

COMING EVENTS IN THE EAST.

Four Lectures

ON THE

FUTURE OF THE HOLY LAND AND ITS PEOPLE,

BY ROBERT ROBERTS,

Of BIRMINGHAM (Author of *Prophecy and the Eastern Question*).

The Lectures seek to demonstrate from the Scriptures

THE COMING RECOVERY OF PALESTINE FROM THE DESOLATIONS OF MANY GENERATIONS;

THE RESTORATION OF THE JEWS TO NATIONAL EXISTENCE;

THE RE-ESTABLISHMENT OF THE THRONE OF DAVID IN JERUSALEM, IN THE HANDS OF CHRIST, AT HIS SECOND APPEARING;

THE DOWNFALL OF ALL OTHER GOVERNMENTS AND

THE SUBJUGATION OF ALL NATIONS (IN BLESSEDNESS,) TO THE INFALLIBLE AND IRRESISTIBLE SWAY OF

THE SON OF GOD AND HIS IMMORTAL FRIENDS.

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FIRST LECTURE.

THE HOLY LAND: ITS PLACE IN HISTORY AND PROPHECY: NOT IN THE SKY, BUT ON TERRA FIRMA.

THE Holy Land, you know, is in the east, and forms part of that Turkish Empire which has recently engrossed so much attention. If the subject of the Holy Land is not interesting to the general run of people, it is not because it does not possess inherently all the elements of interest that are possible to any subject whatever. These elements of interest are rightly summarised in the two terms that have been associated with the subject in the definition of it in the bill, as constituting the theme of the first lecture—History and Prophecy.

Most men are interested in history—some from one point of view, and some another. Probably the majority are interested in it as a means of gratifying the general desire of the human mind to know what has happened. A few, perhaps, are interested in it because of the lessons it may afford for guidance in the future in similar circumstances. Whichever of these aspects of the matter we adopt, we shall find that the subject of the Holy Land presents a far greater measure of interest than any other subject. No end of interesting things have happened in connection with the Holy Land; and, as for the lessons connected with these things, there is not the least comparison between them and any other lesson of history that may be learnt.

With regard to Prophecy, in the abstract, it means the foretelling of what is to come. This is not necessarily a pleasing performance. The interest would depend on what might be foretold. A destructive rise in the tide might be foretold. Some astronomers predict the explosion of the earth on which we live. Famines are sometimes foretold. These are not interesting announcements; neither are they, strictly, prophecies; but merely the induction of a probable result from causes visible in the working of natural affairs. There is no prophecy in connection with any other subject than the Bible, or in connection with any other land than the land we have to speak of to-night. People can tell us when there is going to be an eclipse of the sun or moon; but in so doing they do not prophesy; they only say what is going on; because their foretelling of an eclipse is only the recognition of certain things that are in progress, which, from the known stability of things, will reach a certain point at a certain time: that is all. There is no prophecy in it or anywhere.

But there is prophecy in connection with this land and this subject, and prophecy of the most interesting kind possible; and it is prophecy of a

useful kind, not merely acquainting us with what is going to happen, but what is going to happen with regard to these things about which all earnest and good men are most anxious to be enlightened—and that is with regard to human destiny.

This land—the Holy Land—has come very much into notice lately, and much more within the last 50 years than in any previous time since its abandonment to desolation. It has been for a long time hidden away and forgotten, so to speak, covered over with a cloud of neglect. For centuries this land—leaving for a moment out of mind the episodes of war that have, more or less, brought it into notice for brief intervals—has been a forgotten corner of the world—a place out of mind. It has been visited occasionally by lovers of antiquity, but utterly ignored by the mass of mankind. But a great change has recently taken place—not to speak of the increase of travelling. Within the last 50 years, there are special events in connection with it that have transpired within that period of an interesting character. The most recent thing, perhaps, of a general nature, is the survey which has now been completed by the Palestine Exploration Society. I think it has taken about ten years to finish. You understand the nature of that survey. It has been an inspection, we might almost say, of every inch of the soil by scientific men, with the view of mapping it out, and indicating accurately the positions of all the mountains, hills, streams, cities, villages, &c. This survey was conducted under the auspices of the most eminent personage in this country, the Prince of Wales, who stands at the head of the Palestine Exploration Society. Well, since the completion of the war, there has been a still more remarkable development in the direction of that which was long ago foretold, viz., with regard to opening of a way for the re-settling of Jews in the land, and trying to revive it again as a place of human habitation. The movement is a testimonial to Sir Moses Montefiore, for whom the Jews are collecting money. They have already collected between £20,000 and £30,000, and they have since the close of the Russo-Turkish war sent out an agent to buy land and commence operations. This is a thing they could not have done fifty years ago, because fifty years ago, the land was all locked up; that is to say, it was in the hands of the Turk, and the Turk was strong and did not care for anyone intruding on any part of his dominions. As regards Palestine, in particular, it was a law that no Jew should be able to buy or to hold land. But now that is over and past, and the Jew can buy, and is buying, land, and is now acting upon the extended advantages secured to him in that direction by another event which has interested all Englishmen—the Anglo-Turkish Convention—affecting the Asiatic portions of the sickly Turkish Empire. This is, in fact, the most recent and the most striking and most significant and deeply-interesting of all the favourable events that have recently transpired with respect to the Holy Land. To this I purpose specially to direct your attention in another lecture.

But, meanwhile, we want to take a wider sweep. We want to look

a long way back in order that we may be able to look intelligently and instructively forward. We want to look at one or two things which are most important to be known, but which people generally are far too busy with less important things to think about. The things I refer to are important as affecting the object of life. This may surprise you on the first blush, but investigation will show you it is so—that the matters in question are vital with regard to man's position in the universe. All the things of the present life will pass away. They will vanish in a short time as completely from all estimation as a dead fish washed on the sea shore, or a bit of decaying seaweed. But associated with this land of which we are to speak, is every form and phase of individual and national well-being. To see the matter in the right light, we must look at another matter just for a moment.

Of course you know where this Holy Land is. I have been taking that for granted. It forms part and parcel of that country which has been so much before the immediate attention of mankind during the last three years. It is part of the Turkish Empire. It lies at the eastern end of the Mediterranean Sea—between the river Jordan and that sea. I wish to fix your thoughts upon this very obvious fact—that it is upon the earth. This may seem a very superfluous suggestion. In the present state of theological bias it is, however, far from being so.

We are interested in the earth; we are inhabitants of the earth. The things which are wrong with us are wrong upon the earth. They were right once, but they are wrong now. And I wish to ask you to realise this scriptural fact: that God's purpose is to put things right where they are wrong, and to make the earth, in His own good time, the habitation of righteousness and happiness and praise, instead of a place of blighted abortive life, as it is at the present time. It will help you to realise the state of the case if I ask you to look back to the Garden of Eden. You see Adam there and Eve, the first father and mother of our race; for you know we have had a first father and mother. I say this because it has become very fashionable to doubt it. Those who have started this fashion are very much given to appealing to "experience" as the standard of their conceptions. Well, it must be allowed that, as a matter of experience, we never heard of a human being without father and mother. Consequently, it is much more in harmony with experience to believe that we have descended from Adam and Eve, as we see people descend from one another now, than to suppose that, at the start, our stock was a kind of mushroom or monkey. But we won't discuss that now. I only refer to it that you may not suppose I act within discrimination when I deliberately refer you to the position of Adam and Eve in the Garden of Eden.

They were in a very good state there. There was nothing wrong. They enjoyed the friendship of those representatives of the Deity—the *Elohim*—who, in the original constitution of things, frequently appeared on the scene. That friendship continued, and the good fruits springing

out of it, until the act of disobedience took place, which established the gulf since separating man from the friendship of God. We won't go particularly into the nature and results of the disobedience—how it is that by disobedience came present weakness and present corruptibility, and all the evils springing out of it, and ultimately death. I but refer to it to fix your minds on this fact, of which there can be no doubt whatever that it is the earth that is distinctly before our minds in the contemplation of the whole subject. The whole matter is an affair of *terra firma*. There is no question about the sky here. Adam and Eve appeared upon the earth where we, their descendants, live.

The next point is that Christ's mission is to bring salvation where it is needed; and, therefore, to bring it upon the earth. Now, this simple fact is a fact that has been lost sight of for many generations. I won't ask at present how it comes to have been so. That question can be answered. There is a certain doctrine of pagan origin which is at the root of the mischief. This is not the time to discuss whether the doctrine of the immortality of the soul is true; but it is this doctrine which has diverted attention from the earth as the scene of God's purpose with man. It is a doctrine which ignores and hides and destroys the fact stated by Paul concerning the very Eden we are considering, viz., by Adam's disobedience death came, and that now we are mortal; and if ever we are to be immortal, we must put it on, and put it on upon the earth. I will just give you one or two passing statements of Scripture on this point of the earth being the scene of salvation. They are brief, but they cover a wide ground. Take first what God said to the holder of the promises—that is, to the man Abraham, whom He selected to receive the promise with regard to His purposes. "In thee and in thy seed shall *all the families of THE EARTH* be blessed." Then go to David—the man after God's own heart—who was inspired by the Holy Spirit, and through whom in the second Psalm God says concerning Jesus: "Ask of Me, and I will give thee *the heathen* for thine inheritance, and *the uttermost parts of the earth* for thy possession." Jesus himself, in the course of his teaching, more than 1,800 years ago, said (in the fifth chapter of Matthew and the fifth verse): "Blessed are the meek, for *they shall inherit THE EARTH*." Finally, when John heard in Patmos a voice proclaiming the fulfilment of the divine purpose on earth, the words he heard were (Rev. xi. 15): "*The kingdoms of THIS WORLD* are become the kingdoms of Our Lord, and of His Christ, and He shall reign for ever and ever."

Now, these are four great pillars, or piers, so to speak, on which could easily be placed the massive arches of evidence bridging the great gulf of time. I could fill up the space between these by quotations from intervening authorities, all going to establish the same fact: that the earth is the appointed scene of God's salvation through Christ. There is great confusion in the minds of men concerning these predictions and their fulfilment; but when we fix our eyes upon the plain facts of the case the confusion vanishes. It is here on earth that we are suffering, and it is

here all who are to be saved will be saved, and that is not all, only a few by their faith and obedience. So Christ says, and he is the great authority: "Many are called, but few are chosen."

Well, now, within the compass of that general idea—namely, that God purposes the regeneration of this world in which we dwell, which is now in a state of evil merely because it is in a state of non-friendship with Him who made it,—I say within the compass of that general thought lies this one fact which we have to look at strongly to-night. In the earth is the Holy Land, and the Holy Land is the pivot of the plan. Why do we call it the Holy Land? How comes it to be so? Because of the fact discernible in the Scriptures, that in the execution of the general plan, God has made choice of a particular part of the earth's surface as the basis of the working out of His purpose.

You must be quite aware, without any particular quotation, that the Bible is the book of the Holy Land from beginning to end. Turn to any page in any part of it, and you will find you are in the Holy Land in some way or other. Take Genesis—there you have the Holy Land, with Abraham, Isaac and Jacob, sojourners in it as strangers. Take Exodus—there you have Israel, under Moses, going to the Holy Land, which had been promised as a national possession for the descendants of Abraham. Take Leviticus—there you find the laws that were to be put in force in the Holy Land when the Israelites should get there. In Numbers you have the incidents and arrangements occurring in the wilderness while the children of Israel were journeying to the Holy Land. In Deuteronomy you find Moses gathering the people together in the land of Moab, and giving them directions concerning their entry into the Holy Land under Joshua. In the book of Joshua you find the congregation of Israel, having crossed the Jordan, engaged in military operations for the subjugation of the Holy Land. In the book of Judges you find an account of the further history and troubles of the Israelites and of those men whom God raised up to deliver them in the Holy Land. Ruth is a family history pertaining to the Holy Land. The books of 1st and 2nd Samuel, and 1st and 2nd Kings, and 1st and 2nd Chronicles contain the history of the national vicissitudes of both the houses of Israel and Judah in the Holy Land. Nehemiah and Ezra both consist of a narration of what transpired in connection with the return of Israel and Judah from Babylon to the Holy Land. The book of Esther appertains to the people and the privileges which were gained for them by Esther while they were away from the Holy Land. The book of Job may seem to be an exception; but the Psalms were written by David, in the Holy Land, of which he was king. The Proverbs were written by Solomon, the king of the Holy Land, and in the Holy Land; and Ecclesiastes the same. Isaiah, the prophet, appeared in the Holy Land, and all his writings appertain to the country; Jeremiah the same; Ezekiel the same. Daniel, a captive in Babylon, had visions concerning the Holy Land; all the other prophets the same.

So we see the Holy Land is present in all the books of the Old Testa-

ment. Then if we turn to the New Testament, it is the same. Matthew tells of "Jesus Christ, the Son of David, the Son of Abraham," who was born—and went up and down speaking and doing wonderful things—in the Holy Land, and amongst the people of the Holy Land. The same with regard to Mark and Luke and John. The Acts of the Apostles—that book is an account of the sayings and doings of a number of people in the Holy Land. Then if you take the letters of Paul. Who was Paul? A man brought up at Jerusalem, in the Holy Land; and who was made to see Christ on his way to Damascus, and much of whose labours were associated with the leading places in the Holy Land.

Perhaps we have now said enough about that. You cannot get away from the Holy Land in the Bible, whether you take it historically, doctrinally or prophetically. But there is in all this nothing about the sky, nothing about the clouds—'tis all on *terra firma*, the ground we tread upon—not this particular spot; not these islands of the sea; not Britain; but the Holy Land, which is on the same earth that we inhabit. Now what is the meaning of this? How comes it that the Holy Land has played so prominent a part in the past dealings of God with men? Is it the result of accident? Was the choice of the Holy Land due to some superior discernment on the part of the people to whom God spoke? Let us here pause to say that it would have reflected considerable credit upon any man who selected the country, for the position of that country is remarkable in more ways than people can at first realise. If you take a map of the world you will find that the Holy Land lies at the joining of the three great Continents—Europe, Asia and Africa, and that it is the very spot from which the whole world could be conveniently ruled by a universal dominion. There is no other point on the face of the earth that can compare with it for such a purpose. It eclipses them all. How came it to be chosen? Was it chosen by some man or some people because of its superior and remarkable geographical position? No. You will discover the origin of its historical and geographical position by paying attention to what I now read. "Get thee" (Abram, a dweller in the land of Chaldea), "get thee out of thy country, and from thy kindred, and from thy father's house, into a *land* that I will show thee." And Abraham (we are told in the 11th chapter of Hebrews, and the 8th verse), "by faith obeyed, not knowing whither he went"—*not knowing whither he went!* Abraham did not know that such a splendid character appertained to the country to which he was being taken. He may have heard, perhaps—I don't know whether he did or not—that it was a glorious land; for it had that character. It was not then what it is now. It is now a wilderness—not an ordinary wilderness of rocks and sand and stones, but an historical wilderness—a wilderness of ruins—a land unlike any other country or any other place on earth—every inch of it covered with associations and architectural remains—a land full of the broken greatness of ancient days. And here let it also be remarked how significant a fact it is that a land so excellent in position as the Holy Land should have remained

unoccupied during so many ages—for 1,800 years. Why have the nations neglected so advantageous a spot? Why have they closed their eyes to its eligibilities as the seat of empire? Well, just as Abraham did not choose it, in the first instance, by his own discernment, so the nations have not neglected it by their own tactics. God has set His seal upon it, therefore it was chosen, and therefore it has been hitherto neglected. He has guarded it.

In the days of Abraham, it answered to the description applied to it later on—"a land flowing with milk and honey, the glory of all lands." Moses says: "The land which the Lord thy God giveth thee—the eyes of the Lord are always upon it, from one end of the year even unto the other." Nobody knew in those days that it was the middle of the whole earth. In those days geographical knowledge was very limited. No part of the earth's surface was inhabited by man to any great extent except in Asia Minor. The whole of that region is known as the cradle of the human race. The human race came into existence there, and has spread from that point. At the time of which we are speaking, the spreading had not been very generally accomplished, so that on account of the lack of knowledge of the extent of the earth, this land could not have been chosen by the mere discernment of man, and Abraham could not have known anything about it. He went out, not knowing whither he went.

God chose the country. That accounts for the fact of so eligible a country being occupied while human knowledge of the earth's surface, was in its infancy; and when ignorance prevailed as to the needs of a universal government.

Well, now, Abraham came into the land. Now, here is something worth thinking about. Why did Abraham go? Or, rather, why was it that God brought him into it? Did He say, "I will give it to you, and put you into possession straight away. You are not living in a nice place in Chaldea. I have a regard for you, and wish you to be better off. I will show you a better country. I will give it you, and put you in possession as soon as you get there?" No, he didn't say that. That was not the way. Abraham, though commanded to enter the country, was to be only a sojourner in it—so Paul tells us in the chapter from which I have already quoted (Heb. xi. 8); and so Abraham tells us himself when Sarah died. On that sad occasion, Abraham had to buy a burying place.—(Gen. xxiii. 3.) "Abraham stood up from before his dead, and spoke unto the sons of Heth, saying: *I am a stranger and a sojourner with you; give me a possession of a burying-place with you, that I may bury my dead out of my sight.*" So you see he had not even so much as a grave in the land—he was a stranger and sojourner, and had to buy it.

Well, why did God bring him there? That is well worth thinking about. Look at the divine exposition of the matter, both in the Old and the New Testaments. In the 11th chapter of Hebrews, there are two statements, which I ask you to read in connection—the 8th and the 15th verses. Take the 8th verse—"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." The 15th verse—"And, truly, if they had been mindful of that country from whence they came out (that is, Chaldea), they might have had opportunity to have returned. But now they" (that is Abraham, Isaac and Jacob)—who are also mentioned in the 9th verse, as you observe, "dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise"—"but now they desire a better country, that is, an heavenly country; wherefore God is not ashamed to be called their God, for He hath prepared for them a city." Now, here is something to be explained. Paul, in the first verse, says that the place Abraham went into was *the place he was to receive*; and, in the second verse, he says that they desired a *heavenly country*. The question is, how can the place Abraham went into be recognised as a *heavenly country*? We find the difficulty solves itself in the gradual development of the subject as we proceed, holding on to facts as we go, not taking hold of mere superficial views or turning aside to speculation. "By faith Abraham . . . went into *the place which he should afterwards receive as an inheritance*." Now, there is no mistake about the place he went into. It is that little desolate country at the eastern end of the Mediterranean Sea, now forming part of the Turkish Empire. That is the country we must fix our minds upon in dealing with this question. It is no question of heaven above the skies, but of a land which becomes a heavenly country by and by, when the will of God is done on earth as in heaven. Here is a fact established by the testimony read so far—that Abraham sojourned in the Land of Promise in expectation of the time when it would be a heavenly country. It is clear that Abraham had a distant future before his mind, and that he looked for the realisation of the promise at a time a long way off from his day. I say this is clear from what Paul says in the 13th verse of Hebrews xi.—"These" (Abraham, Isaac and Jacob) "all died in faith, not having received the promises, but *having seen them AFAR OFF*, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims upon the earth." Now, that makes two points very plain. First, that the common idea that Abraham died and went to the Land of Promise is unscriptural, because it says he died, "*not having received the promise*." And, second, that he understood that the time when he should inherit that country, as a heavenly country, was a long while after his day. You will find Christ confirms that view, in his allusion to Abraham in conversation with the Pharisees—"Abraham rejoiced to see my day, and he saw it and was glad." That is to say, he saw it afar off, in prospect, by faith in the promise made to him by God.

