The forearm is the measure of so much of the arm as was needful for the resting of the body when reclining at meals. The word recumbent is a derivative from the same root as supplies the term cube. And is not the moral fact as comforting as the literal is beyond cavil that a cube rests with equal ease and security on one face as on another. Try to so cast a cube as that on striking it shall lie uneasy and you strive after the impossible.

If a handful of cubes are tossed from the palm to the floor not one of the number can be either superior or inferior to its companions, in the good fortune of how or where it may chance to fall. There can be no choice in the matter. There need be no fear through any unforeseen happening. "There remaineth therefore a rest to the people of God." Heb. iv: 9. And so at last under the reign of law each believer will be at rest in the presence of God and in the peace of God which passeth all understanding.

## CHAPTER XII.

## THE SABBATH.



WITH beautiful simplicity the Bible sets before us the story of creation week. Wonder grew out of wonder. Day rejoiced over day. The surprise of each new morning rose higher than the last; until on the sixth day all earlier work was crowned by the creation of man. On the seventh day the Maker of all rested.

The summit had been reached. Bathed in the smile of divine complacency, the supreme achievement glowed in the luster of its perfectness and invited the creature's worship. As an avenue of magnificent palms seems a suitable approach to a tropical home that beckons in the smiling distance and is only waiting to turn every wish into a satisfying welcome, so the Sabbath is the fitting climax, with which to close the perspective of creation work and week.

As the Scriptures unfold and yield up their riches of meaning, it is at length manifest that the seven primal days furnish in bold outline the course of the ages. Man is a miniature universe. The oak is in the acorn. The world's long week is to have its awaiting consummation. If the Sabbath properly ends creation week, so an appropriate rest rounds out and supplements the centuries which lead up to the millennium. Following fast upon man's fall was the promise of his recovery. The eyes that looked upon Eden lost beheld by faith Paradise regained.

The tears that started at the backward glance turned into a rainbow that stooped over the forward vision. And so the weary years of waiting were the experience, nevertheless, of hope. For the promise spoken to the sinning pair, who had been driven forth from the garden, was close to consciousness, because fresh was the memory of what had been forfeited. No procrastination could empty the promise of the affluent certainties stored in its bosom.

Centuries were to elapse before hope could be fruition, but their delay could not repeal the promise, that it should be of none effect; for Almighty Love was behind the divine pledge.

During the Antediluvian age occurred the translation of Enoch. He is described as being the seventh from Adam. In this statement is embalmed a reminiscence of the original Sabbath. Seven signifies perfectness. The character of Enoch was beautiful; he "walked with God; and he was not, for God took him." Gen. v: 24. "Before his translation he had this testimony that he pleased God." ii: 5.

The period in which this transpired was a type of time's closing, for soon the flood came, with its sweeping judgments, to cleanse the earth of its enormity of wickedness, and Enoch's transfer was a foregleam of what would happen when the final seventh period of time would be ushered in, for then would the living saints be changed in a moment, in the twinkling of an eye. Believing hope hails a better time; seven means fullness. "In the fullness of time," when God's gracious purposes are complete, the promised Sabbath begins.

In the record of the flood the number seven emerged so naturally as a fixation of time, or as a limitation of individual clean beasts or birds, Noah was to select and save; that a thoughtful mind could but be arrested and permanently impressed, and the readiest reason was that the original Sabbath in Eden was making a tracery of what man could not forget, and of what Jehovah did not purpose to bury in oblivion.

God said unto Noah, "Come thou and all thy house into the ark." Gen. vii: 1. "For yet seven days and I will cause it to rain upon the earth." Gen. vii: 4. "Of every clean beast thou shalt take to thee by sevens, the male and his female." Gen. vii: 2.

The number repeatedly occurring in this narration might be lacking in any special instruction, were it not for the fact that it is the division into days of the primal week, and with such a start for time itself any early frequent reappearance of the number subsequently, may find its best explanation in the importance which is inseparable from its source.

Throughout the first book of the Bible there is noticeable the naturalness with which this arbitrary number emerges to make an inefaceable part of the history. Jacob loved Rachel and served Laban

for her seven years Laban disappointed the lover and gave Leah instead of Rachel. And Laban said, "It must not be so done in our country to give the younger before the first born. Fulfill her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also." Gen. xxix: 26-28.

The week which he fulfilled for each wife was seemingly a week of years. The gift of Leah was after seven years of service for Rachel. Laban assures Jacob, however, that the gift of Rachel shall be at once, without delay, "for the service which thou shalt serve with me yet seven other years." Gen. xxix: 27.

In the manufacture of writing paper, the maker often puts a water mark in every separate sheet, and, on holding it up to the light, any one may see a word or figure shine through the semi-transparent fabric. So does it seem that the number seven is God's water mark impressed on His word and works.

In Pharaoh's dream, "behold there came up out of the river seven well favored kine \* \* \* \* and behold seven other kine came up after them out of the river, ill favored and lean fleshed \* \* \* \* and behold seven ears of corn came up upon one stalk rank and good \* \* \* \* and behold, seven thin ears and blasted with the east wind sprang up after them." Gen. xli: 2, 3, 6. Prior to the giving of the law, "the people which sat in darkness" were poorly conscious of the authority of the seventh day; the memory of its original sacredness had not been wholly effaced, but as a day of religious rest it had little hold upon the race. However man might underestimate its importance and ignore its claims, yet there were not wanting proofs of a divine regard for it, and a special endeavor to accord it an emphasis of honor.

In spite of man's proneness to forget and disregard, there was a something in the nature and importance of the seventh day that penetrated the unconcern that would shut it out, and clung tenaciously to the race and the record they made. When Israel at Sinai was charged to hallow the Sabbath, that charge was in the form of an injunction to take care not to allow an old observance to drop out of reverent recollection.

"Remember the Sabbath day to keep it holy." Ex. xx: 8.

Earlier than the Decalogue; light, special light, seemed to fall out of heaven and bathe with an evermore unwaning light that day which had been hallowed in the garden.

Before Israel reached Sinai, manna fell around the camp. Each successive morning during a period of six days it fell and was gathered. On the sixth morning a double portion fell, one portion for the sixth day itself and another portion for the ensuing seventh day, in this way revealing God's regard for his own appointed period of rest; thus did Jehovah parenthesize His own Sabbath with a miracle, thus set it apart from an ordinary week day, and call attention to its special sanctity.

The fourth commandment was but a republication of the edict issued in Eden, and the anticipation of Sinai sanctions early as the manna falling, shared in a unique way, how deeper than anything transient or arbitrary was an institution old as the race, binding as anything else in the moral law and once and forever enjoined.

The people whom the Most High had taken out of the nations to train for Himself, were entrusted at Sinai with a code of laws which was to be supreme and perpetual over their own lives, and widely as they might be able or disposed to publish its precepts, these and their sanctions were fitted to be for the guidance of the race.

Let us listen to the terms of the fourth commandment: "Remember the Sabbath to keep it holy. Six days shalt thou labor and do all thy work. But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." Exodus xx: 8-11.

Universal well being was based on correct relations righteously preserved by each and by all. The foundation for all worship was laid in the distinction undeniable and unchangeable which exists between the Creator and the creature. What could have been more fitting or more salutary than for Infinite Wisdom to have required all rational accountable creatures to pause at the end of each and every week, and, looking inward and upward, to take their reckonings for

duty anew from Him who "made heaven and earth and the sea and all that in them is."

Heaven's blessings were bestowed on the chosen people when they sacredly observed the Sabbath; and when they recklessly profaned the Sabbath, by the same conditioning law, calamities came. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day: and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it." Isa. lviii; 13, 14.

"But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jer. xvii: 27.

The pendulum of national welfare swung between these extremes of prosperity and adversity, of blessing and cursing. Finally when the nation had to go off into captivity, and for seventy years experience the sufferings of exile, and the prophet of the Lord was commissioned to set in bold relief before the eyes of all, the procuring causes of chastisement, Jeremiah leaves not unmentioned the infraction, the habitual infraction, of the fourth commandment.

"Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the Lord. And he also rebelled against King Nebuchadnezzar, who had him swear by God: but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel. Moreover all the chief of the priests, and the people, transgressed very much, after all the abominations of the heathen; and polluted the house of the Lord which He had hallowed in Jerusalem. And the Lord God of their fathers, sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling place; But they mocked the messengers of God, and despised His words, and misused

His prophets, until the wrath of the Lord arose against His people, till there was no remedy. Therefore he brought unto them the king of the Chaldeans, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age; he gave them all into his hand.

“And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia; To fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths: for as long as she lay desolate, she kept Sabbath to fulfill three score and ten years.” II Chron. xxxvi: 11-21.

