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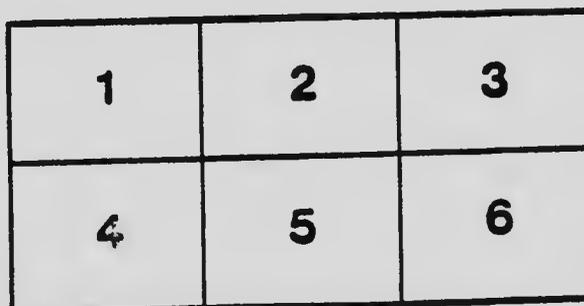
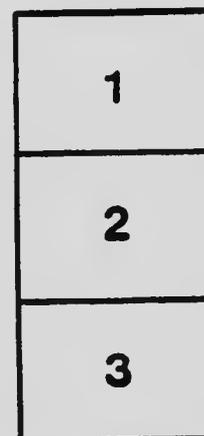
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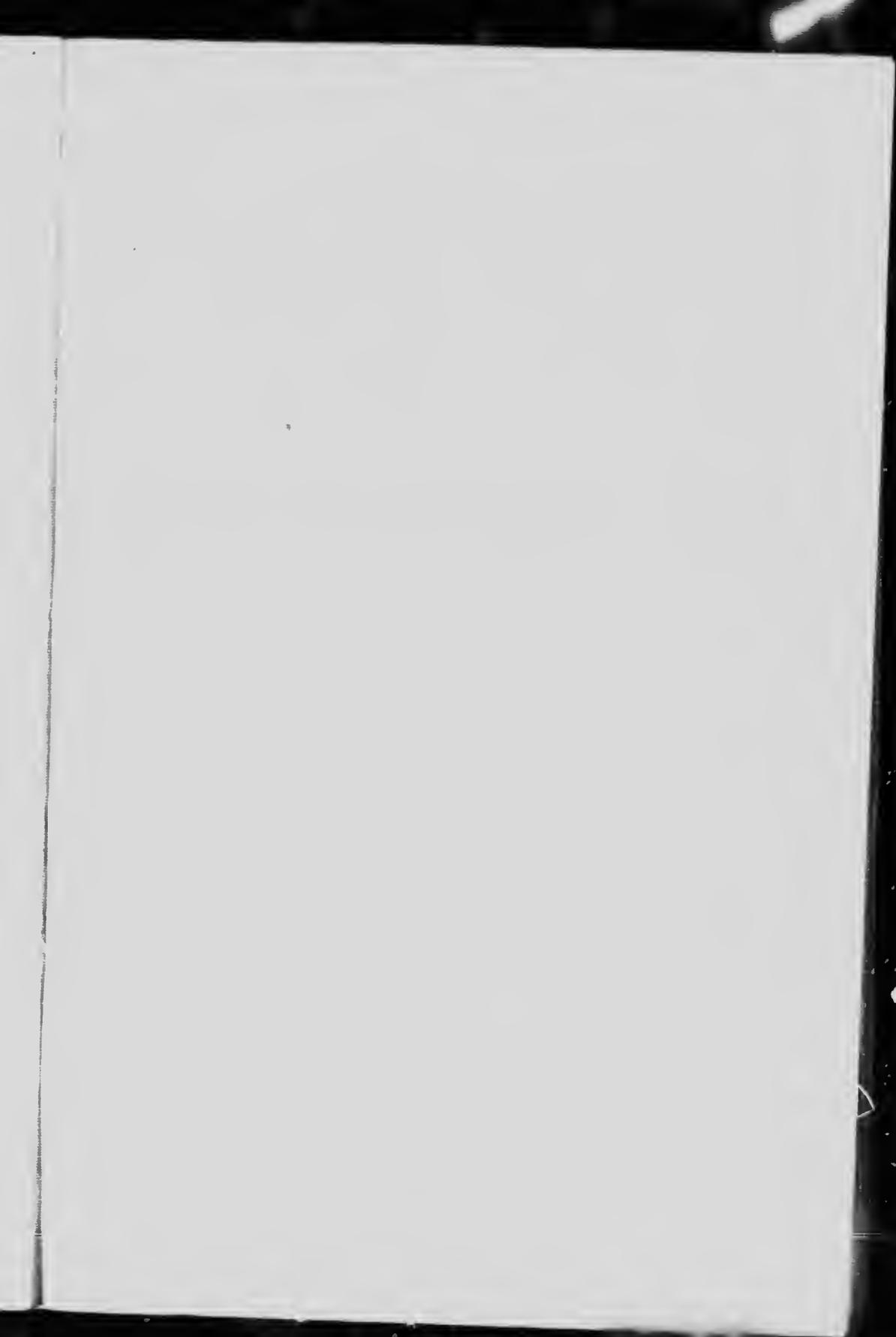
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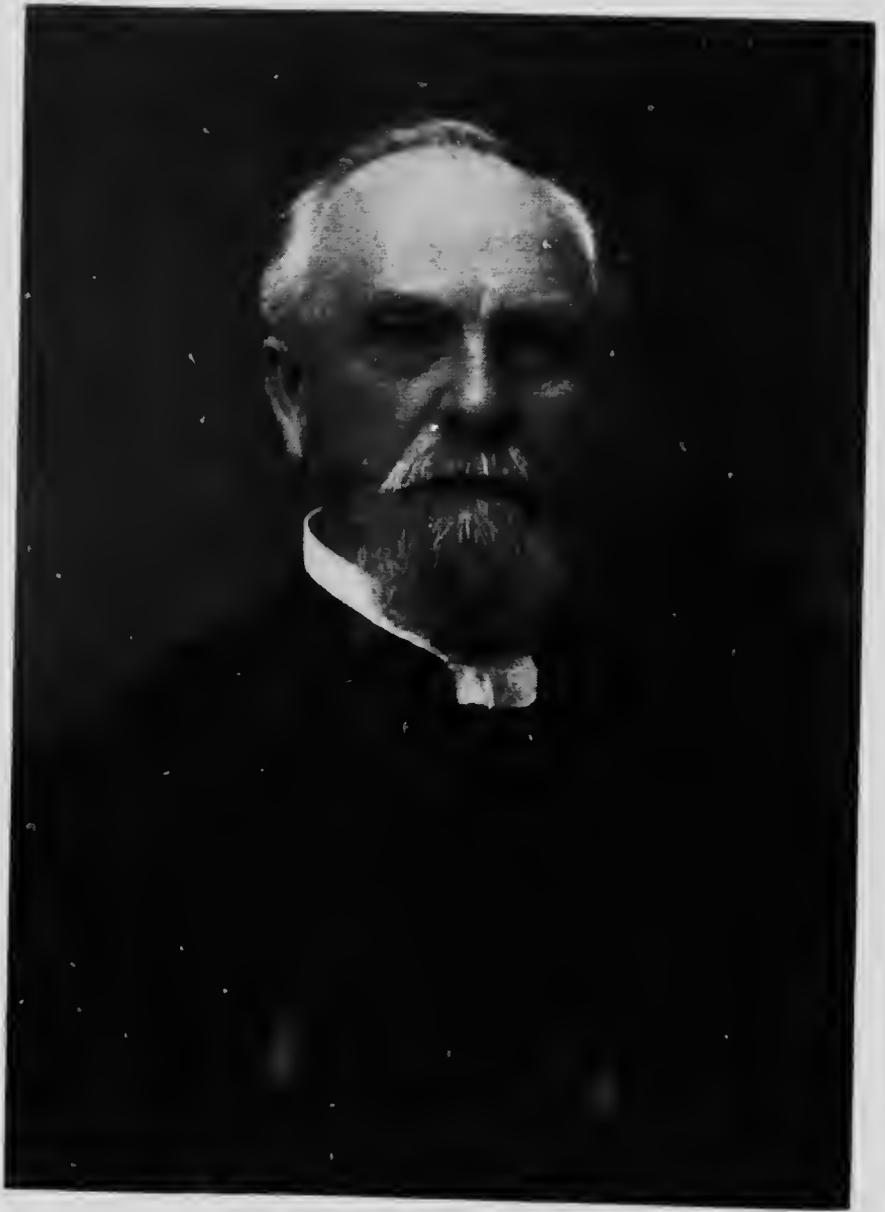
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# GOD'S NATION