Now, the whole subject of the Holy Land has its root in these promises. That is the beginning of the matter—the foundation; therefore, let us be clear, because, unless we lay the foundation rightly, we shall find the house tottering about our ears. If the foundation is made secure, you will find the edifice will be very sound; and, in this matter, so sound that it cannot

be made to tremble by any amount of hammering or violent treatment. All kinds of endeavours have, in fact, been made to pull this house down, but without the least effect. It stands solid and strong, built upon a rock.

Now, the promises are very simple. I have read them in substance from Paul, but now I ask your attention to the statements I am going to read from the older Scriptures—from those Scriptures from which Paul himself quoted. The promises occur ten or twelve times over. I give you one specimen. In the 13th chapter of Genesis and the 14th verse, we read: "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 for ever." *To thee will I give it, and to thy seed for ever*—that is, the land that thou seest. Abraham was standing in the Holy Land, upon a certain spot lying between the Dead Sea, on the one hand, and the Mediterranean sea on the other. He is asked to look all round him, and you will observe that from his position he would have a very extensive view; for the land at that point rises both from the Mediterranean and the Dead Sea to a great elevation. Abraham would be on a table land of elevated country, so that from the position he occupied he would have a very wide view, and by reason of the particular clearness of the atmosphere of those parts, it would be a distinct and far-reaching view. Let us take our stand beside him, and look with Abraham. Look all round at this fine country. Look to the east, a long way off, to the purple horizon of the mountains of Moab. Look west—a rich and beautiful country slopes away to the silver Mediterranean in the distance. Look north—away to the far-off mountain peaks of the Lebanon Range. Look south—a fine country, stretching away in gentle swells into the vanishing distance. Look at it well. "All the land thou seest—SEEST—to thee will I give it."

The land is there still, and if we went there, our eyes would rest upon the very scene which Abraham looked upon, and to which reference is made in the divine promise—"All this land will I give unto thee and to thy seed for ever." Now, there is the beginning—there is the foundation of the Holy Land. Let us follow the subject in its development. Let us not forget that the fulfilment of this divine promise was avowedly far off. There was to be a long interval of time between the promise and the completion of it. That interval had to be filled up in some way. It has been filled up by a national occupancy of the land by the seed of Abraham according to the flesh. The land has been so occupied under a system of things—the law of Moses—which Paul styles "a schoolmaster" (Gal. iii. 24), and which as such, laid a moral foundation—taught that portion of mankind the first principles of the truth concerning God and man's relation to Him—with a view to what is to follow after. At the close of the interval, Abraham is to be manifested with Christ at his coming in power and great glory. But

people have mistaken the interim process for the accomplishment of the thing itself. Many say that the whole fulfilment of the promise to Abraham took place when Abraham's descendants after the flesh—the Jews, as a nation—occupied the country, under the constitution of things that God gave them by the hand of Moses at Mount Sinai. There is just this much foundation for that idea that the occupation of the country by his descendants had been promised to Abraham, as well as the future personal inheritance, and that promise was fulfilled. But that the occupation of the land by Abraham's descendants, under the law of Moses, was a fulfilment of the personal promise made to Abraham, and that God's purpose with the Holy Land has ended with that event, is an enormous mistake. It is a very common mistake. People in general, who believe in God, think that there will be nothing more in the future in connection with the Holy Land—that nothing more is left for it but a participation in the general conflagration of the earth, which the common theology teaches us the whole earth is to be subject to. All this is very unscriptural, and at vital variance with a saving apprehension of the general scheme of divine truth. This conclusion would come out of the evidence from the Old Testament, which I have already submitted to you; but I will show you a more particular demonstration of the subject. I will show proof from the New Testament of the mistake which is made by the people who say that the occupation of the land by the Jews, under the law of Moses, was the fulfilment of the promise made to Abraham. I refer you to the 4th chapter of Romans. You will find that in that chapter Paul is speaking of Abraham and of the promise made to him, and the relation to that promise of all Gentiles and strangers who believe in Christ. In the course of his argument he says (Rom. iv. 12) that Abraham was constituted “the father of the 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.” “For the promise,” he goes on to say, “that he should be the heir of THE WORLD was NOT to Abraham or to his seed through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.” You will observe this is a declaration bearing expressly on the subject. Paul says that the promise made to Abraham was not fulfilled under the law of Moses; but that its fulfilment was connected with another law—the law of righteousness by faith, under the operation of which great law we are also living. The Jews themselves must have faith in certain things submitted to them in the apostolic testimony, in order to obtain a part in the promise still future. To see this more clearly, refer to the 3rd chapter of Galatians. Paul, as you will see, is speaking of the same subject, and in the 16th verse he says: “Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but as of one, and to thy seed, which is Christ.” Now, if you are disposed to accept Paul as a competent commentator on the Scriptures—and I suppose that is the case with the

majority of those present here this evening—here is something for you to rest upon and contemplate, and realise its meaning. The promises are made to Abraham *and to Christ*. Did Christ inherit the land? On the contrary, he was cast out. "He came to his own, and his own received him not." But observe what follows. "For this, I say, that the covenant which was confirmed before of God in or concerning Christ, the law (that is of Moses), which was 430 years after, cannot disannul that it should make the promise of none effect. For, *if the inheritance be of the law, it is no more of promise*, but GOD GAVE IT TO ABRAHAM BY PROMISE." The law was given 430 years afterwards, after the typical confirmation of the promise, as Paul says here. That is the exact interval that elapsed from the confirming of the promise to Abraham and the giving of the law to Moses on Sinai. There were 430 years between these two points. Observe, he says that the law given on Sinai so long after the promise *cannot disannul the promise*. What is this but saying that the promise and the law are two different things, and that the promise was still an unfulfilled thing, while the law was in force.

A consideration of the facts of the case will show the cogency of Paul's reasoning, and help us to perceive the conclusion clearly. You will recollect the circumstances under which God gave the law on Sinai. The Israelites, delivered from Egypt, marched through the wilderness, and they halted at Mount Sinai, where they encamped a long while. While so encamped, Moses ascended the mount. To Moses the proposition was made by the angelic representative of Deity (Acts vii. 56 ; Heb. ii. 2) that Israel would be chosen as a nation if they would accept the law at his hands. Moses came down and told the people. They instantly agreed to the condition.—(Ex. xix. 7-9.) The law was then delivered with great pomp and solemnity. In substance, it was a covenant proposed by God to the people, to this effect: "If you will consent to do what I will tell you to do, I will choose you to be my own nation, and I will send you into this land that I promised Abraham ; and there shalt thou live as a blessed nation, and I will care for thee. Blessed shalt thou be in thy basket and thy store ; blessed shalt thou be in the city and in the field, and blessed in all the works of thy hand, &c." You will find the whole list of blessings in the 28th chapter of Deuteronomy : the people said, "Yes, we will ; all that the Lord hath spoken will we do." There was a reverse side to the covenant, which we must attentively consider. It was covenanted that if the people should be disobedient to the law, and turn away from the Lord—I will quote only two items—then "cursed shalt thou be in the city, and cursed shalt thou be in the field ; and the Lord shall send upon thee cursing and vexation and rebuke in all that thou settest thine hand unto for to do, until thou be destroyed. . . . And ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people from the one end of the earth even unto the other."—(Deut. xxviii. 16, 20 ; 63, 64.)

You will observe from this that the Jewish occupation of the land was

altogether conditional. It was "of the law:" it was not in virtue of an unconditional promise. Where are the Jews now? In dispersion. Their land is waste, and the people are wanderers on the face of the earth. Why are they so? Because they disobeyed the Lord. So it is testified many times over. Let this statement stand for many: "My God shall cast them away because they did not hearken unto Him; and they shall become wanderers among the nations.—(Hos. ix. 17.) If the land had been given under the promise, this result would not have been possible. The difference between the two may be illustrated by a familiar case. Suppose you have just come into a fortune, but some time must legally elapse before you obtain possession. You say to your nephew, "Harry, my boy, this time next year I shall give you £1,000 to set you up in business." Harry is naturally delighted, and works with great patience, and in much hope, for the next twelve months, on the strength of your promise. But suppose at the end of that time you were to say, "Harry *if* you will consent to leave home, and take a situation at the Cape of Good Hope; and *if*, during that time, in addition to your office duties, you master the Greek language; and if you will then return home, and settle in the same town with me, and consent to remain unmarried, then I will give you the money I spoke of," would not Harry have ground to complain that while, in the first case, you promised the money out-and-out, in the second you had saddled it with conditions? There is this vast difference between the promise of the land to Abraham and the law of Moses, under which the Israelites held it conditionally. Paul says it cannot be both at once. His words are: "If the inheritance is of the law, it is no more of promise; but God gave it to Abraham by promise." Remember what I quoted before (from Heb. xi.): "By faith Abraham, when he was called to go into a place, *which he should afterwards receive for an inheritance*, obeyed." There is no dispute about the place. We know the place. All agree that it was Palestine, the Holy Land, in modern Turkey. Therefore, Abraham must yet appear there as possessor. God gave it to Abraham under no conditions. The Jews held it under conditions. It was covenanted to Abraham without conditions. Observe, therefore, that the land has not been occupied under that promise.

Now the history of the case subsequently to the promise may be briefly summed up, although it is a most prolonged history, a most interesting and instructive one. It is given in the Scriptures partly and supplemented by profane history since the close of the Scripture narrative. From the days of Abraham to the days of Moses, the land was occupied by the Canaanitish nations, who were sunk in the grossest iniquity. Their cities, many of them—those to the east of Jordan at all events, are there yet. Many of them, of course, are lost, but many of them, though in ruins, are in a wonderful state of preservation, among them being "the giant cities of Bashan." I lately read an interesting book with this title, by a man who went to visit these cities specially, and who was anxious to visit them for this reason, that in the account of the invasion of the

country by Joshua, it mentions a great number of cities—I think 60 or so within a very limited district—a district like a small corner of Wales. The opponents of the Bible said about this: “Here is evidence of the mythical nature of the Biblical story, it would be a matter of impossibility that so small a district could contain and support so large a number of cities.” The writer wanted to go and see if there was any evidence left of the cities having been there. He not only found the evidence, but in many cases he found the cities themselves, such massive and stupendous structures that 3,000 years have gone by without destroying them. You can hardly imagine their solidity; the shutters and doors are made of stone and still stand in the sockets of stone their builders made for them 3,000 years ago. The cities are empty and silent and obstructed with ruins and rubbish, and inhabited by nothing but moles and bats and owls, and doleful creatures of various kinds; but still many of the houses are still usable, with roofed apartments still existing. The traveller found a great number of cities—I am not now speaking of exact figures—but he found the district of Bashan covered with cities, in number corresponding to the statements in Joshua, and with but comparatively small spaces of land between. The land was covered with the remains of columns and cornices and other architectural ornaments such as we have no idea of in these days. In the time of Joshua these places were inhabited by the Amorites, but God sent Joshua, to root the Amorites out of the country, and they were exterminated by the edge of the sword, or nearly so.

Then the children of Israel, under Joshua, occupied the land, subject to the conditions of the law of Moses. These conditions they observed for a time. But, by and by, they fell away from them. Then God raised up powerful enemies who came against them. Then they turned to God again and sought to walk in obedience. Then He raised up unto them valiant men for their deliverance. This happened many times; but by and by the people became so bad that God removed the Ten Tribes away into distant Assyria, and, afterwards, the other Two Tribes to Babylon. He brought back the Two Tribes seventy years after, and they occupied the country during the interval between the fall of the Babylonian Empire and the birth of Christ—over 500 years. By that time their iniquity came to a head. It culminated in the crucifixion of Christ, after which the nation was completely destroyed by the Romans. Jerusalem resisted, and experienced one of the most sanguinary sieges recorded in history. The account is well worth reading in the writings of Josephus, who was alive at the time and on the spot. He wrote in the camp of Titus, just as the newspaper correspondents at the seats of war do in our day. Recent excavations near Jerusalem have revealed evidences of the doings of that terrible time. Shortly before, Jesus, as recorded in Matt. xxiv., foretold the great distress that was to come upon the land and the wrath among the Jews. The miserable remnant of the nation that survived the horrors of the time, became outcasts on the face of the earth, having no political

centre, no country, no home, driven forth as exiles through the whole world, subject to every form of derision and contempt. From that day to this, the land has been a desolation, and, as I have already said, at the present moment it forms a part of the Turkish Empire.

Now about the days that are coming. There are coming days for the land, under the promise. They are very glorious days. They are neither more nor less than the realisation of the long-promised salvation. Our subject compels us to confine ourselves to that element of salvation which concerns the Holy Land. At present, in a state of desolation, it is to become the heavenly country of Abraham's expectations—(Heb. xi. 10, 16)—the seat of the heavenly dominion, to be established by Christ over all the earth at his coming, of which we shall see more another night—the head-quarters of the kingdom of God, which shall rule all nations, in the hands of the great seed of Abraham, according to the promise, and in whom the whole family of man will become blessed. In proof of these assertions, I will direct your attention to some of the sayings of the prophets, by whose mouth God has spoken of these things.—(Acts iii. 20.) Their statements, taken as a whole, are very voluminous, and we must be content with just making one or two random selections, such, for instance, as we read in the 36th chapter of Ezekiel. Speaking of the restoration of Israel, we read in the 32nd verse: "Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. Thus saith the Lord God; in the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, this land that was desolate is become like the Garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate. I the Lord have spoken it, and I will do it" —WILL DO IT. You may be indifferent to the fact, and perhaps unbelieving; but remember this: Fifty years will suffice, in the order of nature, to put all the people that are now in this room into the cemetery; and God's sure word will come to pass, whether we believe it or not. But if we don't believe it, we shall be like the man that some of us have been reading about within the last day or two. Samaria was besieged, and there was a famine in the city. On a certain day the prophet said, "Tomorrow there will be great abundance in the city, and food will be cheap." The man questioned the prediction. The prophet said to him, "You will see it, but you won't taste of the goodness, because you are unbelieving!" And it was brought about in a perfectly natural way. The unbelieving man was next day trodden to death under the feet of the people while placed as a special honour at the gate of the relieved city. And so it will be in the present case. In God's good time His word will come to pass, and the long day of misery and wrong will come to an end; but if we

are unbelieving, we shall have no part in it. See in the 51st chapter of Isaiah a confirmatory declaration on the subject of the land—for the land is our subject to-night. "The Lord shall comfort Zion; He shall comfort all her waste places. He will make her wilderness like Eden, and her desert like the garden of the Lord." Then look at Isa. lx. of the day when Christ is to come—"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Then, in the 13th verse—"The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of My sanctuary; and I will make the place of My feet glorious. The sons, also, of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee the city of the Lord, the Zion of the Holy One of Israel. Whereas, thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations." Then, in the 61st chapter of Isaiah, we read: "The spirit of the Lord God is upon me." Upon whom? When Christ was at Nazareth, he went to the synagogue, and the man presiding on the occasion handed him the book of the prophet Isaiah to read. It seems from what is said in the chapter (Luke iv. 16) that Christ had been in the habit of attending the synagogue and taking part in the reading before his public manifestation to Israel. He read from Isaiah the chapter I am now reading, and the narrative says that the eyes of all that were in the synagogue were fastened upon him as he read. By and by he came to a certain point in the reading, and then stopped and said: "This day is this scripture fulfilled in your ears." Let us observe where he stopped in the reading. He read: "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek. He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. To proclaim the acceptable year of the Lord:" and there he stopped. Why didn't he go on? Because he wanted to say what he did say at that place—"This day this Scripture is fulfilled in your ears." He could not have said that if he had gone on with the reading. For what does it say? "To proclaim the day of the vengeance of our God." Recollect what Paul says about vengeance in relation to Christ in the 1st chapter of the 2nd Thessalonians, 8th and 9th verses: "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." That vengeance stands related to his second coming. The time had not come for vengeance when he was at Nazareth. But there is something more than vengeance at the second coming of Christ. It would not be glad tidings if he were only bringing vengeance. Besides

vengeance, it goes on to say, he comes "to comfort all that mourn, to give them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. And *they shall build the old wastes and raise up the former desolations* and repair the waste cities—the desolation of many generations." Observe that: "the desolation of many generations." Why, there had been no desolations when Isaiah wrote this. The land was like a garden and had been so for centuries, and yet here the Spirit of God in him foresaw many generations of desolation, and foretold the recovery of the land after them. *We have seen* these generations of desolation: but they are ending; and they are ending at the time it was expected they would end by those who have faith in God's Word, and they are ending in the way that was expected. England has taken the matter in hand in the way she was expected to take it in hand, for certain good reasons which we may have to look at another night. But it is only beginning. It is cheering to see it beginning. The process will not stop until Christ himself is here and transforms the whole country into a smiling paradise, and the world at large into a habitation of joy.

Those who study the matter, watch and see the signs. The common run of people are too busy with their own fleeting affairs to observe the approach of these things. But, by and by, the seed of Abraham will re-appear in the world, whether they watch or neglect, and Abraham will rise from the dead to the fulfilment of the promises made to him. The Gentiles will then become the servants of them who know God and do His work, humble though that work may now be. To them there is this glorious certainty, that Christ will come to reign in the Holy Land, and that the desolations of many generations will then be at an end. It is not with them a matter of opinion but of divine promise, in which they have well-founded faith.

But I see the time is elapsing, and I must draw to a close. What I may call the political details will transpire in subsequent lectures. I wanted to-night to fix your attention more particularly upon the land, both in its relation to the truth as it is in Jesus, and also in its divine history and connection with the prospect opened up in the promises and the declarations of the prophets. In these declarations there are many interesting details going to fill up the general picture I have presented. The few statements I have read are but specimens of the many. I would invite your attention particularly to Ezekiel's vision of the coming glory of the Messiah. In the last eight chapters you find an account of the division of the land amongst the tribes of the house of Israel. These chapters of Ezekiel are utterly unintelligible to the general run of Bible readers. Learned men don't care to venture an opinion upon them, though ready enough on all other occasions to take a plastic view of scriptural language, and spiritualise it so as to make it harmonise with what they think concerning God's purposes. This vision of Ezekiel's of a magnificent temple standing in an enclosure of a square mile in extent,

the wall on each side a mile long—of a city of magnificent dimensions, thirty-six miles round, to which the nations of the world periodically repair—and of a re-division of the Holy Land, on a new principle, among the tribes of Israel—baffles them. It does not fit into their theology. I will not trouble you with the details, which you may read for yourselves. You will find they include the setting apart of a portion of the land, fifty miles square, entirely for divine purposes. Never has there been such a thing in the history of the Holy Land. But here it is. What is the meaning of it? There is surely a meaning and a place for it. There is in the Bible a system of truth. It applies to the promise made to Abraham to the time of its fulfilment, when the sanctuary of the Lord is to be in the centre of the land, and the Messiah shall be there and have his residence as Prince. The fulfilment of these things in the Holy Land is near at hand, and when the time comes, we shall see the desert of the Holy Land transformed into a lovely country, and the seat of the dominion of Christ, which shall stretch from sea to sea, from the river to the ends of the earth. Then shall that King reign in righteousness of whom Isaiah speaks, and princes shall rule in judgment. The King shall be a hiding-place from the wind, a covert from the tempest, and as the shadow of a great rock in a weary land. The rulers of the present order, of every grade and name, shall all give way to Christ, and we shall see in the place of them a government that shall be capable of ruling mankind for their good, because it will be divine. No form of human government can reach down far enough, because all forms of human government are bound to work at second hand, and all parts of the administration are subject to negligence, and cannot go down deep enough. God has appointed Christ to set all these errors right on the earth, and the foundation of the scheme was laid in the promise of God to Abraham, and its fulfilment shall include every condition of well-being for those who believe and are chosen to participate in the glory to be revealed; for God hath given to Christ resurrection power over all flesh. He will use this power to bring forth Abraham from the grave, and all who shall be called forth to live with him shall be recognised as the veritable men who lived on the earth in former days.