“Ye shall keep my Sabbaths and reverence my sanctuary: I am the Lord.” Lev. xxvi: 2.

“And I will walk among you, and will be your God, and ye shall be my people.” Lev. xxvi: 12.

“And if ye will not for all this hearken unto me, but walk contrary unto me: Then I will walk contrary unto you also in fury: and I, even I, will chastise you seven times for your sins.” Lev. xxvi: 27, 28.

“And I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate and your cities waste. Then shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye be in your enemies' land. Even then shall the land rest, and enjoy her Sabbaths. As long as it lieth desolate, it shall rest; because it did not rest in your Sabbaths when ye dwelt upon it.” Lev. xxvi: 33-35.

Throughout the Old Testament Scriptures the unrepealable sanctity of the seventh day stands unmistakably forth, as if there had been impressed into its very texture the signet ring of the King of Kings. Throughout the New Testament, the same inalienable sanctity invests the seventh day. The New Testament Scriptures furnish no warrant

whatever for setting aside the authority of the seventh day, or of transferring the sanctity of the seventh day to the first.

Neither the Lord Jesus nor His Apostles gave any countenance, either by precept or by example, for such repeal or transference. So extravagant a change ought, somewhere, to show the hand and scepter of the Lawgiver. No passage can be cited, between Matthew and the Apocalypse, whereon can be based the repeal of the fourth commandment.

If such transfer were contemplated, we would naturally expect some latitude in the terms of the original enactment anticipatory of a change in time, not only permitting the shift, but necessitating it. Is it not amazing that an abrogation or relaxation of the law of the Sabbath of the decalogue could have found any countenance anywhere, when it had received none from the personal ministry of the Lord Jesus, and none from the teaching or practice of His Apostles? Is it not strange that it could proceed on sheer assumption and still more strange that it could be as successful as it was strange? It was, however, both successful and strange because of its Satanic source. The great Deceiver was too subtle not to see how swift and sweeping would be his successes in accomplishing the apostasy he sought, could he only dissipate or even confuse the lights that were divinely directed to a focal center in the Sabbath, whose final entablature should be SATAN CHAINED.

It is recorded of Jesus that "He came to Nazareth where he had been brought up, and as His custom was, He went into the synagogue on the Sabbath day and stood up for to read. And there was delivered unto Him the book of the prophet Esaias.

"And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent Me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised. To preach the acceptable year of the Lord. And He closed the book and He gave it again to the minister and sat down. And the eyes of all them that were in the synagogue were fastened on Him. And He began to say unto them, This day is this Scripture fulfilled in your ears." Luke iv: 16-21.

This prophecy was Messianic, and in its most comprehensive import was inclusive of the millennium, but it was already in progress of fulfillment, taken in the scope and with the qualified sense in which the original prediction was uttered. Studied in the connection in which it stands in Isaiah, faith in eyeing the ending sweeps over every stage that antedates it, wherein the prophet in picturing the outcome, surpassingly bright, puts into the same picture the first signs of gladness and speaks of the time when the promise shall emerge to notice, and thenceforth gradually unfold in its revealings of beauty. The figure is that of seed sown, and the certainties of maturity that wait upon it, in the power of the earth itself to bring forth, together with the lesson of patience requisite for such a duration.

“For as the earth bringeth forth her bud and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations.” Isa. lxi: 11. “I the Lord will hasten it in his time.” Isa. lx; 22.

Since, just a little before, the waters of the Jordan had closed over the form of the speaker, and the heavens had opened above Him, and the Spirit of God had descended upon Him; since, very recently, returning from the baptism, the same Spirit had impelled Him into the wilderness; and, now, temptation ended, as He comes in the power of the Spirit into Galilee and appears in His native Nazareth, is it not fitting that “The carpenter’s Son” should apply to Himself the words of the prophecy—“The Spirit of the Lord God is upon Me?”

If the anointing of the Father had enabled Him who was already incarnate to turn into realization the introductory stages of His appropriate work, could He not be trusted for the tidal ending? On this very occasion the Great Teacher discriminated between what was incipient and final. He paused in the midst of the quotation, “To proclaim the acceptable year of the Lord, and the day of vengeance of our Lord.”

He saw, in the distance, the inevitable judgment; and, likewise, occupying the same period, the joyous jubilee; but what was waiting, His person and mission pledged, and “in the days of His flesh,” sentence against sin lingered while gracious words proceeded out of His mouth. His saving purposes were moving steadily forward to their glorious issue, but it is an instructive fact for the teachable that, in this

earlier stage of His redeeming work, by training and by disposition, he was a worshiper in the synagogue. He who eyed the final Sabbath kept the type of it. He looked from the earlier miniature weekly recurring Sabbath to the later Millennial Rest. The Meek and Lowly One hallowed with the earthly Israel their earthly Sabbath, "as His custom was." When He could no longer remain in Nazareth without dulling the edge of his faithfulness as a divine messenger, He "came down to Capernaum, a city of Galilee, and taught them on the Sabbath days." Luke iv: 31.

The Savior was repeatedly censured for certain acts of His which the critics claimed were a violation of the fourth commandment. The sinless Son of Man vindicated Himself and reverently made appeal to their own Scriptures and concluded by saying, "If ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless." Matt. xii: 7. He sanctioned all acts of genuine mercy on God's holy day. He would allay the distress of hunger, heal the sick, and if possible and opportunity offered, restore to wholeness those whose bodily infirmity was chronic or was supposed incurable. He did not hint that He desired to set aside the Sabbath day, but He boldly corrected the false theories His critics entertained concerning the way it was pleasing to Jehovah to have it kept. He affirmed that He was Lord of the Sabbath. He was the source of its authority; and His teaching as to the manner of its observance, buttressed by His example, was the final appeal. He moreover affirmed that "The Sabbath was made for man, and not man for the Sabbath." Mark ii: 27.

Just as the telescope is an instrument to help man in his study of the stars, so the Sabbath was wisely fitted to assist man in his endeavor to know God.

It was on this self same occasion He pronounced the words, "But I say unto you that in this place is one greater than the temple," as well as those others just referred to, "For the Son of Man is Lord even of the Sabbath day." Matt. xii: 6-8.

In the expression "one greater than the temple," the reference is commonly supposed to be to Christ as the One, who, by His Divine person, and mission was undeniably greater. The substance of this

claim is made in the conclusion when He affirms, "For the Son of Man is Lord even of the Sabbath day."

He was the source of the institution, the best interpreter of its Spirit, its design, its end; and the authority for requiring that its hours be set apart from common hours and prayerfully hallowed.

In the other affirmation, something else is asserted, and not only is progress in His utterance observable, but a climax as well.

Let us inspect the word "greater." Lachmann, Tischendorf and Tregelles, three pre-eminent scholars in textual criticism, agree that the comparative adjective *μείζον* is not a masculine but a neuter. Then the reference is not to a greater person, not to some one, but to a greater somewhat in comparison with the temple. The Teacher was talking about the temple, and not only did He make it subordinate to its source, but to the Sabbath; so that the steps of His statements are three instead of two; from the temple to the Sabbath and from the Sabbath to the Lord of the Sabbath.

Did He not have reasons for the statement? The temple was local, for a people and a place, and for a time; for the Jews and for Jerusalem, until He, whose right it was, should announce a change, just what it would be and when it would transpire; but the Sabbath was made for man, and ordained to extend with its claims and blessings wide as the families of the human race. The temple was only for a time; when Jesus departed from it, He said to the rulers, "Behold your house is left unto you desolate." Matt. xxiii: 38.

In A. D. 70 it was destroyed, and later a Mohammedan mosque occupied its site, but the Sabbath was to embrace in its hushing, enfolding sanctity the amplitude of the globe; extend its scope to include all centuries, and to rest with equal perfectness of benediction upon the first and second Eden. He who had the wisdom and disposition and power to put such helpfulness into the Sabbath as an instrumentality designed for man's uplift and transformation, must be above it, and the alone authority competent to voice anything regarding its binding and loosing, and until He, the Sovereign Lord of the Sabbath, should counsel its disuse, what temerity did it argue in the one who dared to change, by the slightest presumptuous touch, what Infinite Wisdom and Love had decreed and into the very substance and texture of which had impressed the fiat of perpetuity!

The Word of the Teacher sent from God was with authority and not as the scribes, and the help he brought and adapted to the relief of sinful sufferers was practical and efficient. He did not come to remove foundations, but to reveal them. The Master's way of observing the Sabbath stands forth, in marked distinction, from the ingrained habitude of the people. He hallowed the day but not tradition. When Jesus taught in Capernaum on the Sabbath day, He rebuked an unclean Spirit in the synagogue, and after the service, on His entrance into the house of Simon, healed of a fever Peter's wife's mother. "And at even when the sun did set they brought unto Him all that were diseased, and them that were possessed with devils, and all the city was gathered at the door." Mark i: 32, 33.