HER ANCESTRY AND MISSION

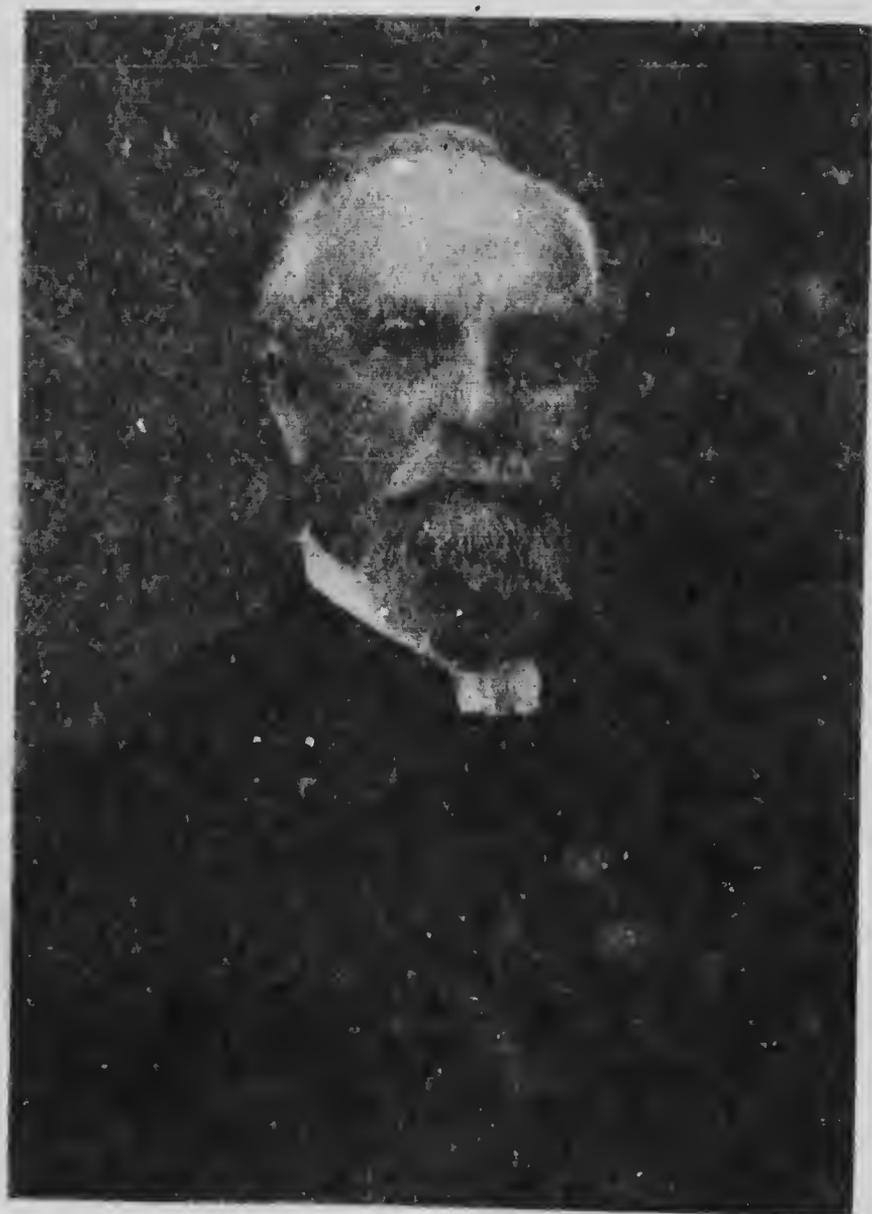
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REV. J. M. SIMPSON

"Blessed is the nation whose God is the Lord; and the people  
whom He hath chosen for His own inheritance" (Ps. 133: 12).

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1902



JAMES M. SIMPSON.

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# GOD'S NATION.

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## CHAPTER I.

### *THE DIVINE PURPOSE IN FOUNDING A NATION.*

THE Hebrews (as it was by that name the nation was known in its early history) were a nation especially founded by God Himself and for Himself. Prior to this there was no nation especially known as "God's nation," but of this nation the Lord said, "This people have I formed for myself; they shall show forth my praise" (Isa. 43:21).