These things are looked upon by mankind at large as delusion and folly, but they will come to pass. Though men mock, Christ has required of his people that they speak of these things whether men will hear or forbear. The words I have spoken are spoken in fulfilment of that duty. To speak such words is a work of no personal advantage; but it may be to the advantage of thoughtful, intelligent men and women believing God's work, who desire to get a clear insight into the meaning of it. But whether or no, you are brought face to face with the truth which will shortly come to pass. It behoves you, therefore, to consider the situation, and to beware of falling into the avenging hands of God, who, when the time of kindness and mercy shall have gone for ever, will enter into controversy with all flesh for their sin. Christ is a lamb just now, but by

and by he will be manifested to the world as a roaring lion, the inflictor of destroying judgment, the outpurer of wrath upon the heads of those who reject the testimony and disobey the commandments of God.

SECOND LECTURE.

THE JEWS: THEIR PLACE IN THE PURPOSE OF GOD, INVOLVING THEIR COMING ASCENDANCY OVER ALL NATIONS.

We have to deal, this evening, with a matter involving a marvel whichever way you look at it; but men have been so accustomed to it that they cease to regard it, perhaps, in the marvellous light in reality attaching to it. It relates to a people presenting to us this feature at the very first glance—that they are a nation scattered among other nations and yet remaining themselves a distinct people. The situation is not a thing of yesterday, for as long ago as several centuries before the Christian era, we find Haman, an adversary of the Jews, saying to Ahasuerus, the King of Persia (as recorded in Esther iii. 8): “There is a certain people scattered abroad and dispersed among all the people in all the provinces of thy kingdom, and their lands are diverse from all people; neither keep they the king’s laws, therefore, it is not for the king’s profit to suffer them. If it please the king, let it be written that they be destroyed.” That same people continue in that same position to the present day, only with this difference, perhaps, that they are far more widely spread than they were then, for their dispersion at that time was limited to the 127 provinces constituting the empire of Persia, whereas now their dispersion extends not only through Europe (at that time unpeopled by a civilized race) but all over the world, in great numbers.

Several efforts have been made in the course of their history similar to that made by Haman in the days of Ahasuerus. Many a time since the issue of the Persian decree, ordering their extirpation, have attempts been made to destroy them, but, notwithstanding all such attempts, they are extant to this day, a distinct surviving people, as distinct as ever they were, and more flourishing at the present moment than during any recent age.

We have to ask, what is the meaning of this strange racial phenomenon? It is very strange, although men are too busy to note it; and we shall find it is full of the most portentous significance, although the

majority of men are absolutely indifferent to it. We shall find it has a tremendous meaning. It is not a case like that of the gipsies—a mere excrescence on civilised society to be found in the various countries of Europe. It is not a case of a mere wandering tribe without a history—without an organisation, without peculiarities or circumstances in any way affecting other people. It is not a case of that sort. It is a case the very opposite. It is the case of a people with a history the most ancient on record, and among whom events have occurred that have already moulded the thoughts and habits of all European nations. When we examine their history, we are confronted with the most glorious, sublime and thrilling facts it is possible to contemplate; and when we look into their prophetic writings, we see outlined for the world a future resplendent with hope and comfort.

Their mark is before your eyes. You go about the great and prosperous cities of Great Britain, and you see churches and chapels. How came these buildings and institutions to be in vogue? Trace the answer to that question, and you find yourselves among the Jews. The religious traditions of Britain, as regards their framework, at all events, are due to a certain book which we call the Bible. And when you come to look into the Bible, what do you find? Why that just with regard to the Holy Land (which we considered on Wednesday evening) so with regard to these people—you cannot be in the Bible without being among the Jews. You are amongst the Jews in Genesis, in company with Abraham and the patriarchs. In Exodus you are in company with the Jews in their coming out of Egypt. In Leviticus you are among the laws given to the Jews. In Numbers you find the organisation and other particulars appertaining to the Jews. In Deuteronomy you listen to Moses addressing the Jews. In Joshua you accompany the Jews into the land of Canaan. In Judges you read of wonderful men, and divine interpositions through them, in aid of the Jews. And so through the whole stream of Old Testament history—song and prophecy—you are amongst the Jews all the time. In the New Testament the same—Matthew, Mark, Luke, John, Paul, James, Peter, all were Jews. The narratives and expositions all relate to matters appertaining to the Jews. The very salvation they preached, Jesus (himself a Jew) alleges to be “of the Jews.” The Bible, therefore, is not only the book of the Holy Land, but also the book of the Jews.

But here we must pause to meet a criticism of very recent origin, and of wide-spread acceptance. It is said, “You talk of Jews, sir; why there were no Jews so far back in Bible history as you put them. There were no Jews before the Babylonish captivity. It is a term applied to a section only of the Abrahamic race, viz., to the descendants of the tribe of Judah, and does not comprehend the much larger section—the descendants of the Ten Tribes, who are Israelites, and not Jews.” In noticing this criticism, we must characterise it as a very small amount of

truth, exaggerated and misapplied. It is true the term Jew originated with the kingdom of Judah ; but, as a matter of fact, that kingdom was the only form in which the Israelitish race were politically known to the world for centuries after the deportation of the Ten Tribes ; and, therefore, the name originating with them came to be applied indiscriminately to the whole house of Israel. Such a usage may have begun in a popular misconception ; but, nevertheless, it established a name and a custom which is not at all an uncommon thing in the history of language. Whatever hypercriticism may say, it is a fact that all Israel were known as Jews, and all Jews as Israel. The evidence is conclusive to logical discernment. Thus the Israelites, scattered through all the provinces of the Persian Empire, in the days of Ahasuerus and Haman, at a time when the deported Ten Tribes were in those provinces, and when the Jews proper were very few in number, are uniformly styled Jews.—(Esther iii. 13 ; iv. 3, 14, 16 ; viii. 5, 7, 8, 9, 11, 13, 16, 17, &c.) Zechariah, prophesying of the time when both Israel and Judah are to be in universal honour, says that “ ten men out of all nations shall take hold of the skirt of *him that is a Jew.*”—(Zech. viii. 13, 23.) Jesus, King of Israel, in their *Twelve Tribes* (Matt. xix. 28 ; Luke xxii. 30 ; John i. 49 ; Mark xv. 32) is almost always styled “ King of *the Jews.*”—(Matt. ii. 2 ; xxvii. 37 ; Mark xv. 26 ; Luke xxiii. 38 ; John xviii. 33 ; xix. 19.) It is necessary in the state of things existing at the present time to emphasise these facts. An unscriptural theory is obtaining widespread popular credence throughout Great Britain which seeks to draw a distinction between the race which we call Jews and some other races which this theory calls Israelites, and which it recognises in the prosperous kingdom of Great Britain. Let it be understood that the Jews of whom we speak this evening are the Jews referred to by Paul, whom he terms Israelites in common with himself. Paul says of himself, in the 1st verse of the 11th chapter of Romans: “ I also am *an Israelite* of the seed of Abraham, of the tribe of Benjamin,” which same Paul, the Israelite, says in the 22nd chapter of the Acts, 3rd verse : “ I am *a man which am a Jew.*” Paul the Israelite, and Paul the Jew, are not two persons, but one and the same. Jesus, speaking to the woman at the well of Samaria, says “ Ye Samaritans know not what ye worship ; we know what we worship, for *salvation is of THE JEWS.*” “ Of the Jews ! ” Is it not then “ of the Israelites ? ” Oh yes. In the last chapter of Acts and 17th verse, we read : “ And it came to pass that after three days (that is to say, after Paul had arrived as a prisoner at Rome) Paul “ called *the chief of THE JEWS* together,” to whom he said (20th verse) : “ For this cause, therefore, have I called for you, to see YOU and to speak unto you, because that *for the hope of ISRAEL* I am bound with this chain.” Jews and Israelites are, therefore, synonymous terms in the apostolic usage, which of itself is a conclusive refutation of the Anglo-Israel theory. Israel was the name given to Jacob in connection with a certain incident in the beginning of his history.—(Gen. xxxii. 28.) Therefore all his descendants are Israelites or sons of Israel ;

but because one section of those descendants continued to have a political existence in Judea long after the Ten Tribes had ceased to exist as a nation, the name Jew from Judah came to be indiscriminately applied to all Israel, to distinguish them from Gentile nations. Let it be understood, then, that when we talk to-night about the Jews, we mean the whole house of Israel in their Twelve Tribes—the whole race referred to by Paul, he says (Acts xxvi. 6) : “ And now I stand and am judged for the hope of the promise made of God unto our fathers, unto which promise our *Twelve Tribes*, instantly serving God day and night, hope to come ; ” and again (Rom. ix. 4) : “ My kinsmen, according to the flesh, *who are Israelites*, to whom pertaineth the adoption and the glory and the covenants, and the giving of the law and the promises, whose are the fathers, and of whom, as concerning the flesh, Christ came. (“ ~~Our~~ Our Lord sprang out of JUDAH.”—(Heb. vii. 14.) With Paul the hope of Israel and the hope of the Jews was the same thing. The terms are used interchangeably throughout the Scriptures. The Anglo-Israel theory is absolutely unfounded

Having cleared up that little point—that to be a Jew is to be a descendant of Jacob by any of the Twelve Tribes of Israel, we proceed to the enquiry who are the Jews? and how came they to their present position? and is there any ascertainable future in store for them? In answer to all of which questions we shall discuss matters of profound moment, compared with which there are no other matters truly worthy of consideration. All that appertains to the coming of Christ—the bearing that fact has upon both Jews and Gentiles—the light for our path in the present time and hope for the future—are all involved in the history and prophecy which relates to this marvellous people, who are now scattered throughout the whole world, in the very position which was foretold 3,000 years ago.

Well, then, who are they? The question has hardly been answered in noticing Mr. Hine's unscriptural and mistaken theory of Anglo-Israelism. It is one as to which I presume there will be no disagreement. Everybody who knows anything of such matters knows they are descendants of the men spoken of in Scripture as “ the fathers ”—Abraham, Isaac and Jacob. We all know that Abraham was singled out from the Chaldeans and brought into the Holy Land, and sojourned there under probation for a time. To Abraham was afterwards given, according to promise, a son, Isaac, when Sarah was past the time of life. To Isaac God gave Jacob, who was afterwards named Israel, as we have seen. To Israel were given twelve sons, one of whom was sold by his brethren into Egypt, where he rose to be next to Pharaoh ; and a time of great scarcity coming on, the brothers of Joseph, not knowing him, came to Egypt and made application to him for supplies. You are acquainted with that most interesting and thrilling story—so touching a story that, to the present day, intelligent and earnest readers of the Scriptures can scarcely help being moved to tears every time they read it. You recollect

when Joseph made himself known, he told them God had sent him before them to preserve their seed alive in the earth. Then you are aware Jacob, after a while, joined them in Egypt, and they grew to a great nation in the course of two and a half centuries. At the end of that time another Pharaoh arose, who knew not Joseph, and treated the people with another the same kind of severity that the Government of Roumania has observed towards them in these days. Pharaoh and his people conceived a deep jealousy of the Israelites, and adopted extremer measures than the Roumanians have employed. It was ordered that all the baby boys of the children of Israel should be drowned as they were born. We need not dwell upon the details with which you are probably acquainted. It is sufficient to say that Pharaoh's design did not succeed, because the God of heaven and earth was against it. God had chosen Israel for the development of His great purposes on earth, the culmination of which we shall see in due time, when that great Jew of Jews, the Son of David and Son of God, who was crucified by the Jews, but is raised from the dead—reappears on the earth, in the land of his crucifixion, to carry out the purposes God has given him to accomplish, and in the fulfilment of which he will yet appear as the shepherd of the house of Israel, and the king of all mankind.

Then Moses appeared on the scene, raised up to deliver the children of Israel out of Egypt. The deliverance was accomplished in a marvellous manner. It cannot be accounted for on any principle except that involved in the narrative set forth by Moses. Israel was a horde of slaves, yet they baffled and overcame a military nation. They passed through the Red Sea and subsisted in a wilderness where there were no supplies. The only explanation of which these undoubted historic facts is susceptible, is the one given by Moses and Christ. God was working for and with them. God forced them out of the land of the Egyptians—opened the way for them through the Red Sea—fed them with manna in the wilderness—rescued Moses from their repeated rebellions—and finally co-operated with them in the subjugation of the warlike nations of Canaan. A close consideration of the matter will show that we must recognise the relations between God and this nation before we can rightly apprehend the whole of the great matters which are involved in the past and the future. For that reason I will not ask to be excused for reading a few of the declarations of God's word, upon which the fact rests that this nation is God's nation even in their dispersion. In the 4th chapter of Deuteronomy are the words of Moses which he spake to them on the plains of Moab, at the end of the forty years' wandering, just before they entered the promised land under Joshua. The 20th verse reads: "But the Lord hath taken you and brought you forth out of the iron furnace, even out of Egypt, to be unto Him a people of inheritance as ye are this day;" also the 7th and 8th verses: "For what nation is there so great? Who hath God so nigh unto them?" and in the 37th verse: "And because He loved thy fathers therefore He chose

their seed after them," to the end of 38th verse; in the 7th chapter and 6th verse: "For thou art an holy people unto the Lord thy God: the Lord thy God *hath chosen thee to be a special people unto Himself ABOVE ALL PEOPLE THAT ARE ON THE FACE OF THE EARTH.*" In the 14th chapter and 2nd verse: "For thou art a holy people unto the Lord thy God, and *the Lord hath chosen thee to be a peculiar people unto Himself, above all the nations that are upon the earth;*" In the 1st book of Samuel, the 12th chapter and 22nd verse: "For the Lord will not forsake His people for His great name's sake, because *it hath pleased the Lord to make you His people;*" in the 2nd book of Samuel, 7th chapter and 23rd verse: "And what one nation in the earth is like His people even like Israel, whom God went to redeem for a people unto Himself, and to make Him a name, and to do for you great things and terrible for thy land, before thy people, which thou redeemest to thee from Egypt, from the nations and their gods. For thou *hast confirmed to thyself thy people Israel to be A PEOPLE UNTO THEE FOR EVER, and Thou, Lord, art become their God.*"

Here, at this point, some people would say, "All that is very good and correct as regards the past, but now the thing is different. God has chosen the Gentiles now." Upon what authority is that declaration made? There is no scriptural authority for it whatever. There is a fact concerning the Gentiles which is confounded with the idea of a national substitution in the place of Israel. You will see it when I read simply two statements from the New Testament. In the 15th chapter of the Acts of the Apostles, Peter, in making an address to the Council of the Apostles, declares that the Gospel had been preached to the Gentiles as well as to the Jews. "Ye know how that, a good while ago, God made choice among us that the Gentiles, by my mouth, should hear the word of the Gospel and believe." In the 14th verse James repeats the statement that Peter had made, and paraphrases it thus: "Simeon hath declared how *God at the first did visit the Gentiles to TAKE OUT OF THEM a people for His name.*" Observe the object of the preaching to the Gentiles: to "take out of them" a people. That is a different idea from the idea that He has chosen the Gentile nations instead of the Jews. The fact is it tells the other way; for if God is "taking out" a people from the Gentiles, obviously He has not chosen the Gentiles. The force of this will be seen if we ask if the people so taken out were to continue Gentiles? Paul's declaration in the second chapter of the Epistle to the Ephesians, and the 11th verse, is explicit: "Wherefore remember that ye"—that is, the believing portion of the inhabitants of Ephesus, a polished Gentile city of the apostolic age, of a splendour of architecture such as we little know of in these modern times—wherefore remember that ye, *being in time past Gentiles in the flesh* . . . that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world. . . . Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and with the household of God." Here

the believing Gentiles are alleged to be no longer Gentiles, but adopted citizens of the Israelitish commonwealth, and therefore Jews. In Rom. ii. 29, they are expressly termed Jews. "He is a Jew that is one inwardly." Then, you will observe, the treatment of the subject in the 11th chapter of Romans, also written to Gentiles who had become believers in the gospel which Paul preached. In the 17th verse, speaking of the admission of the Gentiles, he says: "And if some of the branches be broken off, and thou, *being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree, boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.*" This is a telling definition of the matter. You who know the horticultural practice of grafting a slip upon another stock, will comprehend Paul's meaning, when he says the Gentiles are grafted on the Israelitish stock. The only difference is that it is generally good stock that is grafted on bad; whereas, Gentiles are bad stock grafted on the good Abrahamic tree. A Gentile, believing and obeying the Gospel, is lifted out of his Gentilism and incorporated with the Israelism which has its foundations in the promises and purposes of God as revealed to the fathers and the prophets. Such a Gentile is no longer an alien, but an adopted member of the commonwealth of Israel, and a participator, by and by, when Christ shall appear, in his glory to be revealed. Jesus, referring to this time, says: "Ye shall see Abraham, Isaac and Jacob in the kingdom of God. Many shall come from the east and from the west, and from the north and from the south, and shall sit down with Abraham in the kingdom of heaven." This is the time when "many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Then "the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and he shall reign for ever and ever."

It is inconsistent to say the Jews have been cast off because the Gentiles have been chosen. The Gentiles have not been chosen. What has happened is this: an invitation has come to the Gentiles, to anyone of them who pleases, to become a son and a member of the family which God has founded in Israel, to be gloriously manifested in due time. It is a question of individual selection for future exaltation. As regards the national aspect of the question, the Jews are cast off for a season, but not because God has rejected them in the sense of having no more to do with them. The very opposite is plainly declared in Amos iii. 2: "Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up out of the land of Egypt, saying, '*You only have I known of all the families of the earth, therefore, I will punish you for all your iniquities.*'" "Therefore, I will punish you for all your iniquities," because he has known them only. This is plain. You will say "Oh yes, but Christ did not countenance that view of matters: he altered the situation when he came." By no means. If you look at the 10th chapter of Matthew, you will find this very view endorsed and acted

upon by him, as indeed it must have been, because, as Jesus said, he did not come to destroy the law or the prophets, *but to fulfil*. What we read in Matt. x. 5 is this: "These twelve Jesus sent forth and commanded them, saying, "Go NOT into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel." These are words that came out of the lips of Christ, and you see that they limited the scope of his operations at that time to the house of Israel. The Gentiles, before his day and for a long time after, were unrecognised. That is a remarkable and staggering fact for those who entertain the ordinary ideas of religion. You are aware that the common idea is that we are all immortal creatures, in danger of eternal damnation in a horrible hell of torture, so what explanation can be given of the fact that God took no steps to save the Gentiles until the days of Jesus, and that when Jesus himself arrived, he said he had not come to them, but to the lost sheep of the house of Israel? There is no explanation that will solve the difficulty unless you have the scriptural clue. That clue is that man is not immortal but subject to death on account of sin. He is exiled from God's presence and friendship, possesses no rights, has no future naturally, but is subject, on the contrary, to a constitutional law that sends him back to the dust from which he came. It is of God's mercy, my friends, that we have a plan of salvation at all. We ought to open our eyes and appreciate at its true value the divine invitation to become a part of the true Israel, who shall presently taste of His goodness and glory, in the unparalleled dispensation that will shortly dawn upon the world with Christ's appearing.