From custom and training and, we may add, superstition, they did not presume to bring even their sick for healing till the Sabbath had ended. But what is both noticeable and authoritative is that the Sabbath began with sunset, and so would end with sunset. "And the evening and the morning were the first day." Gen. i: 5. Darkness began the first day of creation, and on the morning that followed God said, "Let there be light, and there was light." Gen. i: 3. In prescribing particulars for observing the Great Day of Atonement, which was modeled after the sacredness of the Sabbath, the instruction was "from even unto even, shall ye celebrate your Sabbath." Lev. xxiii: 32.

Christ was crucified Friday afternoon. At sunset the Sabbath was to begin. The removal from the cross, and the burial, were hurried so as to make no infraction of the Sabbath day. "The Jews therefore because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath day was a high day) besought Pilate that their legs might be broken, and that they might be taken away." John xix: 31.

It was not only a Sabbath day, but a Sabbath day in Passover week, and the conjuncture of the two gave it double sacredness. Now if the Lord Jesus intended an abrogation of the fourth commandment, or a transfer of its sacredness to some other day, it would seem natural to suppose His own immediate disciples would have been made aware of the design, and that the change would have been rendered unmistak-

able by an emphasis corresponding to the sacredness it purposed to supplant.

How could any keeping of the substituted day be pleasing which could look with unconcern on the violation of the old before the Law-giver had issued any warrant in the case? Especially at a time when the authority of the Great Teacher was as dear as life would the disciples have been more than glad to put themselves in accord with any special wish He might exact, and if it were an altered Sabbath, would make even their peculiar oddity in keeping it a part of the spicery with which they would embalm His memory; but instead we have this simple, straightforward record: "And that day was the preparation and the Sabbath drew on. And the women also which came with Him from Galilee followed after and beheld the sepulcher, and how His body was laid. And they returned and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke xxiii: 54-56.

Why does Luke include in his record the specific statement, "according to the commandment," unless it be to emphasize the fact that the fourth commandment was dear to the discipleship of Jesus? If after three and a half years of steady instruction, the immediate followers of the Lord felt that their intense and well understood devotedness to the Master must in finding full expression be in harmony with His own and His Father's wish as voiced in the fourth commandment, then is it not strange the enemy of souls ever could have persuaded, as he did later, so large a company that the seventh day had been emptied of its authority, and that the sacredness with which it had been originally invested, had been transferred to the first day? An exploit so nefarious could not have been accomplished without some gilded pretext, and so Satan attempted to teach that the resurrection of Jesus on the first day day was the divinely authorized foundation for the transfer. Let the advocates of such transference be kind enough to give the Bible chapter and verse wherein the Great Head of the church has in unequivocal terms authorized the change.

It is not enough to affirm that so glorious an achievement as the resurrection deserves to be memorialized. If He who alone has the right to enact and publish laws in Zion has seen fit to memorialize the resurrection, would it not be the dictate of modesty to allow the

divine method to remain undisturbed? How could any believer suppose it pleasing to the king in Zion to presume to alter His laws, even on the plea of obedient love? Did not the Head of the Church purpose an emphasis of the resurrection importance and preciousness in the believer's baptism?

As an administrator of this ordinance, every candidate I immersed during my entire ministry united with me to magnify the resurrection achievement.

In the case of each obedient disciple, immersion glorified the Savior's victory over death, and expressed triumphant faith in a like future experience. Because I rejoiced in my Risen Lord and hoped one day to have a body fashioned like unto His glorious body, I did not, therefore, find myself commissioned, in order to indulge my rejoicing or to embody my worship, to add to this telling memorializing an unwarrantable oblivion of Jehovah's Sabbath. Culture broadens by adding one acquirement to another; and obedience perfects its record of loyalty by adding each new precept to the old list, instead of discovering in the latest order supreme authority for disobeying all earlier ones.

“For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?” I Co. xii: 14-16.

During the Apostolic period, the paucity of incident or statement which could be tortured into a perversion by means of which the true Sabbath could be crowded back into the shadows was scant indeed. Out of what fustian the garment must needs be made that would cover the nakedness of the first day argument was evident when one looked into the plain history about “the breaking of bread” by the early disciples.

The experiences of Pentecost had resulted in an arrangement for a brief time in which personal property was surrendered by the first Christians and their daily meals were at a common table, and the meals were spoken of according to the custom of the time as a “breaking of bread” together.

Let Acts ii: 42, 46 be compared with the miracles of the loaves

and fishes as narrated in the evangelists. "And Jesus took the loaves; and when He had given thanks, He distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would." John vi: 11. "When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto Him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said Seven. Mark viii: 19, 20.

These occasions of breaking bread were certainly not ceremonial occasions, but times when a pitying power interposed to appease hunger.

When Jesus journeyed with the two disciples as far as to Emmaus and, accepting their offered hospitality at the door, entered the house, it is said the Risen Jesus was made known to them "as He sat at meat with them." Luke xxiv: 30.

"He took bread, and blessed it, and brake, and gave to them, and their eyes were opened and they knew Him, and He vanished out of their sight." Luke xxiv: 30, 31. It could not have been a ceremonial supper, for the disciples knew not their guest till He was vanishing. It was simply their evening meal to which courtesy had bidden the stranger, and to whom, for a like reason, they had accorded the customary offering of thanks in behalf of all who sat at meat.

Among the primitive Christians there grew up, under Apostolic direction and encouragement, a beautiful custom concerning the consecration of worldly gains. Believers were exhorted to lay by them in store as God had prospered them; but they were each specifically counseled to do this on the first day of the week. They were deliberately to plan and lovingly decide, to set aside a due proportion of their income to His uses to whom all belonged. Was it not fitting they should do this, after the rest of the Sabbath, when the soul had been refreshed and strengthened by looking moral obligations in the face and taking anew their bearings for life's duties and opportunities; when they could tell exactly how they were standing with the world—in a word, do it at the very outset of a new week of secular toil? They were not to do this in any public assembly, but privately at home, they were to lay aside and keep in store a reserve fund for religious exigencies and to be always ready when the Lord should call;

and "that there be no gatherings when I come." What was to be given to the Lord was not to be proffered under excitement or in confusion. With such a record and plan for it, it was a poor argument for later Christians to take the luminous letters that wrote the word *Consecration* over business and employ them to secularize and desecrate the one day that Jehovah had hallowed above all the rest.

Because Paul would not oppress the consciences of primitive disciples by multiplied festival days, and thereby even indirectly relax the authority of the one day, was it not strange that the injunction, "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days," Col. ii: 16, should have been perverted to empty the seventh day of its original holiness?

In the twentieth chapter of the Acts was a sweeping and decisive answer to every foolish assumption, by which it was sought in later centuries to substitute the first day for the seventh.

According to the simple narration, after the Passover week in Philippi, Paul came to Troas across the Ægean, intending to be in Jerusalem in time for Pentecost. He was on shipboard on the Sabbath, then landing at Troas he remained there over the next Sabbath. That next Sabbath, however, ended at sundown. The Apostle had spent the day preaching, and the disciples clung to him and his words. The next morning he was going to leave them, and so the disciples planned a parting supper together. They assembled in the evening, which was the first day of the week, and weary as was the Apostle with preaching, or refreshed, or both, so full was his heart of a message that he spoke to them till midnight.

A certain young man who sat in a window in the third loft of the building they occupied, was overpowered with sleep, and losing consciousness fell and was taken up for dead. Paul went down and embraced him and restored him. Returning to the assembly, he broke bread with the disciples and then resumed preaching, and when he had "talked a long while, even till break of day, so he departed." Acts xx: 11.

His companions sailed ahead of the Apostle, keeping to the coast, while he journeyed on another route, by land to Assos, on that first day of the week.

There can be no explanation of this record of time that does not include the admission that Paul journeyed from Troas to Assos on a Sunday. He remembered the Sabbath day to keep it holy.

Still more strange, perhaps, was it that the expression which occurs in Rev. i: 10, "I was in the Spirit on the Lord's day," should have been misunderstood and misinterpreted by so many Bible students. It is but one more instance of how Satan can and does empty comfort from the Word.

Since the designation for the day in the Greek is not a noun but an adjective, the affirmation is more nearly, "I was in Spirit in the lordly day." What need was there for any one to fail of grasping the statement made? Exiled to Patmos for his devotion to the Master, John is all at once lifted out of his loneliness and borne forward in Spirit into the "notable day of the Lord," when such persecutions would be ended and existing conditions of trial and suffering, "for the word of God, and for the testimony of Jesus Christ," would be marvelously reversed.