The divine purpose in founding this nation evidently was to establish a national custodian for a revelation from Himself to the world, and in its archives this divine revelation has been safely kept. In the founding of this nation God also established a national agency for the propagation of the true worship of the true God, and also a national agency for the development of His wonderful scheme of redemption and salvation for the whole human race. The system of government, laws and methods

of administration for this nation, God Himself provided and directed.

#### CALL OF ABRAM.

About the year 1921 B.C., the Lord called Abram, who was a son of Terah, a descendant of Shem, the eldest son of Noah. Abram's birth-place is supposed to have been in "Ur of the Chaldees" (Gen. 11: 31). It was from this place that Terah, and his son Abram, and Sarai, Abram's wife, and Lot, the son of Haran, Abram's brother who was dead, started for the land of Canaan. But when they reached the place called "Haran," they set up their tents and dwelt there; and there Terah died.

Of this ancient country a modern traveller writes: "In former days the vast plains of Babylon were nourished by a complicated system of canals and water-courses, which spread over the surface of the country like a network. The wants of a teeming population were supplied by a rich soil, not less bountiful than that on the banks of the Egyptian Nile. Like islands rising from a golden sea of waving corn stood frequent groves of palm trees and pleasant gardens, affording to the idler or traveller their grateful and highly valued shade.

"Crowds of passengers hurried along the dusty roads to and from the busy city. The

land was rich in corn and wine. How changed is the aspect of that region at the present time. Long lines of mounds, it is true, mark the courses of those main arteries which formerly diffused life and vegetation along their banks, but their channels are now bereft of moisture and choked with drifted sand; the smaller offshoots are wholly effaced. 'A drought is upon her waters,' says the prophet, 'and they shall be dried up.'

"All that remains of that ancient civilization, that glory of kingdoms, the praise of the whole earth, is recognizable in the numerous mouldering heaps of brick and rubbish which overspread the surface of the plain. Instead of the luxurious fields, and groves and gardens, nothing now meets the eye but an arid waste. The dense population of former times is vanished and no man dwells there." This was the native country of Abram, the man in whom God founded His own great covenant nation.

The Lord said to Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: And I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing: And I will bless them that bless thee, and curse him that

curseth thee, and in thee shall all families of the earth be blessed" (Gen. 12:1, 2, 3). Thus the Lord installed Abram the head of a great nation that was to be.

The reader will remember that it was a "nation," not a church, that God founded in Abram. The church was within the nation, and was before the nation, and was the divine and vital principle for the development and propagation of which the nation was called into being. Hence St. Paul says that God preached the Gospel to Abraham when He said to him, "In thee shall all nations be blessed" (Gal. 3:8). The Lord conferred great honor upon Abram in choosing him to be the progenitor of the greatest people of the earth; but he conferred upon him honor infinitely greater when He decreed that of Abram's line the Redeemer of the world should come.

There were same traits in Abram's character that are worthy of special mention. First, he was a man of peace, no lover of strife and contention. Second, he was unselfish and most generous. These traits in Abram's character showed themselves most prominently when he and his nephew Lot separated. The place where Abram and Lot encamped did not afford sufficient support for the great flocks and herds that they possessed; and there arose contention and

strife between their herdmen on that account. "And Abram said to Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left" (Gen. 13: 8, 9). And Lot, like all small and selfish men, took advantage of his uncle's unselfishness and large-heartedness, and chose the best part of the country; and Abram did not complain. Third, he was a man of extraordinary faith in the great Jehovah of his ancient ancestors. This unwavering faith marked Abram's conduct from the time that God called him to leave his native country and his kindred, and go to a new and strange land, to the end of his singular and wonderful life. But in no other instance of his life did his faith in God tower to such a sublime height as when he, in obedience to God's command, laid his son Isaac upon the altar of sacrifice.

The Lord had told Abraham that his descendants should be as the "stars of heaven, and as the sand upon the seashore that cannot be numbered." And also that this numberless progeny should be of Isaac's line. And now He says to

Abraham: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of" (Gen. 22: 2).

This command was directly opposed to the promise; and it was enough to make the best of men hesitate and stagger. But the sacred record says: "And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him" (Gen. 22: 3).