Meanwhile, the Jews are scattered. How came they to be so scattered? It is well for us to realise the scriptural information on that point, before passing on to consider the announcement of God's purpose in connection with the coming restoration of the Jews and their ascendancy over all nations. In the 26th chapter of Leviticus, you will find a preliminary hint, so to speak, by Moses concerning what was in store for them, and the reason of it, with regard to this matter—their dispersion amongst all nations of the earth. Moses told them, by divine instruction, that if they were obedient to the law God had given them, they would experience every form of blessing it was possible for man to receive. Then he presented the other side of the picture to them and showed them what would happen if they were disobedient. In connection with this aspect of the case, we read in Leviticus xxvi. 17, "And I will set my face against you (that is, in the case mentioned in the 14th verse,) and ye shall be slain before your enemies, and they that hate you shall reign over you, and ye shall flee when none pursueth you, and I will break the pride of your power. And if ye will not, yet for all this, hearken unto me, then I will bring a sword upon you that will avenge the quarrel of my covenant, and when ye are gathered together in your cities, I will send the pestilence among you, and you shall be delivered into the hands of the enemy. . . .

And I will make your cities waste and bring your sanctuaries into desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation, and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen." "Heathen" here, is *goyim* in the Hebrew, and means the nations. It does not mean the "heathen" of popular "missionary" usage, such as the natives of Central Africa. That is quite a modern application of the term. We must not think of Hottentots and Zulus when we read of the heathen in the Bible. We must think of the nations of civilised Europe—Britain, France, Russia, Germany, Austria, and all other non-Israelitish nations—they are all spoken of as heathen. 33rd verse: "I will scatter you among the heathen (the nations) and will draw out a sword after you, and your land shall be desolate and your cities waste." Then, in the 4th chapter of Deuteronomy, Moses delivers himself upon the same point in this way (26th verse): "I call heaven and earth to witness against you this day that (in case of disobedience) ye shall soon utterly perish from off the land wherunto ye go over this Jordan to possess it. Ye shall not prolong your days upon it, but ye shall utterly be destroyed. And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you." It is worth remarking here that, for their antiquity, the number of the Jewish race now alive is exceedingly small. As far as can be ascertained—it is only an approximate estimation, of course—they number about seven millions. Now, for a race that has been in existence 4,000 years, that is a very small number. Why look at England, in the reign of Henry VIII., I think the people numbered about 4,000,000; and now we are 35,000,000; and that is within a comparatively short space of time, say 400 years—4,000,000 multiplied to 35,000,000 in that time. But nearly 4,000 years have passed over the Jews since they were 2,000,000, and to-day they are only about 7,000,000. Had they been as numerous as the common rate of human propagation would have warranted, we should have had them to-day in numbers something like the Chinese Empire, whose inhabitants are said to number three hundred millions! But they have been cut short, as God said they would, for the special reasons which you will apprehend by the consideration of the statements I am reading. In the 28th chapter of Deuteronomy Moses speaks again—and certainly his speeches are inconceivable speeches on the fashionable unbelieving view of the Bible, which makes Moses the natural leader of the Jewish nation. They are wonderfully unlike the speeches that are usual with national leaders, whether in this country or elsewhere, to-day or in any age as far back as the records of antiquity reach. In all such cases, going back to the remotest ages—the Greeks and Romans, however, are not able to go back so far as Israel, still we can go back in Greek history to the time of Isaiah—in all that literature we find that popular leaders and national legislation always flattered the people—always spoke smooth and cheery things—always sought to conciliate

their good opinion. I am not now speaking of writers who, in the security of private life, might venture on the expression of unfavourable opinions; but of public characters living and moving among the people as Moses did. None such spoke as Moses did. None condemned the people to their face, and sketched an evil future for them. Moses did so because he was the messenger of God, and supported by Him against the people. The fact and the argument it contains are worth noting, by the way. Just imagine a national leader trying to ingratiate himself with the people, speaking of them in these terms (Deut. ix. 4): "Speak not in thine heart, O Israel, after that the Lord thy God hath cast the nations out (of Canaan) from before thee, saying, For my righteousness the Lord hath brought me in to possess this land; but for the wickedness of these nations the Lord doth drive them out from before thee. Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess this land. . . . Understand that the Lord thy God giveth thee not this good land to possess it for thy righteousness, for thou art a stiff-necked people. Remember, and forget not, how thou provokedst the Lord thy God to wrath in the wilderness. From the day that thou didst depart out of the land of Egypt, until ye came into this place, ye have been rebellious against the Lord . . . Ye have been rebellious against the Lord from the day that I knew you."—(Deut. ix. 4-7, 24.) What an uncomplimentary speech. No man could have made that speech if he hadn't God behind him guiding him and protecting him from the malice of those to whom he was speaking. The Jewish nation desire to hear smooth and pleasant things quite as much as any other nation. Their treatment of the prophets illustrates this. Almost without exception they made away with those who spoke to them otherwise than as they liked; and they would have destroyed Moses too. They several times attempted it, but God's purpose required that he should be preserved to the end of his work. Therefore, God visibly interposed several times to save him, snatching him from their jaws, so to speak.

Well, that is interesting, if not perhaps material to the particular subject. It has to do with the fact that Moses foretold Jewish dispersion. See the 28th chapter of Deuteronomy, on the subject of scattering: "The Lord shall bring a nation against thee from afar, from the end of the earth, as swift as the eagle flieth—a nation whose tongue thou shalt not understand. . . . And he shall besiege thee in all thy gates throughout all thy land which the Lord thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and thy daughters, which the Lord thy God hath given thee, in the siege and in the straitness, wherewith thine enemies shall distress thee. . . . And ye shall be left few in number; whereas, ye were as the stars of heaven for multitude. . . . Ye shall be plucked from off the land whither thou goest to possess it; and the Lord shall scatter thee among all people, from the one end of the earth even unto the other. . . . And among those nations shalt thou find no ease, neither shall the sole of

thy foot have rest ; but the Lord shall give thee a trembling heart, and failing of eyes, and sorrow of mind."—(Verses 49, 52, 53, 62-65.)

Now, let anyone read the history of the Jews for the last 1,800 years, and see how exactly all has come to pass that Moses here foretold. It is a perfect marvel that the Jews have survived all the terrible persecutions to which they have been subjected. They would have been destroyed if God had not preserved them as His purposes required. You will find God Himself speaks upon this point in the Song of Moses, which was Moses' dying legacy to the nation—no, not Moses'; for we find that God told Moses that he was now about to die, and that before he died, he was to tell the children of Israel how completely they would go astray after his death, and what should befall them in consequence. He was to give them a song from God as a witness against them in all generations.—(See Deut. xxxi. 16-22.)

Now, you will find that song in Deut xxxii. I direct your special attention to it. It is an extraordinary, a magnificent composition, considering its prophetic character and its divine authorship, yet nobody takes the trouble to make themselves acquainted with it. We should not neglect the book containing these things. Thank God that it has been handed down to us. It is a remarkable fact that there have been many attempts to exterminate the Jewish Scriptures as well as the Jewish nation, but God's hand has been upon the book as well as upon the people.

Returning to the consideration of the Song of Moses, we discover from it that God was going to use the Gentiles against Israel in punishment of their sins, and he was afraid if He did so to the complete extirpation of Israel, the Gentiles would say it was not God's doings. Here is an extract from the song in illustration of this point (Deut. xxxii. 26): "I said I would scatter them into corners. I would make their remembrance to cease from among men were it not that I feared the wrath of the enemy; lest their adversaries should behave themselves strangely; lest they should say, *Our hand is high; the Lord hath not done all this.*" He knew that men are not aware when He uses them. Look at the 10th chapter of Isaiah in proof of this. In this case God makes use of the Assyrian power against Israel. The 6th verse: "I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither does his heart think so, but it is in his heart to destroy and cut off." In the 15th verse: "Shall the axe boast himself against him that heweth therewith? and shall the saw magnify itself against him that shaketh it?" Here is a definite illustration of the true relation between the Gentile nations and God, who uses them against the house of Israel. Look at a man with a hammer smashing a mass of coal. What would you think of the hammer taking the credit of performing the operation? Yet this is what the Gentile nations do who have smitten Israel under God's

guidance. The Gentiles are a mere instrument in the hand of God. They would have no power against the Jews unless God gave it to them. But men go on with their operations without any recognition of the fact that there is a God in heaven who ruleth in the kingdoms of men, and who has not only used them in the destruction and dispersion of his people, but will shortly use His people in destruction of the Gentiles, as saith God by Jeremiah, "With thee will I break in pieces the nations and with thee will I destroy kingdoms."—(Jer. li. 20.)

I intended reading some more illustrations of the reason and prophecy of the existing dispersion of the Jewish race, but nothing I could read could be more to the point or more graphic than what I have read. I shall therefore pass on to the next branch of the subject, and ask whether the race of the Jews is destined to be a perpetual dispersion, and if not, what is the future in store for them? Upon this question we have been favoured of God. The light is as clear on the subject of the future as it is the other, and perhaps less interesting aspect of the case we have just been considering. It will be necessary to make a selection, and a brief selection from the prophetic statements that are to be found on the subject; for really, the books of the prophets, beginning with Isaiah—although Isaiah is not the first of the prophets, in the strict sense of the word, since Moses and Samuel and others are in the category; but condescending to the current phraseology of the day—the books of the prophets are simply crammed with statements on the subject. Take any part of the list between Isaiah and Malachi, and I say it is difficult to make a selection, because in almost every chapter right down through these prophetic writings, God's purpose is, in some form or other, declared concerning the future of the house of Israel. Peter recognises this fact in his speech recorded in the 3rd chapter of Acts, at verse 20th. He says: "And God shall send Jesus Christ, who before was preached unto you, whom the heaven must receive until *the times of restitution of all things, which God hath spoken* BY THE MOUTH OF ALL HIS HOLY PROPHETS *since the world began.*" From this you will see that Peter had no doubt as to the prophets having spoken of a certain time of restitution, in connection with which Christ would re-appear; and, notwithstanding the uncertainty that prevails in our day on the whole subject, a careful and implicit attention to the subject will discover that the facts are unquestionably as Peter puts them. The misfortune is that people will not give this attention to the Bible. Even religious people, rather than study the oracles of God, will read instead the insipid, maudlin, theological literature of the present day, from which the teaching of the Scriptures is not to be learnt in scarcely any particular. I say it is almost impossible to make a selection from the multitude of prophetic declarations respecting Israel's restoration; but let us take one here and there. In the 31st chapter of Jeremiah, and the 10th verse: "Hear the word of the Lord, O ye nations, and declare it in the isles afar off—Britain is one of these islands—and say, *He that scattered Israel will gather him, and keep him as a shepherd*

doth his flock, for the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he." Then, at the 27th verse. "Behold the days come, saith the Lord, that I will sow the house of Israel, and the house of Judah, with the seed of man and the seed of beast; and it shall come to pass that, like as I have watched over them to pluck up and to break down, and to throw down, and to destroy, and to afflict, so will I watch over them to build and to plant, saith the Lord." Then, just listen to the solemn declaration addressed to those who speak lightly of Israel: "Thus saith the Lord, if heaven and earth can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done."—(verse 37; see also xxxiii. 24-26.) Would it be possible to say, in plainer language, that God's choice of Israel is perpetual?

In Jeremiah xxx. 18 we read: "Thus saith the Lord, Behold I will bring again the captivity of Jacob's tents and will have mercy on his dwelling-place, and the city shall be builded upon her own heap, and the palace shall remain after the manner there. And out of them shall proceed thanksgiving and the voice of them that make merry, and I will multiply them and they shall not be few, and I will also glorify them and they shall not be small! Their children also shall be as aforetime and their congregation shall also be established before me, and I will punish all that oppress them. And their nobles shall be of themselves and their governor shall proceed from the midst of them." Are we in any doubt as to who this governor is? If so, turn to the 2nd chapter of the Book of Matthew, generally called the gospel by Matthew, which is not strictly correct; it is not the gospel, but a narrative of the sayings and doings of Christ, which is a different thing from the gospel, though Jesus preached the gospel. The gospel is to be found all over the Bible. However, letting that pass, in Matt. ii. we read that visitors from the east having enquired concerning the birth of the Messiah, Herod demanded of the chief priests of the Jews where Christ should be born. "And they said unto him, In Bethlehem, of Judea." Why in Bethlehem? "*For thus it is written in the prophets: And thou, Bethlehem, in the land of Judah, art not the least in the princes of Judah, for out of thee shall come a GOVERNOR that shall rule my people Israel.*" Let us pause here a moment to consider how this affects popular methods of interpretation. Suppose Christ had not yet been born, and the time had come—in the year 1878—for the fulfilment of this prophecy, would our religious leaders have answered the question where Christ was to be born, in the way—the correct way, as it proved—that the Jews did. Suppose somebody came to England and raised the cry "the Messiah is born," and the Queen were to ask all the bishops where he was to be born? Do you think they would have said in Bethlehem? I doubt it. Why? Because the prophets say that Christ is to reign in Jerusalem, and the bishops say, "No, that cannot be; it is impossible Christ should reign in Jerusalem; it has a spiritual meaning." On the same principle, reading in Micah that Christ

was to come out of Bethlehem, they would, doubtless, have said, on the supposition of its yet being unfulfilled, "It can't be literal; the idea of Christ coming out of a little tumble-down place like Bethlehem is absurd and self-condemned!" However, the Scribes and Pharisees were right when they told Herod Christ would be born in Bethlehem, and their reason was good, for what other meaning could be extracted from the prophet? "And thou, Bethlehem, in the land of Judah, are not least among the princes of Judah, for out of thee shall come a governor that shall rule my people Israel." Well, Christ has come out of Bethlehem; the "Governor" is identified with Jesus of Nazareth in a way that leaves no doubt—Jesus of Nazareth, King of the Jews. The "Governor" was to proceed from the midst of themselves, according to what I have read from Jeremiah. He has done so. True it is that God brought him forth from their midst. Nevertheless, though God manifest in the flesh, by the flesh, Jesus is the King of Israel.

Let us now enquire about the nobles of the house of Israel, spoken of by Jeremiah as their rulers in the day of restoration: Who are these nobles who were to be of themselves? We find this in the New Testament also. In Matthew xix. 27, Peter puts this pointed question to Christ: "Behold we (the apostles) have forsaken all, and have followed thee—what shall we have, therefore?" Now, everybody must admit that this is coming to the point in a very blunt and naked manner. It was the sort of question to elicit a plain definition of what was in store for the apostles. Perhaps it would not be unprofitable to ask what would the answer be in our day to that question—what would the religious teachers of the present day say the disciples would "have" as the result of following Christ? "Oh, mansions above the skies," of course: "a place in the other world, among the blessed, above the stars." Is that the answer Christ gave? "Jesus said, Verily I say unto you, that ye who have followed me, in the regeneration, *when the Son of Man shall sit upon the throne of his glory, YE ALSO SHALL SIT UPON TWELVE THRONES JUDGING THE TWELVE TRIBES OF ISRAEL.*" To elucidate the meaning with perfect clearness, let us suppose the disciples further asked, "Lord, when wilt thou sit upon the throne of thy glory? Will it be when thou ascendest to the right hand of the Father, as some people say?" We have but to turn to the 25th chapter of Matthew to get the answer: "When the Son of Man *shall come in his glory* and all his angels with him, THEN shall he sit on the throne of his glory." Therefore, Christ's answer amounts to this: "When I come again to raise up the tribes of Jacob, and restore the preserved of Israel" (Isaiah xxix. 6) "ye, my disciples, will be associated with me on the throne, ruling the Twelve Tribes of Israel." Thus we identify the "nobles" who are to reign with the great Governor in Jerusalem with Abraham, Isaac and Jacob, and all the prophets. Let us be clear as to the time to which these events belong. In the 11th chapter of Isaiah, we read: "And in that day"—What day? A good question. It is always well to be accurate and clear. The context says:

"The earth shall be full of the knowledge of God, as the waters cover the sea." All will agree that this time is not yet come: it is still future. Well, "In that (future) day, there shall be a root of Jesse (that is Jesus); to him shall the Gentiles seek, and his rest shall be glorious. And it shall come to pass in that day that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign to the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."—(Isa. xi. 9-12.)

To the same effect we read in Ezekiel xxxvii. 21 : "Behold I will take the children of Israel from among the heathen, whither they be gone, and gather them on every side, and bring them into their own land. And they shall be one nation on the mountains of Israel, and one king shall be king to them all ; neither shall they be divided into two kingdoms any more at all."

So, in the Song of Moses, already spoken of, in connection with the dispersion of Israel: "He (Jehovah) shall repent Himself for His servants, when He seeth that their power is gone. . . . He will avenge the blood of His servants, and will be merciful unto His land and unto His people."—(Deut. xxxii. 36, 43.) "The Lord thy God will turn thy captivity and have compassion upon thee, and will return and will gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out into the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee. And the Lord thy God will bring thee into the land that thy fathers possessed, and thou shalt possess it, and He will do thee good, and multiply thee above thy fathers."—(Deut. xxx. 3-5.)

All this is very plain. Really, I don't know if I need read any more on that point. Just turn once more to the 49th chapter of Isaiah, where, in the 14th verse, we read as follows: "But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me"—and certainly Zion appears to have good reason for saying that at the present time and during the past eighteen centuries. But the message goes on: "Can a woman forget her sucking child that she should have compassion on the son of her womb? Yea she may forget, yet will I not forget thee. . . . Thy children shall make haste ; thy destroyers and they that have made thee waste shall go forth of thee. . . . Thy waste and thy desolate places, and the land of thy destruction shall even now be too narrow because of the inhabitants ; and they that swallowed thee up shall be far away. The children that thou shalt have after thou hast lost the others shall again say in thine ears, The place is too straight for me ; give place to me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate and a captive, moving to and fro? Who hath brought up

these? Behold I was left alone : *these, where had they been?*" The Jewish nation will be very much inclined to ask this question, when by resurrection, a nation is born in a day. Abraham, Isaac and Jacob, and all the approved dead of all ages will rise at the appearing of Christ in the world in that time. Their part will be to assume the sovereignty of Israel, and extend the same to all nations. Israel will be surprised at this unexpected and marvellous development as represented in the prophecy I have just read.

Need I read more? There are a great many more I thought I would read, but surely these are enough to establish the point. It is a point of difficulty with some, who might say: "Why, you have just said the people are faithless and undeserving. How do you reconcile that fact with the prospect opened up in these declarations of the restoration of the house of Israel to their own land? Is it scriptural—is it appropriate—that a godless nation should be established in a position of such power and privilege as it is declared the house of Israel will be when restored to their own land? Why should the Jews have the ascendancy over all nations?" But I think I hear the critic saying "You have yet to prove that the Israelitish nation is to have that ascendancy." Well, look at the 60th chapter of Isaiah, and the 12th verse. In the midst of a glowing delineation of the glory that is to be experienced by the house of Israel when it shall be restored, we read: "*For the nation and kingdom that will not serve Thee shall perish; yea those nations shall be utterly wasted.*" Again, in Zechariah viii. 13, we read: "Ten men out of all the nations 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." In Micah iv. 2, "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." The relation of the house of Israel to the nations in that day is graphically expressed in the next chapter: "And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through, both treadeth down and teareth in pieces, and none can deliver." Imagine that picture—a lion, escaped from the menagerie, chasing a flock of sheep! that is God's illustration of the position the house of Israel will sustain to nations of the earth, when this restoration to favour comes. In view of this we can understand what we read in Micah vii. 15: "According to the days of thy coming out of the land of Egypt, I will show marvellous things, and the nations shall see and be confounded at all their might: they shall lay their hand upon their mouth; their ears shall be deaf; they shall lick the dust like a serpent; they shall be afraid of the Lord our God."