In vision he is permitted to behold the coming triumph. The whole book is a vivid portrayal of the scenes that lead up to and occupy "That DAY of Days." Puerile beyond excuse was the comment on this passage that sought to throw a veil over its electrifying import, and instead of allowing the peculiarity of the wording to quicken inquiry, employed it to hide out of sight the very day God would have his worshipers hallow; and at the same time blind them to that vision of perfect rest which remaineth, one glimpse of which would make of Patmos a Paradise.

Is there need of any further comment on New Testament passages to disprove any foundation in them for the transfer of the Sabbath? The general subject is crowded with interest, and we may linger and abide in the instruction it furnishes, but this phase of it we may dismiss. In the "Christian Union" in its issue of January 19, 1882, Dr. Lyman Abbott says: "The current notion that Christ and his apostles authoritatively substituted the first day for the seventh is absolutely without any authority in the New Testament."

All persons who had any breadth of horizon could but love the pious Neander, and they were not slow to speak out specially for his scholarship and honesty. In his "History of the Christian Religion

and Church of the First Three Centuries," he says in the section on "Christian Worship and Festivals." "Opposition to Judaism introduced the particular festival of Sunday very early indeed into the place of the Sabbath \* \* \* \* The festival of Sunday, like all other festivals, was only a human ordinance, and it was far from the intentions of the Apostles to establish a divine command in this respect, far from them and from the early apostolic church to transfer the laws of the Sabbath to the Sunday. Perhaps at the end of the second century a false application of this kind began to take place, for men appear by that time to have considered labor on Sunday a sin."

The wedge entering which resulted in supplanting the true Sabbath was subtle indeed. Constantine's accession to rule in the Roman world, while it may furnish an explanation of how a great change may insidiously come about, sly at first, then bolder grown, and dropping the mask; yet a history of a happening like this could convey no authority for what it chronicled.

The Papacy was later than the time of Constantine, but both Pagan and Papal influences united to remove the seventh day rest and substitute for it the first. Catholics affirmed that while a change had been made it did not result from Scripture injunction, but from an authority exercised by the church; from the will of God as expressed, not primarily in the Scriptures, but in a church empowered to use divine prerogatives and acting with infallible authority. Protestants, glorying in the motto, The Bible the only rule of faith for Protestants, set aside the enjoined Sabbath of the Bible and united with Catholics to hallow Sunday, which, the latter claimed, did not rest on Scripture basis. Error had sometimes to meet truth in the way, and when it did it could only look foolish and act inconsistent. Protestant observers of Sunday, for their quota of obedience to the fourth commandment, assuredly removed foundations, fell into absurdities, and exposed themselves to ridicule.

After the lapse of many centuries since the supplanting of the one day by the other, as we look back over the usurpation, and into what such a violent wrench and dislocation can and must import, it is simply amazing that a claim utterly empty could have gained entrance, acquired supremacy and maintained its hold so long.

What do you think of this?

I used many years in my ministry, "The Baptist Church Directory, by Edward T. Hiscox, D. D." It contained among other things the "New Hampshire Confession of Faith," the Covenant, etc. Article XIV. is entitled "The Christian Sabbath," and begins as follows: "We believe the Scriptures teach that the first day of the week is the Lord's day or Christian Sabbath." A numeral appended to this statement directs the eye below to Bible proof texts of what is claimed. The first proof text cited here is Acts xx: 7. Whatever else this Scripture may prove, it shows that the Apostle after observing the seventh day in Troas, journeyed on Sunday to Assos. The next sentence in Article XIV. following the claim, that the first day of the week is the Lord's day or Christian Sabbath, reads thus "and is to be kept sacred to religious purposes," and the first numeral appended directs the eye to this supporting Scripture, Ex. xx: 8. "Remember the Sabbath day to keep it holy." In the immediate context, verse x, it is added, "But the seventh day is the Sabbath of the Lord thy God." I would like to ask how long does it take logic to go crazy if it be accounted sane when it claims that the seventh is the first? In an explanatory prefatory remark Dr. Hiscox says: "If one believes what the Bible teaches and as the Bible teaches he believes enough." Amen, so let it be.

The first day advocates claimed sometimes that a rigid holding to the fourth commandment would be unreasonable, and maintained that modern nautical science had come along to reveal the reasonableness of a relaxation, since in the parenthesis of a terminal point in the Pacific, a confusion as to the right day might occur any week in the minds of crews sailing in opposite directions, chancing to meet, and wishful to determine the true time. Yet having in this way elbowed aside Jewish legalists and their obsolete day, and having gotten the attention for another day which is not the seventh, such advocates could claim that Sunday had this in its favor, as a divinely hallowed institution, that it had been able to hold its intrenched position for nearly two thousand years.

Such advocacy could saw off the limb on which it sat and go down with it and not know it; could press the claims of Sunday because so many centuries sanctioned the usage, and yet, in the same breath, urge that it would make confusion confused to pick out which

was the next day to it in the round of a single week. When secular chronologists had occasion to fix with scientific accuracy the beginning of the twentieth century, it was noticeable with what ease the problem could be solved, and how naturally the far away Pacific waters could be spared any muddle.

A certain minister, an acquaintance of mine, was advertised to speak on the sanctity of the Sabbath. Of course what was meant was the binding authority of the first day. He was a good man, genuinely pious, scholarly in his tastes, profound in his sermons, moving his hearers with resistless logic to one issue. His discourses were inspirational, warmly welcomed and long remembered.

I went to hear him speak on this special occasion. For clearness of thought and solidity of reasoning, the sermon was not unlike his common utterances. He announced the terms of the fourth commandment and urged their authority in the name of Jehovah. His breadth of discrimination for such a law was comprehensive as the race, was addressed not to the Jews only but to all men universally, to man as man; was not for a day or a year, but for everybody throughout all years. He riveted the argument to the understanding, to the conscience and the heart. Advancing like a line-of-battle-ship, he bore down all opposition. Then at the close he exhorted his people to greater reverence for the day, lamented a growing laxity noticeable in its observance, and compared the evil times to earlier years he could remember, when the baking and cooking were completed for Sunday on the previous Saturday; and when the shoes, in order to be in readiness for the next day, were carefully blacked on Saturday night. The sermon ended as if the seventh day and the first day were identical.

No mention was made of any transference of authority from the seventh to the first; no recognition of the fact that there could be any dispute on such a matter. That such a happening could take place in the pulpit was astounding, but the marvel was equaled by the apparently happy hearted oblivious acquiescence of the pew. And the marvel had the right of way to grow. You might multiply that congregation by the ten thousand with a uniform product of stupidity unsurpassed by sticks. One might well have wondered whether if lightning should strike them they could start out of their criminal apathy.

The frequency of such inconsistencies in explaining the Scriptures will warrant the introduction of another specimen. Prof. Frank K. Sanders, Ph. D., was a contributor to the "Sunday School Times," whose articles evinced scholarship, insight, breadth, candor, painstaking accuracy, all the qualities which invited the epithet, eminent, in his special sphere. In teaching, however, on the topic of the Sabbath he practically confessed that he could commit himself to contradictions and have no fear that anybody would be awake enough to detect it, for on this one theme Christendom was committed to the onrush of a Gulf Stream of absurdity whose scope and sweep swallowed instantaneously all individual absurdities as so many breaking bubbles on its resistless tide.

In the issue of the Sunday School Times for December 22, 1900, he gives a prepared lesson for January 6, 1901, "Jesus anointed at Bethany." He says, "The long journey of Jesus and his intimate companions from Galilee through Perea to Jerusalem, ended according to the Fourth Gospel at Bethany six days before the Passover feast; that is to say, probably on Friday evening. Here the Lord desired to rest quietly over the Sabbath at the home of those whom he loved so dearly."

There is no discount on this good exposition thus far. In the next issue, that of December 29, 1900, only one week later, he gives a prepared lesson for January 13, 1901, on "The Triumphal Entry,"—using for the heading of his article, "Jesus shows himself the Messiah." He says: "At last the day had come when Jesus was at the gate of Jerusalem \* \* \* \* \* The first episode in this divine drama occurred on the Sabbath day. Jesus entered Jerusalem, welcomed by pilgrim throngs as the awaited Messiah."

Comment is needless; it would only add to the confusion of those who know that black is white and that the crooked can be made straight. Critical ability, a professorship, and back of both, grand old Yale! What is the use of having money if you can't spend it at will? What is the advantage of authority if it do not empower the possessor to talk nonsense; especially if his listeners by a common consent courteously close the eye to the unimportant dust of the balance, or go sound asleep over the discussion of trifles?