I could otherwise prove that the house of Israel is to be in the ascend-

ant ; but what I have quoted is sufficient for the present. I will, therefore, address myself to the question already introduced : "How do you reconcile such a prospect with the stubborn and unbelieving character of the Jewish nation ?" Well, take God's own answer to that question. In Ezekiel xxxvi. 22, we read : "Thus saith the Lord God, I do this not for your sakes, O house of Israel, but for mine own holy name sake which ye have profaned amongst the heathen, whither ye went. Not for your sakes do I this, saith the Lord God, be it known unto you : Be ashamed and confounded for your own ways, O house of Israel." But you will say that does not remove the difficulty : are the Jews to have all power and prosperity, even for God's sake, while they are in such a state as to require to be ashamed and confounded ? You will say such a thought would stultify all our conceptions of moral fitness and propriety. Well, the answer is plain. In their restored state, they will not be as they are now. What is to happen ? Look at the 20th chap. of this same book of Ezekiel and the 33rd verse. You will there find they are to be purified with judgment, after their gathering, but before their entry into the land. Thus we read : "I will bring you out from the people and will gather you out of countries wherein ye are scattered with a mighty hand, a stretched out arm and with fury poured out. And I will bring you into the wilderness of the people and there will I plead with you, face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod and bring you into the bond of the covenant. And I will purge out from among you the rebels and them that transgress against me. I will bring them forth out of the country where they sojourn, and *they shall not enter into the land of Israel.*" From this it follows that the Jews will be gathered, whatsoever their character, but all Jews will not be incorporated with the kingdom of the Messiah ; but only those who are brought into a proper condition by the process to which they will be subjected by God in the wilderness. Look at the 3rd chapter of Zephaniah for further explanation of this idea. "From beyond the river of Ethiopia, my suppliant the daughter of my dispersed shall bring mine offering. In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed ; for then *I will take away out of the midst of thee them that rejoice in thy pride*, and thou shalt be no more haughty because of Mine holy mountain ; and I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity nor speak lies, neither shall a deceitful tongue be found in their mouth." I could read more upon that point ; but I think I have quoted enough. The children of Israel will be purified before they are used as the national basis of the kingdom of God in the land of promise.

The day is hurrying on, as we shall see in the last lecture. Everywhere public affairs, rightly interpreted, are pointing to the day of the Lord's coming. But in the words of Malachi, made familiar to the public in

Handel's oratorio of the Messiah: "Who may abide the day of his coming, and who shall stand when he appeareth? for he is like a refiner's fire." A vast revolution is impending. The house of David will be established over all, and the power of all Gentile governments will be brought down. "All kings shall fall down before him, and all nations shall serve him." This will require the employment of violence at first; but afterwards "the earth shall be filled with the knowledge of the Lord, as the waters cover the sea." All nations will repair yearly to Jerusalem to learn the way of God. Meanwhile the rulers of that glorious age are being developed by the faith and obedience of the gospel. In this way Gentiles become Jews, and heirs of the coming kingdom and glory. We cannot be saved unless we become Jews in heart, Jews indeed, brethren of the Great Jew of Jews, the Lord Jesus Christ, who is about to appear to raise his brethren from the dead, to invest them with immortality and glory and royal dignity, and put in their hands a sceptre of power that shall be irresistible and beneficent throughout the whole earth. There will be no true individual or public well-being till then; no welfare for mankind in general until the dispersed nation of God shall return to the land of their fathers; no era of gladness for the world till the fallen house of David is re-built in the earth, and the redeemed of the Lord shall return to Zion with everlasting joy upon their heads—then sorrow and mourning shall flee away.

THIRD LECTURE.

*CHRIST ON EARTH 1845 YEARS AGO; NOW IN HEAVEN; COMING
AGAIN PERSONALLY TO REIGN AND HIS PEOPLE WITH HIM.*

IF we could go back 1845 years ago, and transport ourselves into the land of Judæa, lying at the eastern end of the Mediterranean Sea, we should find ourselves in the presence of an event that has already, in a large measure, re-modelled the world. With regard to the nature of that event, in its general features at all events, there is no room for misconception or difference of opinion. Men of all kinds, unbelievers and disciples, Jew and Gentile, recognise the fact that there was there and then A PERSON—a man. They may differ with regard to the character and nature of the person, but they are all agreed that there was then to be seen the man Christ Jesus. If we had been there, we

should have seen him—seen a man fashioned as we are, and we might have heard his voice as we hear one another's, had we been within hearing range of his teaching. We should have beheld and listened to as actual and visible a personage as any man we ever saw and heard.

It is necessary to dwell on that simple fact and force it home, because it constitutes the key-note, so to speak, of the important subject which is to engage our attention this evening. We have to think this evening about the re-appearing of that same person, who did not die, but was killed, and who did not remain in the grave, but was raised from death, and who did not stay upon earth but was taken away to heaven, and who left a certain work to be carried on, during his absence, by the disciples he left behind.

Why emphasize so very particularly on the facts of his first appearance? For this simple reason, that a second coming is promised, and our conceptions of this second coming rest, necessarily, on what we know of the first. His second coming is clearly and abundantly foretold by prophets and apostles. But people say: "How are we to be sure concerning the meaning of these statements? how can we be certain that the statements which are apparently so plain and simple and literal, do not contain a mystical meaning? how can we be sure that the meaning is not too deep and profound for ordinary plain people to penetrate?"

Now, the answer to that is to be found in the picture I have introduced to your notice. As we look upon the Lord Jesus Christ and listen to his teachings, as he was to be seen and heard at his first coming, we behold an event which, in many of its details, was the subject of prophecy before it happened. Consequently, it is in our power to make a comparison between these details and the prophecies that went before and that were fulfilled in those details; and thus we are able to see what prophecy means, and how to interpret it; for here we shall have a veritable and unmistakable illustration of the meaning and intent of the prophetic language by which to decide how to interpret those prophecies that are yet unfulfilled. This standard of interpretation will save us from the bewilderment of trying to follow bishops, clergymen, and learned men who disagree in their opinions. It places us, in fact, in a position of tranquil and satisfactory independence, in which we can read and believe the word of God for ourselves.

Applying this process, then, let us begin at the beginning of Christ's career. In the first place, we are informed in prophecy of the locality in which he would first appear. In Micah v. 2 we read: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall come forth unto me that is to be ruler in Israel, whose going forth have been from of old, from everlasting." Here is an indication that he would come out of Bethlehem. Did he do so? If not, we should be placed in a strange position with regard to this prophecy.

Probably it would have been suggested that it had a "spiritual" meaning; that as Bethlehem is a compound of Hebrew terms signifying "house of bread," it meant, perhaps, heaven as the house of the heavenly bread; and that the meaning of the prophecy was that Christ would come down from heaven. This is how people deal with prophecy in our days. But the fulfilment of the prophecy in this case takes away all doubt. It turned out that the prophecy had reference to the topography of Palestine, and was intended, as we should naturally have supposed, to tell of the place where Jesus should be born. Christ was born in Bethlehem of Judea, according to the prophecy. You will find the whole account in the first and second chapters of Luke, and the second chapter of Matthew. I need not do more than refer thus generally to its fulfilment, as it is a subject which is notorious to all, being sung of at Christmas time through all Christendom how Jesus lay cradled in a manger in Bethlehem. Now, here is proof that, if we had lived before the birth of Christ, we should have been justified by this prophecy in saying Christ would come out of Bethlehem. But, then, it might have been contended that he would not be a person at all, but that the prophecy referred to heavenly blessings to emanate from Bethlehem; and that, in fact, all the other things spoken concerning him were merely attributes personified. This is the view entertained by many of the Jews of the present day. We need not stay to combat so unsubstantial and unwarrantable a view. We stand face to face with the subject in Isaiah ix. 6, where it is stated "Unto us a child is born." On this we should be justified in saying that the promised Messiah should be born a child and grow up through all the stages of boyhood to manhood. There would have been some, no doubt, who would have rejected this argument, and who would have contended that it was out of keeping with God's greatness that His Son should be introduced into the world as a baby. But they would have been wrong, and those would have been right who would have contended that he really would be a child. We should have been justified in contending that he would be the Son of God. In Isaiah vii. 14, we read—"Therefore the Lord himself shall give you a sign; behold a virgin shall conceive and bear a son." What would have been thought of our contending, not only that Jesus should be born a child, but that he should have no human father? It is hard to conjecture what opposition this view would have met with. But when we come to the fact of the case, as recorded in the first chapter of Luke, we see how futile all such opposition would have been and how true the contention of those contending that he would be the Son of God. We there find that the angel Gabriel came to Mary and told her of the approaching birth of this promised one. On Mary expressing her surprise that she should be the mother of the Messiah, not being married, the angel said unto her (verse 35), "The Holy Spirit shall come upon thee and the power of the Highest shall overshadow thee; therefore, also, that holy thing that shall be born of thee shall be called the Son of God." Here, again, we would have been justified by the event in the

construction we should have put upon those statements that the promised Messiah of Israel would be born into the world in Bethlehem, and without the agency of human paternity.

Then we should have entertained sundry other expectations concerning him to which I shall draw your attention, all of which have been verified in the course of this history. We should have said he will be a preacher, and he will be a preacher of great power, for in Isaiah lxi. the 1st verse and part of the 2nd verse, we read: "The Spirit of the Lord God is upon me because the Lord hath anointed me to preach good tidings unto the meek, He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord." We should have looked forward from the time of his birth, and said "The Spirit of God will descend upon this man, and he will in consequence become a preacher of divine truth to the enlightenment and comfort of all who fear God in Israel." And we should have found our expectations verified, if, standing on the banks of the Jordan, we had witnessed the baptism of Jesus by John the Baptist. We read that when Jesus emerged from the water, the Spirit of God descended upon him in the form of a dove, and abode upon him, and a voice declared from heaven, saying, "This is My beloved Son in whom I am well pleased, *hear ye him,*"—as much as to hint that at this moment his preaching had begun. From this time, he proceeded publicly to do the work he had come to accomplish, and for three and a half years afterwards, he went about incessantly teaching and preaching and ministering to the people. His words were words of good tidings and comfort to all who feared God. Notwithstanding this, we might have said beforehand that he would not be listened to. We might have said "The people will despise him and reject him, for it is written in Isaiah liii., 'Who hath believed our report and to whom is the arm of the Lord revealed? For he shall grow up before Him as a tender plant and as a root out of a dry ground; he hath no form or comeliness, and when we see him, there is no beauty that we should desire him. He is despised and rejected of men, a man of sorrows and acquainted with grief; and we hid, as it were, our faces from him, he was despised and we esteemed him not. Surely he hath borne our grief and carried our sorrows, yet we did esteem him, stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him and with his stripes we are healed. He was oppressed and he was afflicted, yet he opened not his mouth, he is brought as a lamb to the slaughter and as a sheep before her shearers, is dumb, so he opened not his mouth. He was taken from prison and from judgment, and who shall declare his generation, for he was cut off out of the land of the living.'"

Here we might have been confronted, as an argument, with the extreme improbability of the Jews despising and rejecting the Son of God, who

would be born in their land, and bring such joyful and divine instruction to them. It might have been said that it was morally impossible that such a thing could happen, and that this despising and rejecting, &c., must be figures of speech—that, in reality, the people might fairly be expected to be charmed with his teaching, and to receive him in the warmest way, and act upon all his precepts.

But we should have been justified by the event. The expectation founded upon this prophecy would have been well verified; for, in fact, Jesus was despised and rejected, as all the world knows, and cut off out of the land of the living.

Next, we should have watched, as his career unfolded itself before our eyes, for the incongruous incident of his entry into Jerusalem sitting upon an ass. We should have done so on the strength of Zech. ix. 9. No doubt many people would have smiled at such an expectation, and pronounced it most ridiculous. They would have asked "What has Christ to do with the long-eared animal which in our country, at all events, is universally regarded as the living symbol of stupidity? why look ye for such an incident as that?" we should have replied, "Because it is written, '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.'" If they had belonged to the class of people who, in our day, reject the doctrine of Christ reigning in Jerusalem as incompatible with his heavenly dignity, they would have positively scouted such an interpretation—perhaps with righteous indignation. They would have contended that the prophecy could not be a literal prophecy, but rather a figuration of the fact that Christ would be associated with low and humble things in the day of his suffering. But, by and by, we should have found ourselves justified in our expectations. We read in Matthew *xxi. 1*: "When they drew nigh unto Jerusalem, and were come to Bethphage, unto the Mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied and a colt with her; loose them, and bring them unto me; and if any man say ought unto you, ye shall say, The Lord hath need of them, and straightway he will send them. And this was done that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion: Behold, thy king cometh unto thee meek and sitting upon an ass and a colt the foal of an ass." Jesus entered into Jerusalem amid acclamation, followed by great crowds of the common people. So, again, we should have been justified in our reading of the prophetic testimony concerning the Christ.

But we should have gone further. We should not only have reconciled ourselves to the expectation that his teaching would be rejected: we should have looked for him to be crucified, for it is written in the 22nd Psalm, which ranks with the prophecies, inasmuch as David was a prophet and the Spirit of God spoke by him (*2 Sam. xxiii. 2*) concerning

Christ, as Jesus himself tells us.—(Matt. xxii. 43; Luke xxiv. 44.) Describing the sufferings of Christ, he says in the 14th verse "I am poured out like water, and all my bones are out of joint, my heart is like wax, it is melted in the midst of my bowels. My strength is dried up like a potsherd, and my tongue cleaveth to my jaws. And Thou hast brought me into the dust of death. For dogs have compassed me, the assembly of the wicked have enclosed me; *they pierced my hands and my feet.*" Further, in the 13th chapter of Zechariah, speaking of the day of Christ's coming exaltation, in the 6th verse: "And one shall say unto him *What are these wounds in thine hand?* Then he shall answer, Those with which I was wounded in the house of my friends." And in the previous chapter and the 10th verse, "And they shall look upon *him whom they have pierced*, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his firstborn." I do not know what our spiritualising friends would have said here. It would have been hard even for them get away from these specific allusions to the mode of death which Jesus was to experience at the hand of Israel. Perhaps they would have shaken their heads in doubt, and said they did not know what to make of them, but that they could not assent to the incredible proposition that the Son of God would be immolated by wicked men on the cross. But it was so. It happened as it had been foretold. He was crucified: he was pierced in his hands and feet. He was cut off out of the land of the living. It was foretold that he would afterwards be raised from the dead, and that he would attain to everlasting days. In the 16th Psalm, which Peter quoted to the Jews on the day of Pentecost, you read "My heart is glad, my glory rejoiceth, my flesh also shall rest in hope. For Thou wilt not leave my soul in hell; neither wilt Thou suffer thine Holy One to see corruption. Thou wilt show me the path of life; in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore." There are other sayings of the same sort in the Psalms, such as "He asked life of Thee, and Thou gavest it him, even length of days for ever and ever." Possibly, some of us might have contended, on the strength of that allusion, that he would be taken to the right hand of God; that after his resurrection he would not remain upon this earth, but would ascend to heaven. Quoting in confirmation the words in the 68th Psalm and the 18th verse—"Thou hast ascended on high, thou hast led captivity captive, and received gifts for men."—And also the words of Isaiah xlix. 4.—"Then I said, I have laboured in vain, I have spent my strength for naught, and in vain: Though Israel be not gathered, yet shall I be glorions in the eyes of the Lord, and my God shall be my strength." From all these things, an intelligent reader might have contended that when Jesus was released from the dead, after the crucifixion, he would ascend to heaven to the Father's presence in order to execute the mediatorial work for His house during the time of the Israelitish dispersion throughout the world; and such a reader would

have been justified in that event. For as we saw in the chapter that was read this evening, and as everyone is aware, Christ, after his resurrection, and after remaining long enough to give "infallible proof" of his resurrection (observe that expression; it is Luke's—Acts i. 3), I put emphasis upon the words, because the proof was infallible—the fact of his resurrection is established, if ever anything was established, on irrefutable evidence in the history of this world—after remaining on earth long enough for that purpose, viz., 40 days, he ascended to heaven; and there he has remained to the present day.

And now we have to look at the next stage of his work in relation to the earth, and I think you will see that having the guidance of fulfilled prophecy in the case of his first coming, we need have no difficulty in placing implicit reliance on those parts of prophecy that bear upon his coming again. We have simply to ask—What is the testimony of the prophets concerning his second appearing and the object for which he is so to appear the second time? You will find the information upon this point is far more abundant and far more clear and far more unmistakable than the testimony concerning his first coming, some portion of which I have laid before you. That testimony was so comparatively slender in relation to the general bulk of prophecy concerning his glory at his second coming, that it is no wonder it was practically, so to speak, closed from the view both of the Jews at large and of his disciples themselves. They failed to observe, in common with the Jews in general, that the Messiah had to go through a career of suffering and rejection and death. After his resurrection, Christ reasoned with them upon that point. You remember the conversation between Jesus and the two disciples on the journey to Emmaus, "he reasoned with them and expounded unto them out of the Scriptures the things concerning himself," saying, "ought not Christ to have suffered these things and afterwards to enter into his glory?"

Now, what information have we concerning his coming again? We will take first the information that comes to us from the apostles, who were guided by the Spirit in the understanding and expression of the truth after Christ's departure. In Acts i. 10 we are informed that "while they looked steadfastly towards heaven as he went up, two men stood by them in white apparel, who also said, Ye men of Galilee, why stand ye gazing into heaven? This same Jesus who is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Would it be possible to express the mode and manner and nature of Christ's second coming more explicitly, more expressly, more clearly than in these words? I should think not. He is to come "in the same manner." What was the manner of his going? You know how he lived on the earth. You know how he was crucified, and put into the grave of Joseph of Arimathea; and you know the manner of his resurrection. It is all real, personal, actual, literal. So was his ascension, and such, we are told, will his second coming be. This is shown by the fact testified by

Zechariah that at his second coming, the Jews ask him, "what are these wounds in thine hands?" Here the same wounds are in question that Jesus exhibited to his disciples after his resurrection. How come the Jews to ask about them? It is probable—that is to say, it is not a speculation, but a reasonable expectation based on a variety of considerations—that Jesus will operate on behalf of the Jews, long before he makes known to them the fact that he is Jesus of Nazareth. They will recognise him as the long promised Messiah, for whom the whole nation, with certain exceptions, are still looking. Perhaps they will regard his appearance as a disproof of the Christian Messiah. Looking on him as their Messiah, and not at all suspecting that he is the same Jesus their fathers destroyed, they enquire, as a matter of curiosity, concerning the wound-marks in his hands, "What are these wounds in thy hands?" What a thrilling answer—"Ah! you know something about that." "These are the wounds with which I was wounded in the house of my friends." No wonder that a change should come over them, such as Zechariah describes—mourning, a weeping, and a lamentation, like that of Joseph's brethren, when they discovered that their austere deliverer in Egypt was their own brother, whom they had sold. The Jews sold Jesus for thirty pieces of silver, and crucified him; and they will providentially bring about their own humiliation by asking "What are those wounds in thine hands?" It will be obvious to you that the question could have no meaning on the supposition that Christ was not coming, and was not going to exhibit himself personally to the nation who rejected him, and over whom he is destined to reign. "This same Jesus," then, "shall so come in like manner as he was seen going into heaven." They saw him go; that is, they saw a certain distance. Jesus was visible to them for so long a time as was necessary to enable them to comprehend his disappearance, so to speak. But we can't imagine a slow passage to the distant Majesty of heaven and earth. His ascension, after he ceased to be seen of the disciples, was, no doubt, instantaneous, and his gradual diminishing appearance to them for a certain time before the cloud received him out of their sight, was only an accommodation to the necessity that they should be quite sure he had taken his final departure for a season. They saw him go up to heaven, and then they went away. The Spirit came, as Jesus promised. On the day of Pentecost it was poured out upon them; and, as Jesus promised, the Spirit brought to their remembrance what he had said to them. They remembered that he had told them he was going, during the many conversations he had had with them. "It is needful for you," he said on one occasion, "that I should go away." On another occasion, he likened himself to a man going away into a far country, leaving his servants behind him, and telling them to occupy until he comes. Again, he said, "The days will come that ye shall desire to see one of the days of the Son of Man and shall not see it." And again "The days come that the bridegroom shall be taken away."

In various other ways he told them of his approaching departure, and it came to pass.

He is gone and is not come back yet; but he will come back in the same manner: so says this testimony, and so say some other apostolic statements to which I will call your attention. In 1 Thessalonians iv. 13, we find that some of the Thessalonian believers had died, and the survivors were greatly grieved as if their friends had lost something by dying. Paul wishes them to understand that they had lost nothing. In the 13th verse he says: "But brethren, I would not have you to be ignorant concerning them that are asleep, that ye sorrow not even as others who have no hope. For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we who are alive and remain unto the coming of the Lord shall not go before them who are asleep. For *the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first.*" Then in 2 Thessalonians i. 7, we have this statement: "And to you that are troubled, rest with us, when *the Lord Jesus shall be revealed from heaven with his mighty angels.*" In Hebrews ix. 28, "And unto them that look for him *shall he appear the second time, without sin, into salvation.*" In 2 Timothy iv. 1, "The Lord Jesus Christ who shall judge the quick and the dead *at his appearing and his kingdom.*" I might quote a great many more, as those are well aware who are acquainted with the apostolic testimony. But let this suffice at present. In fact, one is sufficient; for, if you have a friend you are anxious to see, you don't require to be told twenty times he is coming. One authentic message that your friend will be here at such an hour, is quite enough for you. You don't doubt it. You don't require to be told in a great variety of ways. You rejoice in the simple fact simply stated. So it is in this matter with earnest men. The plain announcement that Christ will return is sufficient for their conviction, and they rejoice in the fact. But the majority of men are so heedless of the information concerning God and higher things, that they require line upon line, and precept upon precept, and elaborate argument on very simple matters. I have given you five or six testimonies to the fact of Christ coming from heaven, and they are quite sufficient. He is coming in the same manner in which he went away. He went away to heaven, and that is where he is coming from when he comes. We know where he went away from. He led his disciples out as far as Bethany—a village on the summit of the Mount of Olives, between Jerusalem and the Dead Sea. That is where he went away from; and, now, where is he coming to? At a certain stage of his work, he is to come back to that very spot. So we learn from the 14th chap. of Zechariah: speaking of the war of the great day of God Almighty, when there is to be a collision between this same Jesus and the nations of the earth, prior to his breaking their power, we read in the 3rd verse—"Then shall the Lord go forth, and fight against

those nations, as when he fought in the day of battle. *And his feet shall stand in that day upon the Mount of Olives*, which is before Jerusalem on the east (that is its exact geographical position), and the mountain shall cleave in the midst thereof, towards the east and west, and half the mountain shall remove towards the north, and half towards the south." He comes in power and glory, and the event is signalled to the perceptions of men by the mountain cleaving. The third chapter of Joel gives us the same information in a more indirect way—(9th verse)—"Prepare war, wake up the mighty men. Let all the men of war draw near, let them come up. Beat your ploughshares into swords, and your pruning hooks into spears. Let the weak say, I am strong. Assemble yourselves . . . *Thither cause thy mighty ones to come down, O Lord.*" Where? The early part of the chapter tells us. In the valley of Jehoshaphat, at the foot of the Mount of Olives, "for there will he sit to judge all the heathen round about."—(Verse 12.) One passage says the Mount of Olives; the other says the Valley of Jehoshaphat. There is no contradiction there. The Mount of Olives and the Valley of Jehoshaphat are in the same locality. Jesus and the saints—Jehovah's mighty ones—come to the one, and operate upon the other. They are part and parcel of the same locality. We are given some information about these matters in Ezekiel xxxviii. Speaking of the same period of conflict, the eighth verse says: "After many days, thou shalt be visited. In the latter years, thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against *the mountains of Israel*, which have been always waste:"—Mountains always waste. And this is what we read concerning God's presence there—that is, Christ's presence—for Christ is Eummanuel, God with us, God manifest in the flesh. Therefore, in Ezek. xxxviii. we have Christ in the land of Israel, in the latter days, in having God there; for he who sees Christ, sees God—a fact which explains a constant peculiarity of the prophets who speak of the Messiah as God, the Lord of hosts, the Creator of the ends of the earth. In the presence of Christ, we are in the presence of the Father; because the Father fills all space by His spirit, and has manifested Himself in Jesus. Nevertheless, the Father is a separate person from Jesus in the heaven where Christ now is, and from which he will descend. As Jesus says: "I ascend to my Father and your Father, to my God and your God." Yet, in the language of the prophets, when Christ returns to the earth, it is Jehovah—the name of Jehovah coming from far. The presence of Christ will be the presence of God. Well, here in the 19th verse, speaking of the great transaction, we read—"For in My jealousy, and in the fire of My wrath have I spoken; surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, &c., and all the men that are upon the face of the earth shall *shake at my presence.*" Now from the Mount of Olives Jesus will make an assault upon the military powers in possession of Jerusalem, and drive them, in great terror, out of the land. He will take possession and set up the

throne of David again.

Perhaps you will say I have not met the expectation created by the opening remarks, as regards citations from the prophets in proof of Christ's second coming. You will say that what I have quoted has mostly been from the New Testament. The remark would not be wholly true. Even if it were, it would not be a matter for dissatisfaction, for the testimony of the apostles might be expected to be more explicit on the subject of Christ's return than the testimony of the prophets who lived before his first appearing. However, I will at this stage read a number of predictions from the Old Testament that the Lord should come:—

The Redeemer shall come to Zion and unto them that turn from transgression in Jacob.—(Isaiah lix. 20—quoted by Paul as an unfulfilled prophecy in his day.—Romans xi. 26).

"When the Lord shall build up Zion, He shall appear in His glory."—(Psalms cii. 16.)

"Behold your God shall come, even God with a recompense. He shall come and save you. Then shall the eyes of the blind be opened."—(Isaiah xxxv. 4.)

"Behold the name of the Lord cometh from far burning with His anger, and the burden thereof is heavy, and His lips are full of indignation, and His tongue as a devouring fire."—(Isa. xxx. 27.)

"Behold the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury and His rebukes with flames of fire."—(Isa. lxvi. 15.)

"Let the heavens rejoice and the earth be glad . . . before the Lord, because he cometh, He cometh to judge the earth. He shall judge the world with righteousness, and the people with his truth."—(Psalms xcvi. 11.)

"One like the Son of Man came with the clouds of heaven . . . and there was given to him a kingdom, glory, and dominion."—(Dan. vii. 13, 15.)

"The Lord my God shall come."—(Zech. xiv. 5.)

"And it shall be said in that day, Lo this is our God, we have waited for him."—(Isa. xxv. 9.)

"The Lord cometh forth from his place to punish the inhabitants of the world for their iniquity."—(Isa. xxvi. 21.)

"Our God shall come, and shall not keep silence."—(Psalms l. 3.)

"The Lord of Hosts shall come down to fight for Mount Zion."—(Isaiah xxxi. 4.)

Having read these Old Testament declarations on the subject, let us now ask the question, What is he coming for?—what is he coming to those localities to do? Before seeking an answer to this question, let us look at a point in the 14th chapter of Zechariah, which involves an answer. In the fifth verse are the words: "And the Lord my God shall come and all the saints with thee." When he comes to this locality in the land of Israel, he is accompanied by a class of people who are here denominated "his saints." Now it must be manifest that they must have joined him before they appear with him, in the locality described in Zech. xiv,

The first question is—Who are they? We get an intimation upon that point in the 50th Psalm, where we have a picture in a certain form of the very same crisis, as I think you will be able to recognise upon reading it. Verse 3—“Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather my saints together unto me, *those that have made a covenant with me by sacrifice.*” Here is a clue as to who are saints—those who have made a covenant with God, by sacrifice. Who are they who have entered into covenant relations with God, through sacrifice? The New Testament itself is one long answer to that question. It confers the title of “saints” on those, even Gentiles, who believe and obey it. This will be manifest when we read those letters of Paul, addressed to those he was sent to take out of the nations as a people for the name of Christ. What do we find? Why in every case, as in his letter to the Romans, he declares he addresses himself to the “beloved of God, called to be saints.” How were they “called to be saints?” The answer is simple—it is visible in all Paul’s letters—they were “called by the gospel” Paul preached, and they believed. In this very epistle to the Romans, he says: “Yea, as much as in me lies, I am willing to preach the gospel unto you that are at Rome also; for it is the power of God unto salvation to every one that believeth.” And again, to the Corinthians (1 Cor. i. 19), “For it hath pleased God, by the foolishness of preaching, to *save them that believe.*” Paul went to various places, and set forth for the acceptance of all who heard him, certain things concerning Christ, which constitute the Gospel—things, be it observed, that are not presented in our day in popular presentations of the gospel so called. But that is a point aside. He presented these things to the people, and those who believed what he told them were baptised and became disciples of Christ, and yielded themselves in obedience to all his precepts. By this simple process they became saints or separated ones. But what has sacrifice to do with this? Paul answers the question in Romans vi. 4: “Know ye not that so many of us as were *baptised unto Jesus Christ, were baptised INTO HIS DEATH?*” Consequently baptised persons identify themselves with the sacrifice of Christ, and in the act of baptism, make a covenant with God, by sacrifice. The covenant was made under the law of Moses in the literal sacrifice of an animal which pointed to Christ. Under the gospel, it is made by the sacrifice of Christ taken hold of in baptism. That is God’s way. Some are disposed to say that baptism is of no importance. No earnest believer in the New Testament would take such ground. What if human opinion is against it? God has required it, and it is written “Let God be true, and every man a liar.” People will find it all out when this dreadful time comes upon the world—when this call comes out to gather those who have made a covenant with Him, by sacrifice. It will then be apparent too late to those who neglect the gospel and are not baptised, but choose to neglect

the institutions of Christ. The glory then to be revealed is not for them, but for the faithful, and the children of obedience. They will be gathered. Who gathers them in; and for what purpose? The Psalm I have read tells us—"The Lord shall judge His people." What! Judge all those people who have made a covenant? Are they not all going to be saved? No: it is said "Many are called, but few are chosen." Let me beseech your attention to the testimony as to this work of judgment, which Jesus is to bring into effect at his coming. Matt. xvi. 27—Christ said whilst yet upon the earth "The Son of Man shall come in the glory of his Father, with his angels, and *then he shall reward every man according to his works.*" And as to the nature of the retribution to be dealt out to every man, he tells us in another place:—"He that denieth me before men, him will I deny when I come in my glory;" and "Him that confesseth me before men, him will I confess before angels of God." Furthermore he says "They who are accounted worthy to obtain that world shall not die any more, for they are equal unto the angels." You also recollect his parables. You may read of the nature of his judgment from the parable of the men who had the talents, and what was done with them. To the man who had lived idly and had not even put one talent to usury, Christ said: "Cast out the unprofitable servant into outer darkness, where there shall be weeping and gnashing of teeth." Men may talk about these things being ideally represented; but their sensations in this matter will undergo a change when they see Christ enthroned as judge, and realise in terror that they have suffered themselves to be duped out of his favourable regards by the follies of the passing hour—deluded by the mere sensations of this passing fitful and unreal life. In Revelations xxii. are these words: "Behold, I come quickly, and my reward is with me." Oh yes; you don't go to heaven when you die. We go to the grave when we die; and Christ comes and raises us, and brings his reward with him. "My reward is with me to give unto every man according as his work shall be!" Some people miss the solemn intent of these words by saying, as it were, "Oh yes, every man will have a reward: some will get little, and some will get much." Is that the meaning? 2 Cor. v. 10 ought to dispel this idea: "We must all appear before the judgment seat of Christ, that every man may receive the things—(there are two words in italic; leave them out—not *done in his body*; but may receive the *things*) *in body* according to what he hath done, *whether good or bad.*" It is not a question of degrees of reward; but a question of whether good or bad is to be received. What is the result if "bad" is the portion? Look at Gal., 6th chapter and the sixth verse: "Be not deceived: God is not mocked. Whatsoever a man soweth, that shall he also reap. He that soweth to his flesh, shall of the flesh reap corruption; and he that soweth to the Spirit shall of the Spirit reap life everlasting." So you see it is of far more consequence than people would imagine from the teaching of the clergy as to the way in which people live. We must conform to what God requires of us before we can receive His approbation. Forgiveness of sin

is only for those who strive to do His will. All others who may be responsible will leave the judgment seat with "weeping and wailing and gnashing of teeth." So Jesus testifies. Do not wait, my friends, till you stand face to face with the naked realities of the divine tribunal. Harken to the voice of wisdom, even the voice of Christ, while it is called to-day.

The judgment will effect a separation. In the parable of the net cast into the sea, which gathered all manner of fish, good and bad, the good they gathered into baskets, and cast the bad away. That is a sufficient illustration. The rejected will be told that they have nothing to do with Christ, but must depart from his presence to take part with his enemies, and to share in what befalls them. Christ has enemies even then. The world at that moment is full of them. Armies embattled will stand ready, and the whole world will be prepared to enter into conflict with him. The destruction of the enemy will take place with great violence, though not at once; and in this destruction the false friends of Christ are engulfed. Those who appear with him in the land of Israel, under the circumstances detailed in the testimony I have quoted, are the accepted class. What is their relation to the work to which he is at that time about to proceed? Well, let Jesus himself tell us in language which, I think, you will allow is plain and vigorous. In Revelations ii. 26, he says: "He that overcometh and keepeth my works unto the end, *to him will I give POWER OVER THE NATIONS; and he shall rule them with a rod of iron; and shall break them in pieces like a potter's vessel*"—keepeth *my works* unto the end. I would lay emphasis on that—my works—not works that people devise themselves. People do a great deal of works that will not stand—such as founding hospitals, subscribing to charitable institutions, contributing to the building of churches, or to the maintenance of the clergy, &c., and think they will be saved by such things. True it is that the disciples of Christ are to resemble him in doing good, but as regards that which makes them disciples, Christ has left his own prescription, and to this we must adhere. Christ has prescribed certain works, which are "his works," which we must do before we can answer to the words quoted "to him that overcometh, and keepeth my works to the end." "Even as I have received of my Father"—so Christ giveth to his friends what God hath given to him—"power over all flesh"—authority to rule the nations, and the power to break them up when the time comes. Here Jesus says he will give that power to those whom he shall choose. There are many other testimonies on this point which will occur to those who are acquainted with the Scriptures. We read, for instance (1 Cor. vi. 1), "Do ye not know that *the saints shall judge the world!*" In Revelations, again (v. 10), "Thou hast made us kings and priests unto God, and *we shall reign with thee* upon the earth." Then, in Daniel (vii. 27)—"The kingdom and the dominion, and the greatness of the dominion under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him! Those saints are to participate in the glory and power of the

kingdom, who overcome in this time of trial. But first, their work is a work of vengeance.

God has done several works of vengeance in the world already. Once, He swept away the whole population, except one family. And that population was a busy one. It was not an idle one. They were planting and building, and eating, marrying and giving in marriage, just as men are now, but the catastrophe came; and they were a very fine race of people—much bigger and finer than we are—there were giants on the earth in those days, yet He swept them all away, with the exception of Noah and his family. Therefore don't let the busy appearance of the world deceive you. God's vengeance will break forth at the appointed time, however man may be occupied, and however indifferent or unbelieving he may be. Men have been mistaken before on this subject, and they may be mistaken again. Nay, Jesus tells us they will be. "As it was in the days of Noah, so shall it be when the Son of Man cometh."

The question is, are we living a right life towards Christ? Don't let us go by what the world considers right and important. Its knowledge and culture and accomplishments will shortly be eclipsed by the rising of the Sun of Righteousness—swept away in the storm of divine vengeance. Let us go by what is revealed from God as true and right. It would be no consolation when Christ comes, if we are in the wrong, to find that we have a great many people to keep us company. No, let us be right even if we have to stand alone like Noah. That is the only wise position. Let us fear God and do His commandments. Paul says "the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance." On whom? On the Neros and Caligulas, and tyrants and monsters of mankind? On murderers and drunkards, and thieves? On the dregs and filth of society? They will be swept away truly; but listen to Paul's definition on the scope and bearing of the vengeance lest it should apply to you: "Taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." Ponder that. Ask yourselves whether you know God? Whether you are busy obeying the gospel of Christ? Because if you are not—and the probability is you are not—for there is not one in five hundred enlightened concerning God, and living in obedience to the precepts of the gospel—it is high time to make a change, for this vengeance is at the door. You may think all is safe—that you don't deserve vengeance. But who is the judge of that? Is it poor flesh and blood, like ourselves; or is it the Eternal Proprietor of all things? People will find out, when too late, that it is a fearful thing to fall into the hands of the living God. They are asleep now, but they will start from their slumber when the Son of God comes forth, as testified in Rev. xix.: to tread the wine press of Jehovah's anger. People can't realise that Jesus of Nazareth will do a work of destruction. He came the first time for meekness, submission and suffering; the second time he comes for something else. He will break the world in pieces. "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth.

Serve the Lord with fear. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." His wrath will kindle and burn with a fierce destructive flame. These are not my opinions, but the true sayings of God.

FOURTH LECTURE.

THE PEACE NOW CONCLUDED AND THE ANGLO-TURKISH CONVENTION CONSIDERED IN RELATION TO THE SIGNS OF CHRIST'S APPEARING.

You are aware there has been a great struggle between Russia and Turkey, ending in favour of the former, and that this struggle has been followed by a peace between these two powers, which has been revised and ratified by the powers of Europe assembled in congress at Berlin. In addition to this general treaty of peace, there has been concluded a convention between England and Turkey, by which England undertakes to defend Turkey and her Asiatic dominions from all future assaults on the part of Russia or anybody else, on condition of Turkey consenting to carry out certain reforms in that part of the world under English supervision.

Now, there are two ways of looking at this matter. The first way—which is the common way—is to regard it as a settlement of a very troublesome question—the Eastern Question—such a settlement as will very likely smooth away all future difficulties, and prevent future wars; that we have, in fact, entered upon a phase of things which utterly discredits all anticipations that have been entertained by those who have regarded these occurrences from the prophetic point of view. People look at the fact of the peace, and are disposed to look no farther. They desire to settle down into a comfortable mood. They say it will be all right now; that the idea of anything unusual being about to transpire in connection with these events, is altogether unwarranted and fanatical.