The nonchalant naturalness of such an occurrence calls up the

whimsical case of another happening, reported to have taken place on a street corner. A party somewhat "full" had succeeded in navigating from one corner to the other and on reaching the sidewalk accosted the first person he met, "Say is this the other side of the street?" "O, no, that's the other side." "Why, a fellow right across there, just now told me this was the other side." And he continued mystified.

Let one more specimen suffice. In an issue of "The Sunday School Times" for September, 1901, an editorial on the topic "When is the Sabbath?" was a curiosity. Its wholesale admissions coupled with hurried attempts to take them all back, formed a muddle grotesque enough.

It was furnished as a help in teaching the Bible, in answer to some inquirer, and in the course of it this fact was conceded; "yet there was never a time when the Sabbath was formally changed from the seventh day to the first. Various facts would go to show that such a change came about gradually, but there is no record of a formal change at any one time."

In spite of such frank confession, the entire article seems to be intended as a grave in which to bury the fourth commandment.

For many a year the name H. Clay Trumbull has been a term of endearment in our home. Outbreathings to God for a blessing on his head have been stirred not seldom by his valued aids in understanding the Word. When his able volume, "Kadesh Barnea" was fresh from the press I procured it, and went through it with a relish and profit, not once only. By watching eagerly whatever came from his pen, I came, by degrees, to note one disappointing factor. Whenever correspondents desired aid on prophetic outlooks, his help was liable, if not likely, to be a hindrance.

I felt more sad than I can express, for I knew the questions were not captious, but the inquiries of Scripture searchers to whom his contributions had been bearing every week a timely and telling gladness. Gifted and trusted, if he could not help them who could? I felt especially sorry for an Iowa correspondent once, some woman, who asked "What were the four kingdoms of Daniel's prophecy?" His reply was, in substance, that there were multitudes everywhere over the country who stood ready to answer such a query, but he

would not undertake it. He insinuated that wisdom would recoil from an answer. I would not say his reply was impolite, but there was manifest in it a mixture of the shrug and sneer over investigations too foolish to be attempted except by the superficial. And this in face of the fact that God Himself counsels us to take heed to the sure prophetic word and commends us if we do in the darkness heed it as "a lamp that shineth."

It would be difficult to find in the United States, I must think, a publicly chartered brain and heart doing more effective service for the Master, capable of a more delicate touch in waking the sense of duty, of a more carefully discriminating judgment in the exposition of Scripture, or of more force in pressing moral appeal, than the editor of the Sunday School Times—and yet when he tosses Scripture prophecy overboard by the wholesale in precipitate disgust and without taking breath pitches after it, in urgent haste, the fourth commandment of the Decalogue, what is there left for the lovers of an unmutilated Bible to do? May they not be allowed the right at least to be sorry?

Of the early persecuted and oft imprisoned disciples, it is said when liberated from arrest, on one occasion, that "they went to their own company." Here we confront a principle which has wide and instructive applications. By the company they keep men are blamed or vindicated. Truths go in praiseworthy companionship and errors may be sooner unmasked by taking note of partners in error.

In what company do we find the unscriptural doctrine that would degrade the seventh day rest and substitute for it the first day? We find it in the swelling ranks of those who unite their voices to shout the motto and join their hands to upbear the banner of an unauthorized Optimism. It is found among those who in peril's hour promise smooth things, who busy themselves to scatter flowers over a path swarming thick with pitfalls.

We are plainly told in God's word that, in the latemost times, the devil would do his worst, knowing that his time is short.

Subsequent to the ascension of Christ, and dating the commencement of the last twelve hundred and sixty years which were to end the age and usher in the millennium, Satan was cast out of Heaven into the earth, and his opportunities for evil working which, earlier, had been wider than our earth, was thenceforth restricted to it. He was in

great wrath. If his opportunity was limited, his rage knew no limit. It was further foretold that in a little time he would be seized anew and chained and shut up for a thousand years. Can anyone wonder that Satan would fain throw a thick covering over his speedy degradation and over the deadly animus of all his subtle planning, and tireless, efficient doing?

We would naturally think of him as being wary, but he scarcely needed to be. Uncounted numbers on every hand who had reached pulpits and platforms, editorial chairs and professorships in colleges, universities and seminaries, instead of interpreting the signs of the times as Satanic, misinterpreted them as Messianic. The devil had it almost wholly his own way and the nearness of an awaiting Sabbath in which Satan would be chained, was a hope for visionaries.

The argument for a seventh day period of rest has been underlaid by deep and wide and unwasting substructions. "Remember the Sabbath day to keep it holy; for in six days God created." The distinction between the Creator and the creature supplies the foundation for all worship. It is fitting that every rational finite being in the entire world should each week pause and ponder the Universe with its august framework and bow down before the Maker of all. Over and above the institution of the Sabbath, the importance of recognizing this relation and according to Jehovah His rights, has been impressed into the very substance and fiber of the Creation itself. Any object between us and the sun gives up at once in accurate outline at our feet the reality above us in the faithful tell-tale shadow; we may study as we look down.

When Moses was instructed to rear a tabernacle for Israel and supply it with sacred furniture, "See thou make all things," was the injunction, "according to the pattern shewed to thee in the mount." Heb. viii: 5. Into that structure were builded the divine ideas of redemption as they best reveal those plans and purposes. The ceremonies of the sanctuary service were object lessons of the way God in mercy chose to save the sinner. Does it not argue the importance of the number seven that the creature who observes finds it builded not only into the earthly Tabernacle but into the framework of man and planet alike?

Is it a mere uninformative happening that the primary colors braided into the rainbow are seven?

Is it nothing to waken thought and urge questioning that the four quarters of the moon which, since Creation's morn, have been showing their changes, are periods of seven days each, during which that luminary waxes and wanes?

The normal period of gestation for each unborn child of the human species is forty weeks, or forty times the cycle of seven.

My friend, Dr. T. E. Reed, of Middletown, Ohio, published a book for the profession on the value of attention to cyclic law, especially in the sphere of obstetrics. During a long and wide and successful practice he keenly observed and faithfully tested the conditions, the worth of which he made public. He claimed that the turn of the ocean tide was the crisis for intelligent help, in the perilous hour of accouchement, and the safety of the precious life of mother and child, either or both, was measured by the reverent obedience the physician in charge would pay to this controlling law; but this law, in its last analysis, was a coronet set with seven gems.

Riding with the genial Doctor one day on his professional round, and talking over the themes near to the heart of us both, I remember an instructive reference he made to the number seven occurring in the narration concerning the three worthies, thrown into the fiery furnace. It was a furnace said to have been heated "Seven times more than it was wont to be heated." Dan. iii: 19. The fierce fire was up to a finish of white heat. It consumed the enemies of the God-fearing Hebrew children, and yet at the same time it dealt lovingly with Shadrach, Meshach and Abednego, who walked unhurt amid the flames. Nebuchadnezzar, wild with excitement, spoke to his counselors, "Did not we cast three men bound, into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." Dan. iii: 24, 25. The king and all his court "saw these men upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them." Dan. iii: 27.

What could better set forth Time's seventh period? Messiah, in

an unexpected moment was nigh, superior to all His foes could do, and permitting no least harm to touch His chosen. In the self same ordeal His foes, and theirs, are destroyed. This happens at the instructive juncture, when the mad ambition of man, symbolized by the Chaldean image, would dethrone Jehovah and give to his creature self deification. We open the word and read the weird story and gaze upon the colossal image, and as it passes, we see One who can wrap Himself with heat and light as with a garment.

The sphere of art supplied an argument for the true Sabbath which ought not to go unmentioned.

Somewhere in her writings Jean Ingelow made the statement that all high art sees the end from the beginning. The casual statement was weighty with meaning. Does Wm. Anderson Smith, the Contractor, put in a bid for the erection of a brick building? He must know the size of the proposed building and precisely the length, breadth and thickness of its walls, and every needed condition in the number of rooms, and the list and size of doors and windows. He can not scientifically make his estimate until his imagination has turned mathematician and helped him measure these items.

It was said of Harriet Beecher Stowe that in writing Uncle Tom's Cabin, she saw Uncle Tom's death bed at a communion season, one time, and cried, and went home and wrote that chapter first, and then adjusted the earlier chapters to it.

When Paul was converted on his way to Damascus he saw Jesus as the Glorified, and then traced his way back from the vision of that enthronement till he was able to identify the King with the Crucified.

Christ's ministry of three and a half years stands up above all earthly achievements, overtopping all else beside, as some Himalayan peak is lifted above the world's low levels; and eyeing it, the prophecy of three and a half years, as spoken concerning the fortunes of the church, begins to receive explanation.