Well, now, I will not dwell much upon that phase of the thing, beyond simply pointing out that it is in entire harmony with the scriptural representations of the state of things immediately before the manifestation of the Lord of Glory himself. The nations are represented as being at that time in a state of complacency—a state in which they regard all things as settled and quiet and secure. Perhaps you will remember Paul's allusion

to this, where, speaking on this very subject of the coming of the Lord, he says: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." If you would know in what sense he expected the day of the Lord would come as a thief, you have the explanation in the next statement: "For, *when they shall say PEACE AND SAFETY*" (which is what people say at night before the thief comes; doors locked and barred—everything secure—no one expecting the thief—a thief's visit out of all calculation) "when they shall say, Peace and safety; *then sudden destruction cometh* upon them as travail upon a woman with child." Then you have Christ's own reference to the same peculiarity in Matthew xxiv. 37: "But as the days of Noah were, so shall also the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and *knew not until the flood came and swept them all away*: SO SHALL ALSO THE COMING OF THE SON OF MAN BE." And then we have a hint in the same direction in the general statement of Isaiah lx. 2, where, speaking of the time when the Redeemer shall arise as a great light upon Zion (see previous chapter, verse 20), he says: "For behold the darkness shall cover the earth, and gross darkness the people." Then you have, in Revelations xviii., an intimation of the same thing as concerning Christ's coming in relation to the ecclesiastical state system of things in Europe, symbolised as a woman, seated on an heraldic beast, representing the European body politic—"How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her, for she *saith in her heart, I sit a Queen and am no widow*, and shall see no sorrow. *Therefore shall her plagues come IN ONE DAY*—death and mourning, and famine, &c." I might quote other portions of Scripture in the same sense, but that is sufficient upon this one simple point, as to the peaceful aspect of things, being not only consistent with, but absolutely necessary to the idea that we are living in the neighbourhood of the latter day wonders. It is a mistake to attach any optimist significance to the state of apparent peace now entered upon. So far from justifying a disregard of the prophetic aspect of the crisis, it does the very opposite, in connection with other things. It is one of the signs of the fact that we are approaching the culmination of God's purpose in Christ. The situation requires that the world, for the time being, should be hushed into a sense of tranquillity and security.

Now we will dismiss that aspect of the case, and go to things of more urgent interest. We will turn from the contemplation of appearances, and deal with the real aspect of the case. We have to look at the fact that this war, and the result of it, in so far as it has been adverse to Turkey, and in the situation established by the Anglo-Turkish convention, are all a fulfilment of expectations created by the prophetic word, and are all circumstances which tell us, as plainly as such things can tell us, that the crisis for the accomplishment of God's purposes upon earth has arrived, and is close upon us. Of course, this is not at all apparent

to the common run of the people at first sight, but an enlightened survey of the facts will make it manifest. That survey, I may say, is not a newspaper survey, though we shall have to deal with newspaper materials. A newspaper survey is a very narrow survey, limited to the aspect of things at the passing moment. Newspapers look at circumstances of the hour, as bearing upon commercial or political interests. They regard events merely as they appear to men. They exclude the divine side of affairs as revealed in the Bible. Now when I speak of taking all the facts into account, I don't mean in the newspaper sense; I mean going back—I mean putting all things together and not only some things, taking God's view of the situation presented to us in the Scriptures. With this view we shall see current public affairs in a different light from that presented to the mere newspaper reader. Now we begin to take God's view of the case, when we recognise one simple fact, that everyone can see, and it is this: that God's land is involved in this Eastern question. The Holy Land forms part of the Turkish Empire; the Holy Land, therefore, is bound up in the destinies of that Empire, and affected by the events which may affect her. That is a plain and simple fact that everyone can see. By the map he will see that the Holy Land at the Eastern end of the Mediterranean sea, forms part of the Turkish empire; we have already, in our first lecture, seen that that is the land God chose; nobody can deny that. It is the land upon which all the great events of His past dealings with man have transpired; nobody can deny that. It is the land where Christ lived, worked, died, rose again, and from which he ascended; nobody can deny that. Here is strong and simple ground to start with. Of course we want something more than that to see the matter scripturally and intelligently, because, without something more than that, people would say "well, it is very interesting of course; no doubt it is a land of great past events, but we cannot see what that has to do with the particular question under consideration." That would be a reasonable remark to make were there no other facts; but there are other facts, and we have now to take those other facts into account.

In doing that, we must go a long way back to something said by Moses, which will lead us forward in a general way to the time in which we are now living. We will come to the present day more particularly afterwards, by more definite methods, by which we shall be enabled to feel ourselves in the very presence of the end. Meanwhile, let us take a gentle and general road.

You will recollect that Moses said a good deal to the children of Israel when leading them out of Egypt towards this same Holy Land. He said a good deal to them about the future of that land. I direct attention to one or two things that he said. In Leviticus xxvi., speaking of what would happen to the Jewish nation if they were disobedient, God speaks by him thus at verse 32nd—"And I will bring the land into desolation, and your enemies which dwell therein shall be astonished at it. 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, 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 on your Sabbaths when ye dwelt upon it." Now, to see the meaning of this, we must recollect that it was part of the law given to Israel that they were to allow the land to lie fallow every seventh year; every seventh year was to be a sabbath for the land, during which it would bring forth what it liked, and the owners were not to claim it, but leave it to be gathered by the poor, the widow, and the stranger. That commandment was given by Moses. As a matter of fact they did not obey it; in their avarice they disregarded this most beneficent arrangement—beneficent in its effects both upon the soil and the population in every way. They disregarded it, and cultivated the land on the seventh year as at other times, from year to year, during all the time they were in occupation. They did not allow the land to enjoy her appointed sabbaths. Then the time came for retribution. Israel were driven out of their land, and they are now scattered, and as a matter of fact the land has remained untilled and desolate for many centuries; as long as it is desolate, it enjoys those sabbaths, which the people did not allow it to enjoy when they dwelt in it. And now we look at it at the end of a long period of desolation and we ask whether the land is destined to remain perpetually in that state? We don't require to go out of the chapter we are now looking at to get a little light upon that point. Speaking of the change that should eventually take place in the circumstances of the land, we find in the 42nd verse:—"Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember, and *I will remember the land*. The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them; and they shall accept of the punishment of their iniquity, because, even because they despised my judgments."—*I will remember the land*. The same feature is very pointedly brought out in the immortal song to which, I think, I called your attention on another evening, and for another purpose. At the conclusion of this immortal song which God, by the hand of Moses, put in the mouth of Israel, as a testimony against them in all their generations, after having outlined the disasters that should befall the nation of Israel at the hands of their enemies in consequence of their disobedience, it ends with this declaration: "He will avenge the blood of His servants, and will render vengeance to His adversaries; and *will be merciful unto His land, and to His people*." You will find that when this day of vengeance arrives, it is particularly described as a vengeance having reference to the land. Thus in Isaiah xxxiv. 8: "For it is the day of the Lord's vengeance, and *the year of recompences for the controversy of Zion*." Now, so far as these testimonies shed any light upon the particular point under consideration, it simply amounts to this: that after a long period of

desolation, we are justified in looking for the land coming into remembrance, and becoming subject to vindication and possession, at a time when judgment should come on the men themselves who would be instrumental in bringing it into desolation. We are living a long time after these testimonies were written. Moses lived over 3,000 years ago; Isaiah wrote about 2,500 or 2,600 years ago. We, who are living at this distance of time from them, can look back into history, and can see that the Jews have been scattered in the manner described beforehand; and we see the land desolate for ages, as foretold. It is a natural conclusion, even on this general survey of the facts, that we must be nearing the time when the promised return of divine favour to the land will take place.

If we had no other information on the subject, it would not be possible to be very positive as to that conclusion. But we have further information, and it is to that further information that I wish to direct your attention this evening. I bespeak your patience if it should appear somewhat dry and technical. It is not really so when its vast importance is appreciated. It is like a will or other legal document in which a man may be beneficially interested. What is dry and prolix phraseology to others has a relish to him. What I am about to do is to adduce evidence. It would be easier and pleasanter to indulge in assertion and declamation, but this would not be profitable.

I begin by drawing attention to the prophet Daniel; and, that you may give him the attention he deserves, I would remind you of the fact that Jesus recognises him as a prophet to whom was granted special information bearing on things to come. Look, on this point, at Matthew xxiv. 15, where Jesus—foretelling the destruction of Jerusalem and the desolation of the land—makes this allusion to Daniel: "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, whoso readeth let him understand." Now, there is a recognition by Christ that in Daniel we find things that were to be fulfilled afterwards; and my reason for referring to Christ's recognition is because of the general disposition, on the part of people professing to believe the Bible, to regard Daniel as though he were not to be trusted as giving any valuable information. I think no enlightened person can entertain such a feeling in view of the fact that Jesus saw, in the words of the prophet Daniel, information of coming events. Now we come to Daniel on Christ's authority for light on events in relation to the Holy Land, and I think you will see that we have light not only on the past but as to our own future. In chapter x. we have an angel visiting him, who says, "Fear not, Daniel, for from the first day thou didst set thine heart to understand and to chasten thyself before thy God, thy words were heard and I am come for thy words." I would ask here what it was Daniel had been exercising himself about to cause the angel to make that remark, because that would be some clue as to what follows. If you look at chapter ix. 1, you will see we there read: "In the first of Darius . . . I, Daniel, understood by books the

number of the years whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the (Babylonish) desolations of Jerusalem. And I set my face unto the Lord God to seek by prayer and supplication." You see he was exercised on the subject of Jerusalem; and here we are told: "From the first day thou didst set thy heart to understand and to chasten thyself before thy God thy words were heard, and I (the angel) *am come for thy words.*" What did the angel come for? The 14th verse tells us: "Now I am come to make thee understand what shall befall thy people IN THE LATTER DAYS, for yet the vision is for many days." Now let us ponder these words. Surely the angel could not express himself more plainly than that. The fortunes of the Jews, with some reference to times and seasons, were to be the subject of the communication he was about to make. It could not refer to the Babylonish captivity, for that was just ending. It was to refer to events reaching into the far future. You will find Daniel speaks thus on the point: "In the third year of Cyrus, King of Persia, a thing was revealed unto Daniel, whose name was called Belteshazzar, and *the thing was true, BUT THE TIME APPOINTED WAS LONG.*" The thing was true, but the time appointed was long. Surely this is plain information. Standing where Daniel stood at the time he was writing, and looking forward, we should have seen there was a long time of desolation for the house of Israel, eventuating in the deliverance of the days styled "the latter days." The question is, have we any means of ascertaining how near we are to those latter days which Daniel saw, and the events which are to happen in them?

Now, if you bestow your attention upon the information which the angel proceeded to communicate to Daniel, you will find yourselves in a historical groove, by following which, you will find yourselves brought down to the 19th century in the Holy Land, with the rational expectation of the great events predicted to happen in the world at that time. You will see what I mean by looking at the first verse of chapter xi., which is a continuation of chapter x. The angel says: "Also I, in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. And now I will show thee the truth. Behold there shall stand up yet three kings in Persia." Observe: we are in Persia at the beginning of the chapter and in the reign of the first Darius! Realise it. We have solid ground beneath our feet here. We all know where Persia is. Persia is now where it was when Daniel lived. Daniel was a state official in the Empire of Persia. Fix your foot there, so to speak, in Persia, a country about which you read in the newspapers. I am thus particular, because of the general fog that prevails on such matters. People think prophetic interpretation is speculation—that there is no certainty about it—that all is guess-work, fanaticism, and mist. It is not so, if people would but give their minds intelligently to the subject. Standing in Persia, then, over 2,400 years ago, we hear the angel say to Daniel: "There shall stand up yet three kings in Persia, and the fourth shall be far richer than they

all, and by his strength he shall stir up all against the realm of Grecia." And so it came to pass. Xerxes, at the end of a succession of Persian monarchs, got up a vast expedition against the Greeks, who had been troublesome for some time. His expedition, however, was a failure. It resulted in the downfall of Persia and the uprise of the empire of the Greeks under Alexander the Great. This was foretold here in the 3rd verse:—"A mighty king shall stand up and rule with great dominion." This is still more plainly foretold in chapter viii. where the Greek goat is exhibited as throwing down the Persian ram and trampling it under foot (Dan viii. 7, 20, 21). But we must not at present travel out of Daniel xi. Concerning the uprise of the "mighty king" of Greece, we are told—"When he shall stand up, his kingdom shall be broken and shall be "divided towards the four winds of heaven, and not to his posterity, nor "according to the dominion which he ruled: for his kingdom shall be "plucked up even for others besides those." And so it came to pass. After the overthrow of Persia, Alexander for a few years ruled the great joint dominion of Greece, Persia, and India, and then at an early age (32 years) he died without legal issue to succeed him on the throne; and the kingdom was divided amongst Alexander's four generals, who, in the language of the prophecy, ruled "not according to his posterity, nor according to that which he ruled," for the dominion was parcelled out into four great divisions, which were separately governed by Seleucus, Cassander, Ptolemy, and Lysymachus, and their descendants, till the Roman era. Now two of these (the king of Egypt and the king of Syria) were in relation to Jerusalem (which is the point of view of the whole prophecy), the "king of the north," and "the king of the south," You will find the chapter proceeds to foretell the movements of these monarchs during a long period of time.

It would occupy the whole of the evening to trace all the historic details here prophetically forecast. We must therefore be content to leap over the gulf of time lying between the beginning and end of the chapter, and come down to that part of the prophecy bearing upon our own time. I have referred to details at the beginning merely to give us the starting point. In verse 40 we come to "*the time of the end.*" Let us dwell for a moment on this phrase. Here is the end of a period whose length is unspecified here, but at the end of which something is going to happen of great importance. Have we reached this end? Let us investigate the facts. It is never satisfactory to have a theory—however attractive—without roots and foundations. There are many theories of that sort in fashion, and you can make them yourselves easily. But we do not want theories to-night; we want facts. I am not inventing. "At the time of the end" something is to happen concerning these kings of the South and North, and concerning the Turkish empire and territory. At the time of what end? In the last verse of the last chapter, Daniel, having received the whole of this prophecy, the angel says unto him: "But go thou thy way till the end be; for thou shalt rest and stand in thy lot *at the end* or

THE DAYS. Here we have an additional feature. We have not only "the end," but "the end of *the days*." This points to the conclusion that there is an appointed period of days, at the end of which certain events are to transpire. Let us see if we can get a clue to the number of these "days." Look at the 8th chapter, where the same thing is revealed in a more general form. To Daniel it is said in verse 26: "The vision of the evening and the morning which was told is true, wherefore shut thou up the vision, for *it shall be for many days*." How many? Look at the 13th and 14th verses of the same chapter: "I heard one saint speaking, and another saint said unto that certain saint which spake, *How long shall be the vision concerning the daily sacrifices, 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.*" Now here is a specification of time, and an intimation of something to happen at the end of the time. Is it possible for us to understand the time meant? It must have a meaning. People may say they don't understand it, but here it is. It must have a meaning, and we shall find that it has a meaning, and that the meaning is intelligible.

This is not the first time in the Scripture that "days" were used in a symbolic sense to measure time in relation to coming events. You will find them used in the writings of the prophet Ezekiel, who was contemporary with Daniel during part of his life, and whose book lies just before Daniel's own in the Bible. You will find, in chapter iv., Ezekiel was appointed to go through a certain parabolic transaction, showing the destinies of the house of Israel in connection with its past transgressions. He was told to lie for a certain number of days on his side in Jerusalem, to signify the duration of the national iniquity and the duration of the consequent national disgrace. Verses 4 and 6 tell us the meaning of the days: "Lie thou also upon thy left side . . . According to the number of days that thou shalt lie upon it, thou shalt bear their iniquity. For I have laid upon thee **THE YEARS** of their iniquity *according to the number of the days*. . . . **I HAVE APPOINTED THEE EACH DAY FOR A YEAR.**" That is plain; the question would be whether that use of days to represent years applies to Daniel as well as to Ezekiel. We find it does, because in Daniel there is a prophecy of time which has been fulfilled in connection with the first coming of Christ. You will find the particulars if you wish to go into it in the 9th chapter of Daniel. There is an intimation that from the time of the issue of the Persian edict for the re-building of Jerusalem to the death of Christ, would be "seventy weeks." Now, seventy weeks are 490 days; but the actual period was 490 years, from B.C. 456, or the 20th of Artaxerxes (Neh. ii. 1) to A.D. 34, when Christ was crucified. This shows that Daniel's "days" mean years. I may say that it was this seventy-week prophecy that caused the Jews generally to look for their Messiah 1,800 years ago. The Messiah appeared at the very time foretold, but they did not receive him, for reasons which we cannot stay to consider now.

With this light, then, we go back to Dan. viii. on the subject of the days "which were to measure Israel's subjection to Persia, Greece and Rome." "How long shall be the vision? And he said unto me, unto *two thousand and three hundred days*; then shall the sanctuary be cleansed." Now, if you will examine the vision whose length is thus defined, you will find that it begins with the beginning of the Persian Empire, represented by the appearance of the heraldic ram seen in the vision. The question, then, is, when did the Persian Empire begin? That is a simple historical enquiry, on which we may say, without going into minute particulars, that it is all that time ago and more since Cyrus reigned, and that we are, therefore, living at the end of those days—of those years—and, therefore, are justified in looking out for events tending to the redemption of the Holy Land and its people.

Going back to Dan. xi. we find the time of the end of the days introduced at verse 40, as an era to be characterised by certain military events in the countries forming the ancient Greek Empire and now modern Turkey. "At the time of the end, the King of the South shall push at him." The King of the South is the King of Egypt—(see verse 8). Has there within modern times been a pushing on the part of the King of Egypt against the occupant of the territory north of him? Yes. It is within the memory of the elder generation that Mehemet Ali did push at the Sultan and nearly succeeded in overthrowing him. He pushed his invasion as far as Smyrna, and would have gone on to Constantinople had not the powers of Europe, England, Prussia, Russia and France interfered and told him to go back. The Turkish fleet revolted to him, but he was compelled to give it back. The campaign was merely a push: it was arrested and turned back. The prophecy goes on to say: "And the King of the North shall come against him like a whirlwind, with chariots and horsemen and many ships; and he shall enter into the countries and overflow and pass over." Not only was Egypt to push at Turkey, but shortly afterwards a northern neighbour was to formidably invade it. I may say that on the strength of that prophecy, interpreted and confirmed by Ezekiel xxxviii. students of prophecy have long entertained the expectation that Russia would invade Turkey. We are standing at the other side of that event. Turkey is down, Russia has done her work. Russia has overflowed and passed over "with many chariots." It does not mention any particular pattern of chariots. It is not necessary that any particular pattern should be understood. The chariots of modern times are the gun-carriages of the artillery. He came with many chariots of that description, and with "many ships." Ships in scriptural usage are large or small, but mostly small. What we call boats, are in Scripture ships, as for instance, the boats on the Sea of Galilee, which Jesus used in passing to and fro, they are styled ships. Ships of this sort were used, in large numbers, by the Russians to cross the Danube. The Russians could not have come into Turkey without using these vessels. About 800 of them were used in crossing at Simnitza—an episode

of the war which was so graphically described by Mr. Forbes, of the *Daily News*. They had got all these boats hidden away in a creek in the Danube, and when the night came for crossing, the boats were brought into the river, and the Russian soldiers got into them and so got over into Turkey. It was by means of the very instrumentality spoken of in the Scriptures that the invasion was effected. By these boat-ships, the Russians went over and went up to the very gates of Constantinople.

"He shall enter also into the glorious land, and many countries shall be overthrown; but these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries, and the land of Egypt shall not escape." Here we have a further and yet future stage of Russia's appointed work. You would imagine, upon reading this prophecy for the first time, that it would all be hurried up in one war; but on examination it is found that things in the prophecy apparently consecutive without a break, have really in the fulfilment been broken into several sections—all the parts coming, one after the other, in the order of the prophecy, but still having breaks. For this reason, the expectation was entertained by those who looked for this last war that there would be a peace interval between the Russian overthrow of Turkey and the Russian advance on the Holy Land. If anyone wishes to see the proof of this, let him read *Prophecy and the Eastern Question*—a pamphlet written before the outbreak of the war in 1877. In that pamphlet, in chapter 8th, you will find the programme indicated that Russia would overthrow Turkey, and Turkey would be dismembered as the result, and that then there would be an interval, during which England would obtain the protectorate of Asia Minor, and at the end of which there would be a revival of the conflict, in which Russia and England would be the principals. I may state—as a curious circumstance of no moment or interest beyond illustrating the way prophetic anticipations have been realised—that it was told me of the Tory party in a certain town, having ordered many copies of that pamphlet because things had come out according to what was written in it, and they wanted, no doubt, to have a scriptural sanction for their policy. I mention that merely as showing that recent events have taken the shape anticipated, for scriptural reasons, in the pamphlet to which I have referred.

What is the reason of the expectation that there would be a peace interval between the 40th and 41st verses of Daniel xi.? There is first the general reason already referred to—the proved chronological elasticity of Daniel xi. in general, admitting historical gaps and intervals not always recognised, suggesting that the "also" of verse 41 pointed to the second stage of the Northern military inundation. In Ezek. xxxviii. however, we have a particular reason. Here we have the invasion of the Holy Land by Russia. The chapter consists of an address to a potentate, described in the second verse as "Gog of the land of Magog, the chief prince of Meshech and Tubal," or rather, "the prince of Ros, Meshech, and

Tubal," for the word *chief* in the Hebrew original is *Rosh*, which besides meaning chief, also means a country—the ancient name for Russia. Gesenius tells us that the modern name Russia originated in *Rosh* from the Roschi, the ancestors of the Russians, originally living on the Araxes. The Greek translators of the Old Testament employed by Ptolemy Philadelphus, nearly three centuries B.C., have transferred the word *Rosh* into their version instead of translating it as a generic term for chief. Their translation (in the Septuagint) is *αρχοντα της Μεσοχ και θοβελ*—*prince or head of Rosh, Mesekh and Tubal*;—evidently convertible with autocrat of Russia, Muscovy, and Tobolski. This potentate, then, was to "come from his place, out of the north parts." What more appropriate description could there be of the geographical position of Russia? Only Russia occupies the north both in Europe and Asia. It is evident that here we have the same power in question as in Daniel xi. The time also is the same. In Daniel xi. it is "the time of the end." Here, in the 8th verse, the phraseology is—"After many days"—the very expression employed in Daniel viii., to define the interval reaching to the time of the end—"After many days thou shalt be visited; IN THE LATTER YEARS thou shalt come into THE LAND that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste, but it is brought forth out of the nations, and they shall dwell safely, all of them." Now here is an invasion of the Holy Land by Russia. Now the argument upon that was this:—Turkey must go before this can take place, because the Holy Land is subject to Turkey, and, if Turkey remain intact, how can this invasion take place? How could Russia invade the Holy Land when the principal part of Turkey was between her and the Holy Land, unless Turkey herself is first overthrown? The conclusion was that the overthrow of Turkey, by Russia, foretold in Daniel xi., would precede the Russian invasion of the Holy Land, spoken of by Ezekiel; and further, that as the Holy Land, when invaded by Russia, would be occupied by Israel, recently and partially returned from dispersion, there must be an interval of peace, during which the return would take place. It was further maintained that this return would take place under British protection. You will ask why? The answer will be found in the pamphlet to which I have referred. It is this: we are told in the 13th verse that when this Russian power comes down upon the land of Israel, like a storm, "Sheba and Dedan, and the merchants of Tarshish with all the young lions thereof shall say unto her: Art thou come to take a spoil? Hast thou gathered thy company to take a prey?" Here is Russia's further advance opposed by a power that stands up as the defender of Israel. The Jews have only recently been established in the land. This appears from verses 8 and 12—"The mountains of Israel, which have been always waste . . . the desolate places that are now inhabited . . . the people that are gathered out of the nations!" Such are some of the expressions which show that at the

crisis of Russia's downrush, the long desolate mountains of Israel are re-occupied by their original possessors. These returned exiles live in a state of security. They are said to "dwell without walls, having neither bars nor gates." It is evident they live under the protection of somebody, and who this is, transpires in the challenge to Russia's advance by "Sheba and Dedan and the merchants of Tarshish." What power is this that interferes in their behalf? What power is signified by "Sheba and Dedan and the merchants of Tarshish, and all the young lions thereof?" Let me fix your attention upon the term Tarshish, by way of finding the modern power so designated. If you look at the description of the trade of Phœnicia, in Ezekiel xxvii., you will find, verse 12, that "Tarshish was her merchant, by reason of the multitude of all kinds of riches, with silver, iron, tin, and lead, they traded in her fairs." Now it is evident if we can find out what country supplied ancient Tyre with silver, iron, tin and lead, we shall find out the country that is to oppose Russia on the mountains of Israel at the crisis of Christ's re-appearing. It is a matter for historical investigation which yields this result. Taking the one article of tin as a characteristic one in the list, we find that tin, in those days, was procurable from only one source of supply. That source was known only to the Phœnicians. The Greeks and Romans tried to discover it, and ancient history informs us that they chased the Phœnician ships to try to find out the secret in vain. The secret was an important one on account of the value of tin as an alloy in the manufacture of brazen swords. The Greeks and Romans got to know at last, when they, in their turn, became the ruling powers of the world. They found out that the tin, so plentifully supplied to the markets of Tyre, was obtained from certain islands, which the Phœnicians called Baratanac, the land of metals, softened, in the course of ages, into Baratan or Britain. Herodotus says the name of the islands was the Cassiterides, or Tin Islands. If you look at the most ancient maps of the world, you will find the name Cassiterides inserted under the British Islands. The very word British shows it. Britain is a Celtic word. It is more Welsh than anything else, and Welsh is largely Phœnician in its radical peculiarities. As an ancient term, it means the land of metals. The Phœnician name Baratanac has changed, naturally, into *Britannia*, and finally shortened to Britain, which is now England. The merchants of Tarshish, in the latter days, therefore, must be identified with the power resident in the British Islands. Are we merchants? We are, pre-eminently, not only the merchants of Tarshish, but "all the young lions thereof." This is political heraldry, and does it answer? Yes. We are lions, heraldically and politically. You have heard of the British Lion. Have we any dominion in Sheba and Dedan? They are Arabian districts. We have, for a long time, exercised dominion in those districts. We have had Aden, and other stations in the Red Sea, giving us political preponderance in those countries. But now, all these minor sources of influence in Sheba and Dedan are completely swallowed up in this larger protectorate, which

extends over the whole Asiatic dominions of Turkey. We are bound to protect these dominions, and are, at the present moment, engaged in elaborating a system of Anglo-Turkish administration in these districts.

You will see that the argument, as a whole, has been completely confirmed by events. Turkey has been overthrown by Russia. There is now a time of peace. England has thrown her protection over Asiatic Turkey, under which we must now look for the Holy Land to be revived and the Jews, in part, restored. At the time the pamphlet *Prophecy and the Eastern Question* was written, there were no indications of this protectorate. There were no direct indications of the Jews becoming, in a really substantial way, what they are to-day in point of freedom to return to their land. There was a scheme, which had been rendered inoperative through Turkey's reluctance or inability, to grant the needed security for life and property. Now we have the protectorate, and what is likely to follow? Are there any appearances in current public affairs pointing at all in the direction of the Jewish restoration? This is perhaps best to be answered by looking at what the Jews themselves say about it. When the idea of a British protectorate in Asia was looming, but was not quite certain, the *Jewish Chronicle* expressed itself thus :—

“Not a tongue would be wagged against England should she undertake this protectorate. But, on the other hand, all natives, Jew, Christian and Moslem alike, would undoubtedly bless the day that should witness the establishment of the English Power in the land. To the Jew such a measure would appear truly providential. It would call to his mind the proclamation issued more than two thousand years ago by a righteous Gentile king, styled by one of the greatest prophets, God's anointed, 'Who is there among you of all His people? The Lord his God be with him, and let him go up.' The thousands of Jews whose holiest yearnings are associated with the land of their fathers could then gratify them with safety. No fear of extortionate pashas would be before their eyes. Greek and Latin fanaticism would be curbed, and the lawless mob controlled. The Jew would then once more feel like a free man in the country given to his ancestors as a possession for ever; and under England's benign protection, he could await with confidence the fate which Providence might have in store for him. The committee of the Sir Moses Montefiore Testimonial Fund might go to work at once, sure as it would be that it would be permitted to reap where it sowed, to gather in where it planted. The Holy Land might then become a harbour of refuge to the thousands of oppressed co-religionists, who would rejoicingly take shelter under the land shadowing with wings. And how extraordinary if all this were to be accompanied under a ministry headed by a man who is proud of his Jewish descent, in whom change of religion has never weakened racial feeling. The ways of Providence are mysterious, and past finding out before being disclosed by Him who declared, 'For My thoughts are not your thoughts, neither are your ways My ways. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts higher than your

When the protectorate was officially announced, the *Jewish Chronicle* wrote thus :—

“There has dawned in the East—the cradle of our race—a light which deepens in effulgence as the day advances; but whilst we look, and our hearts glow, we have revelations of sad import. The condition of the Palestinian Jews requires earnest thought, prompt action, and judicious counsel. It is from within that the new birth must come; but the inspiration and guidance must be from without. It was the East that gave light and life to the West, and now it is for the West to magnetise, as it were, the inherent forces which lie dormant—only sleeping (not extinct)—amid the tessellated debris of ancient splendour. From time to time various suggestions have been made by us, and by our correspondents, as to the mode in which this task should be performed. Education (secular and technical) has always formed part of the programme; but something besides mere education was wanting, and that is industry. . . . Since the prosperity of the Holy Land must spring at first from the soil, it would be well if we were to do all in our power to render agricultural pursuits there profitable, and to inculcate respect for those who live by it, and this will be one of the most effectual means of making it flourish. Improved agricultural implements might be offered as prizes for proficiency in husbandry, and if the committee of the Sir Moses Montefiore Testimonial Fund would undertake that such prizes should be properly and systematically awarded, private individuals in this country would doubtless be ready to avail themselves of their agency, and by gifts of suitable implements do much to improve native husbandry, and bring back to the Holy Land some of the beauty which has perished during long centuries of neglect.”

The *Jewish World*, on the same subject, says :—

“Concurrently with the publication of the Anglo-Turkish Convention, comes the announcement that an agent has been sent to the Holy Land, charged with the duty of purchasing land and otherwise commencing the realisation of the great humanitarian scheme of the ‘Sir Moses Montefiore Testimonial Fund.’ That these events are both of great importance—that the first commences a new and, we hope, a prosperous era for the historical Orient, and that the last will inaugurate a new and an equally prosperous career for our brethren in Palestine, will be generally conceded; but the influence they may have upon each other, and the manner in which they should not fail to be combined in Jewish minds may not be so apparent. In our estimation, however, they are closely and happily connected. For our Eastern co-religionists generally, and for the Montefiore Testimonial Fund in particular, no luckier event could have happened than the conclusion of the now historical Convention. The object of the fund is to better the condition of the Jews of Palestine by the introduction amongst them of agricultural and industrial pursuits, under such control as shall make their improvement permanent and lasting. But how was this to be done under, what we may call, the ante-Convention *regime*? It is no exaggeration to say that the hold of the Ottoman Porte upon many of its remoter provinces, and several nearer home, was never sufficiently firm to enable it to maintain in them perfect peace and absolute security for property. The realisation, therefore, of the objects of the fund would, of necessity, have been attended with some degree of difficulty, and it would

hardly have been palatable to those admirers of our great philanthropists, who subscribed their money with a view to the establishment in Palestine of an indelible memorial of Sir Moses Montefiore's good work, to see their donations wasted in the protection of the very small quantity of land, and lost in the charred remains of a few houses which only offered a temptation to lawless robbers and daring brigands. But now these gloomy anticipations vanish. The protectorate of Asia Minor will commence altogether a new state of things in that unfortunate part of the world, and already we hear of numerous schemes which will enliven its rich vilayets with all the bustle of commercial life, under secure and powerful administration. This opens, consequently, a great future for the Jews of the Holy Land. Once established, on the model estates and in the model residences founded by the fund, they will be enabled to devote their attention to the industrial and agricultural pursuits without the fear of being plundered or murdered; and as doubtless a new fiscal system will be introduced, without the oppression of the tax gatherers, and the tyrannies of ruling pashas continually hampering upon them In Palestine, our brethren, cultivating the olive or growing tobacco, will be enabled, should all the promised reforms of the Convention be carried out, to export their produce to Europe, and thus gradually elevate themselves into a position equal in its prosperity and its value to that enjoyed by the European communities. This is no mere dream, based upon the poetical associations of the hallowed East, but it is a practical anticipation, founded upon justifiable premisses and hard facts. We look forward to a future for our Eastern brethren worthy of their history and of their race."

These extracts speak for themselves. "No mere dream." "hard facts." You will observe allusions to the Montefiore testimonial. You will probably be aware that this is connected with the Holy Land. Sir Moses Montefiore is the oldest public Jew in the world. I suppose he is about 94 or 95 years of age, and he has spent his long life in promoting the welfare of the Jews in all parts of the world. The Jews wished to express their gratitude for his services before he should pass away, and they resolved to get up a testimonial. Before going to work, they thought it would be fitting to ask Sir Moses's mind as to the form the testimonial should take. They waited upon him, and he told them they should get up a scheme for the benefit of the Jews in the Holy Land. Having got that answer, they went back considerably embarrassed by Sir Moses's reply, and almost wishing they had not asked him anything about it. They thought his wish was impracticable, and yet having asked it they could not ignore it. They did the only thing they could do, they issued an intimation of what Sir Moses had requested, and invited both Jews and Gentiles to co-operate in the provision of funds for this object. A subscription has taken place, and has realised between £20,000 and £30,000. That sum of course would be nothing in the purchase of English land, but it would go far in the Holy Land, where the land has been out of use and of little value. The carrying out of the scheme was arrested for a time by the outbreak of war: but now the war is over, and England's protection is thrown over the Holy Land, the way is open

to proceed. The committee having the scheme in hand, have sent out an agent to buy land and to develop the scheme. *The Jewish Chronicle* says—"Many other schemes are coming into existence with a similar object." So you see the tide of events is setting in in a favourable direction for the Holy Land and its people. The way is opening for the long desolate mountains of Israel to become inhabited again by their long banished children under English protection.

To the student of the Scriptures, the fact is of most solemn and most joyful augury. To merely commercial men it is an affair of comfortable arrangement for the benefit of "British interests." To believers in the Word of God, it is a preparation of the most dreadful and most glorious events that are to mark the close of the human dispensation. It is what they have been looking for these many years: it is like the hand of God appearing in the sky; it tells them plainly that Christ is about to appear.

If you read this chapter you will find that the peace interval and the protectorate period closes with a struggle in the Holy Land between England and Russia for the mastery of the East. It is at the crisis of this struggle that Christ appears. This was shown on Sunday evening, I think, but I will justify the remarks now with just a verse or two from the chapter. "Thou shalt come up against my people of Israel as a cloud to cover the land: it shall be in the latter-days. And I will bring thee against my land, that the heathen may know me when I shall be sanctified in thee, O Gog, before their eyes." I would lay stress upon the purpose for which Russia and her confederates are brought to the mountains of Israel. It is that God may be visibly manifest in their overthrow. The manner in which this overthrow is effected may be learnt from the 18th verse and onwards:—"And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up into my face. For in my jealousy and the fire of my wrath have I spoken. Surely in that day there shall be a great shaking in the land of Israel, so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord." Following upon this terrible and miraculous catastrophe, the next chapter, which continues the subject, informs us in verse 21st, as follows: "And I will set my glory among the heathen, and the heathen shall see my judgment that I have executed, and my hand that

I have laid upon them Therefore, thus saith the Lord God, now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and be jealous for my holy name. After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made me afraid. When I have brought them again from the people, and gathered them out of the enemies' lands, and am sanctified in them in the sight of many nations. Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen : but I have gathered them into their own land, and have left none of them any more there. Neither will I hide my face any more from them ; for I have poured out my spirit upon the house of Israel, saith the Lord God."

Now I think I have said enough to show why a study of the Scriptures leads to the expectation of these things, which are only known in the world to be scouted, the conviction of which is generally reckoned as a sort of hallucination—an indication of mental unsoundness in some way or other. It is evident that public events in modern times are as much in the hands of a divine manipulation as in ancient days. No reasonable earnest man, who believes the Bible to be God's word, can resist the conviction. But resist the conviction or not, public affairs are in full drift towards their divinely appointed solution. There will be a time of peace for a while, and possibly revived trade, and this work of Jewish resettlement in the Holy Land will go on slowly and quietly, taken little notice of. While this is going on, Christ steals into the world, as a thief, to organise around himself that class of saints of whom I spoke on Sunday evening, living and dead, to do the great work appointed. This appearance of Christ, to arrange His own house, is private, and precedes His public manifestation in military collision with Russia and her allies.

We are within the peace interval—how long it will last we are not permitted to know. As Jesus said, in contemplation of this very situation, we know neither the day nor the hour when the Son of Man cometh ; but though knowing neither the day nor the hour, we may know the era of His appearing from the evidence I have submitted. It is the part of wise men to endeavour to be in a position of readiness, so that happen when it may, we may not be unprepared. The public at large will at first know nothing about it, except that a small and contemptible section of people have disappeared from their usual places. But this disappearance will not impress them. They will be at no loss to account for it. They have been accustomed for years to the vagaries and migrations of the Mormons and other sects, and the disappearance of the friends of Christ will be set down as only another form of vagary. Those who know the truth and have not submitted to it may feel uneasy, and well they may, for that disappearance means the beginning of the most awful era of tumult and violence the world has ever seen. Occurrences on the mountains of Israel, described in the 38th chapter of Ezekiel, are only

the beginning of Gentile sorrows. The time of trouble that ensues ends at last in the establishment of the kingdom of God. The world is not ready for divine government now. It has to have all its sentiments reversed—revolutionised; its habits and institutions changed; its stubborn and wicked neck broken before it can be brought to a condition of righteous submission to the authority of David's Son and Lord. It is full of brutality and uncleanness where it is ignorant; it is full of pride and arrogance where it is educated. The whole world requires the teaching of righteousness, and cannot be taught righteousness without judgment. The judgment is at hand. The interval between the departure of Christ and his return, is nearly at an end. And if you have any doubt about your position, I beseech you do not go to rest till, after earnest investigation, you have put yourselves in the right. In a short time terror will strike through multitudes of respectable people, as they realise the awful fact that Christ is on the earth, and that they are unprepared to meet him!

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