And, for the same reason, it may be said, Whoso did not see the Millennial Rest, as the Lord revealed it to faith, never saw as he ought the enjoined Sabbath of the Decalogue. The weekly Sabbath acquired its significance because it stood in line and led up to the seventh period of time, the crown and fruitage of all preceding years.

The new authority for worship was only an augmentation of the

old. The Red Sea deliverance was a fitting type of a more glorious liberation from the bondage of sin. The worship that would laud Jehovah as Creator was to be re-inforced by motives which a Redeemer could address to those He would enfranchise or had already emancipated. Those motives would range from lower to higher over the entire work of Him who was "mighty to save."

A Sabbath was needed to ponder the appeal made to obedient love by the sacrificial work of a Deliverer who, though sinless, took the sinner's place; took away sin, entered the grave and passed through it, and abolished death. The worship pleasing to Him who is at once Creator and Redeemer, must needs occupy a breadth in the worshiping heart that shall cover both these conceptions. The Creation was perfect at the outset; the redemption was in its beginnings only a prophecy.

To ordain that the hallowed Sabbath, while it memorialized the first should be inseparable from hopes inspired by the last, was to assure the worshiper that the perfectness of the one was the sure pledge of faultlessness awaiting the other. The leverage that lifts to life eternal was laid not only underneath the grave but under the cause of the grave; for "sin entered, \* \* \* and death by sin." Its uplift is into sunshine, but joyous love that brings its tribute of praise to Him who loved us and gave Himself for us goes back in its grateful grasp to that condition in which sovereign Love began with us, and it was especially fitting that the earthly miniature Sabbath should be so employed in this recovering work as to enable faith to descry the consummation lights of the long Millennial Rest.

The number seven so recurrent throughout the Scriptures arrests attention, and turns inquiry upon the significance of the Divine purpose in this steady intensification.

On the first day of the seventh month in each year occurred the Feast of Trumpets. Whatever else may have transpired, the trumpet peal characterized the Feast. Now we can clearly see the fitness of the emphasized heralding. It was the seventh month, which was to usher in the new time. It was the gateway of the new civil year during the centuries through which prophetic instinct, sighting the ending, could descry the beginning of Messianic rule. It turned hope toward the heights. Expectation stood tip-toe. Love reveled

in what faith beheld. Seven and multiples of seven were harbingers of what crowded the vista of anticipation; the weekly Sabbath, the new moon, the seventh month, the Sabbatic year, lifting yet higher and steadily aloft the kindling promise, then the Jubilee, in which there was unveiled to expectant love an heirship rich with hope but impoverished by none of its uncertainty, a morning full of brightness, but the gladness tinted by a coloring that actually flashed in gold and vermilion.

“My God shall supply all your need according to His riches in glory by Christ Jesus.” What a standard for giving! For such a measure of giving there was needed the duration as well as quality of the *σαββατισμὸς*: “There remaineth therefore a rest.” Heb. iv: 9.

The authority of the Sabbath climbs. It finds emergence in creation. Redemption re-emphasizes the sacredness of the day and exalts it into a light by the help of which we can read new reasons why. Since the Sabbath was made for man to help him into higher and nearer relations with Him who is at once both Creator and Redeemer, it becomes the receptacle of untold bestowments, as the pilgrim journeys along the path whither this augmentation of motives leads. In Exodus the fourth commandment of the Decalogue assigns as the reason for hallowing the Sabbath the creation work of Jehovah; in Deuteronomy where the Decalogue finds repetition, when it comes to the fourth commandment, the same duty enjoined is based upon the creature's relation to God as a Deliverer.

“Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day.” Deut. v: 15.

The full and final redemption which was offered to the race and made possible by the gift of Jesus to such as would accept it on the offered conditions was better understood after the Red Sea deliverance. In this historical happening the idea of the awaiting blessing was enfolded, found emergence and a satisfying measure of explanation.

The last Passover of our Lord was folded up in the first Passover observed in Egypt, and the Sabbath so folded up in both that if we would be taught of God, we will trace His wisely chosen method and study the authority and sanctity and final cause of the day in the light

of its own self-illuminating. Acute commentators found confusion in the accounts of this period as chronicled by the evangelists, but there could not have been any real discrepancy; and no jarring notes ought to have been detected in the choral oneness of their diverse narrations. If we seek solid ground in the first Passover we can best find it by retracing Israel's march from the time manna fell around the camp. This was on the seventh day after the fifteenth day of the second month from the time of their departure from Egypt. During six successive days manna had fallen, and on the sixth day a double portion, and then none on the seventh day.

Here and unmistakably we locate a Sabbath on the twenty-second day of the second month. Reckoning backward and the fifteenth would have been a Sabbath, as also the eighth and the first. The Jewish months were lunar periods of thirty days in round numbers, or, more accurately of twenty-nine and one-half days each, or fifty-nine days for two months. Let the first month then be twenty-nine days and the second, thirty. This would make the twenty-third day of the first month a Sabbath and the preceding one would be the last one they spent in Egypt, the sixteenth day of the first month, making the night and morning of the seventeenth the time of their departure; the fifteenth their march to the sea, and the fourteenth the day of preparation.

The first Passover in Egypt and the last Passover of our Lord corresponded to each other in every important particular.

The earlier, in the nature of a prophetic object lesson, was a herald of the later one. The substance in fullness of time must needs answer to the instructive shadow. A great meaning was folded up in its observance, which found expression when Jesus took up His buried body out of its sphere and left the REST DAY at its center lighted up forever. "He is not here; for He is risen, as He said, Come, see the place where the Lord lay." Matt. xxviii: 6.

"And when the Sabbath was past \* \* \* and very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun." Mark xvi: 1, 2.

"Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene." Mark xvi: 9. This appearance of the risen Jesus, must have been on the seventeenth, making thus a

perfect harmony between the Old Testament type and the New Testament antitype; and a perfect agreement of all the evangelists, in spite of the serious charge of discrepancy and especially the shadow such a charge visits upon the account John gives, for if the claim holds, it is thought to hold as against him by three witnesses.

Some interpreters taught that John's record of the passage made it certain that the Master ate the Passover before the regular time for its observance, because in giving an account of it, in the first of the thirteenth chapter, he says, "Now before the feast of the Passover," and proceeds to give the details both of the feet washing and of the supper following.

The second verse of the chapter contained a mistranslation, but it ought not to have confused the minds of scholars. "And supper being ended, ought to have been rendered, *καὶ δείπνον γινομένου* "And supper having come to be." The initial paragraph of the chapter simply says that when the hour for the supper had arrived instead of proceeding at once with the expected feast, the Master surprised His followers by rising from His place and girding Himself and washing the disciples' feet.

"So after He had washed their feet and had taken His garments, and was set down again, He said unto them, 'Know ye what I have done to you?'" John xiii: 12.

Some reverent students found it hard to reconcile the record that made the fourteenth a day of preparation, with John's statement that Friday the fifteenth the day of Christ's crucifixion was the preparation, and because it was, the bodies should not be permitted to remain upon the cross on the Sabbath day. John xix: 31.

Mark also says, "And now when even was come, because it was the preparation, that is the day before the Sabbath." Mark xv: 42.

It is said of the Sabbath occurring in this Passover that it was "a high day;" and it would seem that while the whole week was exalted into sacredness, the Sabbath was exalted into special sacredness; and, further, that there were preparation days for both; a preparation day, Thursday, "the fourteenth of the first month," a preparation for Passover week; and a preparation day, Friday, a preparation for the Sabbath in the Passover week. "Now the next day that followed the day of preparation the chief priests and Pharisees

came together unto Pilate saying, \* \* \* \* Command, therefore, that the sepulcher be made sure until the third day." Matt. xxvii: 62-64.

The jealousy with which the Jews regarded the weekly recurring Sabbath is here set in startling contrast with the ferocity that could break it sooner than be foiled by the Nazarene.

Still another argument to establish, if possible, the charge of discordance was based on the words of Jesus in Matt. xii: 40, "For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth."

When Jesus said to the disciples, "Go and make ready the Passover," that was on Thursday, the fourteenth, and the day time of that day would count one day of the three days; twenty-four hours for Friday ensuing, and twenty-four hours for the Sabbath succeeding that, make two days and two nights; and in all three days and two nights. Adding the night time after sundown of the Sabbath to the break of day of the first day of the week, we have the full time covered of three days and three nights, from the fourteenth through the fifteenth and sixteenth into the seventeenth of the first month.

The Master left His prophetic words to work out their own practical harmonizing. He said, on one occasion, that "He must go unto Jerusalem and suffer many things of the elders and chief priests and scribes and be killed and be raised again the third day." Matt. xvi: 21.

He was put to death Friday, and hailed as the Risen One on the first day of the week, or on the third day.

In this personal historic sense it was not said that Jesus was dead and buried during the lapse of three full days and three full nights. In a blended typical and literal sense it was true. In prior years He honored the shadow which His own dying was to turn into substance. At this last Passover He beautifully blended, both type and antitype.

The energy of Almightyness put forth on the third day, put quality into Christ our Passover, sacrificed for us, and vindicated both the ceremony He honored and the sacrifice He became.

The Passover in Rameses and the Red Sea crossing had just such a day of preparation, followed by two full days and two full nights, and then finally an exodus at night — making from the start three full days and three full nights.

Paul says, "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." I Cor. x: 1, 2.

In his letter to the Romans, Paul says, "Therefore we are buried with Him by baptism into death." Rom. vi: 4.

So it can be seen that the symbolism of baptism, divinely appointed to be an instructive aid for believers, carries the burial of the children of Israel to the morning when they emerged from the Red Sea, and, while they went through on dry land, and the waters did not cover them, the Scriptures took pains to explain that two elements were required and employed to effect their immersion. They were immersed unto Moses in the sea and in the cloud.

The exodus from Egypt and the resurrection of our Lord stood in perspective with the disenthralment, full and final of every penitent sinner. That a weekly Sabbath stood in most intimate relations with both the first Passover and the last, was a pivotal fact. That a recurring Rest day should be so embosomed in the last Passover as to make that Sabbath day a high day was stored with lessons for the thoughtful.

When the command to remember the Sabbath day given in Exodus was reiterated in Deuteronomy, the reason originally assigned was exchanged for another. The obligation to hallow the Sabbath at the outset was based on the relation of the creature to his Creator. The new reason is founded on the relation of a bondman to a deliverer. It could not have been the announcement of a substituted obligation, because the old was neither repealed nor relaxed. The old authority for worship due the Creator was imbedded in reasons that could never change, not even the slightest, for creation work was historic.

In studying the features of the Red Sea passage and deriving profit from its treasures of instruction, there has been great loss from a disposition among commentators to overlook the haste with which Israel was to go out and the emphasis of it by Jehovah Himself, together with the historic account, that the accomplishment was in accord with the planning.

The emancipation of an entire nation after a long and intolerable servitude, could not but be electrifying so that its first experiences at

midnight would not be likely to be a record made by drowsy laggards too sleepy to march.

Instead of a delay of weeks, as some have strangely pictured it, during which the vast multitudes congregated and followed at intervals, with little ones and luggage, and flocks and herds; "it came to pass at the end of the four hundred and thirty years, even the same day it came to pass that all the hosts of the Lord went out from the land of Egypt." Ex. xii: 41.

"And the children of Israel journeyed from Rameses to Succoth about six hundred thousand on foot, that were men, beside children. And a mixed multitude went up also with them; and flocks and herds, even very much cattle." Ex. xii: 37, 38. Mark it; they went in HASTE. "They were thrust out of Egypt and could not tarry." Ex. xii: 39. A pillar of fire by night and of cloud by day, towering into the sky in the sight of all the armies, led them from Succoth, which was made their rallying center, and starting point. Ex. xiii: 20-22.

There is no need of supposing that time was lost by a wide detour as some have imagined toward the Mediterranean, for God was their Guide, and His order was HASTE. Not far from the modern Cairo, but northeast at Heliopolis, or On, the children of Israel took that memorable night the embalmed body of Joseph and bore it along with them according to his dying command, and enjoined by oath.

Let the rallying in Rameses commencing as far westwardly and southwardly as Heliopolis, be directed to a focal center at Succoth, north eastward, and let the swift orderly march be kept up from midnight till morning, and then the encampment and needed rest and refreshment. Let the march be resumed and the swiftness in nowise relaxed until the encampment at Etham in the edge of the wilderness at noon, for another brief repast on unleavened bread; possibly in an immense enclosure of overlooking hills, for Etham, means enclosure; and then once more a march which ends at sunset at Pihahiroth by the sea.

From Cairo to Suez is a distance of some thirty miles. Let this distance less or more be increased in the northeast direction along some wide and fertile wady until the disappointment comes at Etham, to have them turn at right angles and journey south; surely it would not be incredible that in these three marches of nearly six hours dura-

tion each, the distance to Suez could be covered by the impetuous freedmen, directed supernaturally by God, and moving as the Hebrew says, "by fives;" in other words, moving with that helpful orderliness that the vigorous shoulders would be ever in readiness to put underneath their timely aid for the aged and the young.

It was a night to be remembered. It was a night for later observance, to be sure, but whoso on that first night would observe, would see that with God's climateric leading, it was "a night of observations."

It was worthy to be memorialized and in the success attendant upon the outreach of Jehovah's mighty hand, there was no occasion for Bible expositors to overlook the signal dispatch of the entire exploit.

One summer at Chautauqua I listened to a lecture given by Dr. Lemuel Moss which strongly impressed me. The speaker was lifting to view the evidences of design in creation by looking with thoughtful steadiness primarily at the product. The discussion was profound and dealt with mysteries, and yet was simplified and made plain.

He asked us to bend our regards with him over a grain of wheat, and see, in imagination, the ultimate atoms of the tiny marvel; to note their number and diversity, their unalterable proportions, and the beneficent result which during centuries of waving harvests, feeding earth's millions, had invited and could permit no least change of component parts, nor any trifling with the wisdom of proportion; and we could but look with him past the product to eye a plan and confess a Creator. He reinforced the helpfulness of this picture by putting another beside it. Our attention was directed to a lonely spot in some trackless wild, and while we looked a depot arose provided with ticket office and waiting rooms; to this place from the four points of the compass, steel rails were laid on as many converging tracks, all meeting under one immense roof. While we waited, we heard simultaneously in the north and south, in the east and west, the scream of whistles, saw banners of smoke trailing along the sky, felt the very earth shake under the thunderous rush of loaded trains which came speeding to this spot; and what so impressed me was, to use the speaker's words, "they all arrive on time." He made a blending of this forcible illustration with the instance and use of the wheat grain, and the commonest mind could see that skill and enterprise had worked according to a plan; and if foresight had needed to

select a place where the journeying public would know where they could change cars, in an onward course, and could "arrive on time," so did the diverse elements which were to enter into the makeup of a kernel of wheat need a divine plan to guide their qualities and gird their forces, and see to it that they should all "arrive on time."

Musing upon this since, I've thought of that interview some persons desired to have with Jesus at the last great feast, and which they sought to secure by enlisting the help of Philip. "And there were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip, which was of Bethsaida in Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew, and again Andrew and Philip tell Jesus. And Jesus answered them saying, The hour is come, that the Son of Man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. . . Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of Me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." John xii: 20-33.

When I first studied this incident I failed to see the force and directness of Jesus' reply to the request Philip and Andrew were meditating. But I see it now. Had these same persons desired to meet Pontius Pilate, a narration of the interview to neighbors on their return home would propably have given a description of his apparent height and weight, the color of his hair and eyes, together with a rehearsal of the few words he might have spoken and the impression of his ability and disposition. The curiosity to see the Savior would

have had a similar fate. But Jesus means to say that no one will really see Him, no one will be able adequately to estimate Him, till they comprehend the errand on which He came and study Him and His achievement at the very crisis hour—see the cross uncurtained and the resurrection morning.

He, the Good Shepherd, had come after “the ninety and nine,” but in order to reach them, and bear them back safely to the fold, His pitying power must needs pass through death’s door. What a transition hour was the Cross of Christ! What interests tremble in this scale; what destinies are changed; what purposes converge and find their focal center here, for “in due time Christ died for the ungodly.” Rom. v: 6.

Surely the events “arrive on time,” and make a new time. But what ought to impress the thoughtful is, that the Sabbath was divinely prearranged to stand in such relation to both the earliest Passover and the latest, that prayerful hope might see, folded in its bosom, the promise and potency of a BETTER DAY.

Death was to be followed by life. The weekly Sabbath was to be succeeded by the Millennial Sabbath. “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.” Heb. ix: 28. He came a Sufferer and Sin Bearer; behold, He comes a King!

In every age there were not wanting multitudes, and multitudes, alas! who claimed to be jealous for God’s honor and proposed to be representatives of what His law and grace could do in making ready “a peculiar people,” who said they could not see why one day was not just as good as another; could not see any reason for selecting the seventh; could not see that the substituting of another day for special worship should be criticised. There were common days when Israel journeyed. After leaving Elim, as they reached the wilderness of Sin the congregation murmured against Moses, and against the God of Moses. The self-same day the glory of the Lord appeared over against the place of their despair, and all the children of Israel were attent. The murmurers were told that the next morning manna would fall all about the camp. Directions were given them as to its use. For six successive days the heavenly supply was sent. They were made signally aware that God was visiting them.

It was the presence and wonder working of God, making all common days uncommon. The child of a King was inexcusable who did not see behind the light of the sun another and a finer and sweeter light; who did not hear among all other voicings, "a still, small voice," consecrating to higher ends and holier issues all times and places.

"The bee from the clover bloom  
Is ready to lift his wings;  
I found him gathering honey  
Out of the common things.

"The bird to the maple bough  
Dry sticks and stubble brings;  
He's building his love a cottage  
Out of the common things."

O'er brook and field and wood  
The robin soars and sings;  
His ecstasy is joyance  
Out of the common things.

Earth's greatest Teacher takes  
The dust the roadway flings;  
And heavenly lessons sparkle  
Out of the common things.

But that consecration which did not withhold aught, which freely surrendered all, and in the surrender received it back enriched, does not fail to note what God had emphasized. On the sixth day of six days, all sacred by special blessing which only a God could give, a double portion of manna fell, providing a supply for the next day; and on the next day none fell. It was the seventh day, not one day in seven but the seventh; and it was hallowed; hallowed before the Decalogue was voiced, and the authority which hallowed it, never set it aside. Jehovah discriminated the seventh day from the other six, and set it evermore apart, by

"The gleam,  
The light that never was on sea or land,  
The Consecration and the Poet's dream;"

and for reasons which fill time's ending with their musical echoes,

which revelation offered to faith and which are now better understood as the prophets and their messages come into honor.

When Israel was a child, and at the very time when the Lord was leading him about and instructing him, while He their Gracious Guide was fencing off their path by miracle working on the right and on the left, no one who was wide awake to the lessons their Guide was trying to impart, but must have been impressed with the treasures for some reason stored up in the seventh day.

“And it came to pass that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See for that the Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days: abide ye every man in his place; let no man go out of his place on the seventh day. So the people rested on the seventh day.” Ex. xvi: 27-30.

What if the days did look alike? It threw God’s children back upon the bare word of their Leader. But just as at the outset there were those who tried to shuffle the days and see no difference, who did not see the inexpressible import, embarked in the naked veracity of the Most High; so, in Time’s ending, there were those whose thinking and acting gave them the classification Peter foretold; “Knowing this first that there shall come in the last days scoffers walking after their own lusts, And saying where is the promise of His coming, for since the fathers fell asleep all things continue as they were from the beginning of the creation.” II Pet. iii: 3, 4. One dead level of unbroken uniformity adown the lapsing years put the foolish virgins to sleep, and “while the bridegroom tarried they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh.” Matt. xxv: 5, 6.

When the Master’s enemies, on one occasion, sought to make His adjustment to the Sabbath the ground of an accusation, He turned their criticism into a self vindication and His reply to their captious questioning was, “Wherefore it is lawful to do well on the Sabbath days.” Matt. xii: 12. The Greek terms in this expression are select, and ought not to be dismissed with half a glance, but ought to be eyed, admired and laid to heart. Καλῶς, to do well, or to do good, is primarily and literally to do beautifully, and it is well or

good because ideal beauty must beam forth from what possesses and discloses faultless moral quality. ἕξις, is lawful, conveys the idea of something emerging from the heart of something else; of one thing so naturally belonging to another, that, as we say, it is born out of it. When it is affirmed of the most beautiful acts of which conception can dream, that they are the outbreathing of the Sabbath's inner nature, we are not in an attitude to expect that the Lord of the Sabbath, will repeal an institution so beneficent, or look with any complacency upon the pretentious help of those who would presume to mend His ways. If the most beautiful things possible for enraptured thought to contemplate and enjoy, blossom naturally out of the Sabbath, because the Lord of the Sabbath has so planned it, why should not believers have early adjusted their worship to an outcome on the heights as inviting as it was high, and as inevitable as it was desirable?

In the earliest Passover and in the last, the Sabbath was so embosomed as to stimulate expectancy. If the hush of the Holy Sabbath, both in type and in antitype, witnessed to that wondrous self abnegation by which He who loved us and gave Himself for us, could attest that help laid on The Mighty had gone to the very roots of our need, should not faith have associated with the Sabbath a destiny of glory?

In God's purpose the seed sowing and the harvest are one. What an infinitude of good was enfolded in the weekly Sabbath! The seventh day finds itself explained by the experiences of Time's seventh period. 'Tis the Amazon meeting the Atlantic. Out of this nest birdlings are to spread their wings, in life's overflow on floods of impassioned song, summer beyond summer, forever.

#### PERSONAL EXPLANATION.

For years I had experienced a growing conviction that I was not keeping the fourth commandment. I tried to settle with conscience by advocating the sacredness of the seventh day as a theory, but indulged the inconsistency of only debating for it without translating the Scripture injunction into practice.

My studies of prophecy, and especially of the promised seventh period of time, for which a favoring providence afforded me leisure,

gave increased clearness to my views, and instead of forcing me allured me to live, by way of glad anticipation in the Millennial Age. I found the importance of the weekly Sabbath in the Final Golden Time. As if a Divine Hand had been reached out of the Millennium and touched the seventh day it woke in luster. I felt at last profoundly ashamed to withhold from the Lord of that awaiting Sabbath my little tribute of acknowledgement in the earthly Sabbath which prefigured the true.

I subjoin a communication published at the time, in the daily paper of this place, which contains an explanation of a step I took too late in life, and which is probably one apology for the volume I've written :

“REV. LYMAN J. FISHER RESIGNS AS EXAMINER.

[From the Daily Journal, Middletown, Ohio.]

The Board of Education met last night with all members except Palmer present. After the reading of the minutes of the last meeting, a communication from Rev. L. J. Fisher was read, in which he tendered his resignation as a member of the Board of Examiners. The resignation is as follows :

MIDDLETOWN, O., June 15, 1896.

TO THE BOARD OF EDUCATION FOR THE SCHOOLS OF MIDDLETOWN, OHIO :

DEAR SIRs:—I have come to feel that I owe you a statement about my official relations to you and to the City Schools, as one of your Examiners. I have had a growing impression, which has finally reached a conviction, that I should surrender the responsibility with which you have honored me. I do this with regret, because the work is congenial, my associates are pleasant gentlemen, and to be brought throughout the year into the sphere occupied by the best culture of our citizenship in the persons of its teachers, could not be otherwise than agreeable. The step I take is solely on conscientious grounds. You are aware that the day commonly set apart for Teachers' Examination is Saturday. Inroads upon this custom additional to existing exceptions, might easily and naturally be multiplied during the vacation periods, but not so easily to all concerned during term time. A large number of those who attend examinations are likely to be teachers actively engaged, who wish to renew their certificates. If any other day than the seventh were selected, a salary earning day would have to be invaded, and the wages of this class would be by so much diminished without their consent. The natural day, therefore, to expect examinations

is on the last day of the week. Long usage has entrenched it here, and now I will be frank with you. The custom does violence to my religious sense. Remember the Sabbath day to keep it holy, means for me the seventh day of the week.

You can understand how more than a surprise would be visited upon all the candidates for examination, if for the next assembling some Sunday should be designated. You will permit me, therefore, with this simple statement, to place my resignation in your hands. Permit it, with the added assurance that my warmest wishes will follow the fortunes of the schools—indeed under their present able superintendency, reinforced by so efficient a corps of assistant teachers, they inspire my highest hopes and enlist my fullest confidence. You will not expect me to array the arguments that weighed to influence my decision; since, however, it would be quite natural for you to ask the question, why I could accept the service at all, if, with such views, I must surrender it so soon, I reply it is a wonder to me, and I will attempt no self-justification further than to say that my convictions of personal responsibility in the matter have been gradually cumulative. As a life-long investigator of the Scriptures, it is not strange that for a longer period than I've held the position to which you called me I should have been persuaded that the seventh day is the Sabbath of the Lord. But it was at first a disclosure mainly to my intellect; meanwhile the immensity of the Sabbath perversion dazed me, and left me with a feeling of helplessness to stem such a current. I still feel like a breaking, momentary bubble on the bosom of a resistless tide. But not wholly so. At last an appeal breaks in from the skies—with tender directness it speaks to my conscience and heart. It lingers like a strain of music and I feel my littleness ennobled in the presence of a duty which I am sure I can do for my King

Yours, LYMAN J. FISHER.'



“At evening time it shall be light.”—Zech. xiv : 7.

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