We cannot conceive a more severe test of a man's faith in his God than this. But Abraham proved himself equal to the occasion, and it was a beautiful and glorious triumph of faith.

"Abraham, when severely tried,  
His faith by his obedience showed;  
He with the harsh command complied,  
And gave his Isaac back to God.

"His son the father offered up,  
Son of his age, his only son,  
Object of all his joy and hope,  
And less beloved than God alone.

"O for a faith like his, that we  
The bright example may pursue;  
May gladly give up all to Thee,  
To whom our more than all is due."

The Lord said to Abram, "As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be called Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee" (Gen. 17: 4-6). This was an intimation to Abraham that this great nation would ultimately become a monarchy. "And kings shall come out of thee."

By force of circumstances this nation removed to Egypt and remained in that country four hundred and thirty years, and during that time their increase was remarkably great, and the king of Egypt became alarmed, lest the Hebrews should become a too powerful element in his country, and to prevent this, he ordered that all the male children of the Hebrews be destroyed at their birth. But God protected the Hebrews in His own way, and defeated the cruel purpose of Pharaoh (Ex. 1: 15-17).

This marvellous growth of the Hebrews in Egypt was the fulfilment of God's promise to Jacob. "And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. And he said, I am God, the God of thy father; fear not to go down into Egypt, for I will there make of thee a great

nation" (Gen. 46: 2, 3). But the settlement of the Hebrews in Egypt, however, was but temporary, because the Lord had already located their inheritance in the land of Canaan; therefore, the Lord said again to Jacob, "I will go down with thee into Egypt, and I will also surely bring thee up again" (Gen. 46: 4). This was in keeping with what God said to Abraham, "Know of a surety that thy seed shall be a stranger in a land that is not theirs and shall serve them; and they shall afflict them four hundred years. And also that nation whom they shall serve, will I judge; and afterward shall they come out with great substance" (Gen. 15: 13, 14).

This long sojourn of the Hebrews in Egypt was, no doubt, preparatory to their final settlement in the promised land, which was the divinely chosen site and cradle for this great covenant nation, the history of which is a wonderful history, most interesting and instructive. Through the medium of this nation God has spoken to universal man; and has revealed to the world His character and His will. And not only so, but through this nation God has made provision for the eternal salvation of all men.

#### THE NATION A VASSAL.

The relationship of this great covenant nation was that of a vassal, holding its possessions

under God and for God, its mission being to bless, and its field of service "all the nations of the earth." And the Lord said to Abraham, "I will establish my covenant between me and thee, and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee" (Gen. 17:7). The reader will take notice that this covenant which God made with Abraham, was "an everlasting covenant." It was established forever.

The Psalmist says: "He hath remembered his covenant t . . . the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac; And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant" (Ps. 105: 8-10).

Let the reader carefully note that this covenant which God established with Abraham, Isaac and Jacob, was handed down to the nation for a "Law." This was a covenant of grace; in it God planted the seed of the kingdom of heaven. It was also a covenant of blood, for under it there was no remission of sins without the shedding of blood. This blood was typical of the precious blood of Christ, through which we have redemption and the remission of sins. This St. Paul calls "the blood of the everlasting covenant" (Heb. 13: 20.)

And this is the covenant that God made with

Abraham. The Lord said to Abraham, "I am God Almighty: be fruitful and multiply: a nation, and a company of nations shall be of thee" (Gen. 35: 11). And it is our purpose to direct the reader in the following chapters as to the whereabouts of this company of nations.

At the ripe old age of one hundred and seventy-five years the venerable patriarch, Abraham, died, and was gathered to his people, and his sons, Isaac and Ishmael, buried him in the cave of Machpelah in the field of Ephron, the son of Zohar.

#### ISAAC SUCCEEDS HIS FATHER.

After the death of Abraham the Lord renewed the covenant with Isaac, installing him the successor of his father as head of the nation. And God said to Isaac, "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and will perform the oath which I swear unto Abraham thy father: And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed" (Gen. 26: 3, 4). Thus we see the promises which God made to Abraham, He renewed to Isaac in all their fulness, placing special emphasis, it would seem, upon the

nation's mission, namely, to "bless all the nations of the earth."

Isaac lived one hundred and eighty years, being five years older at his death than his father was at his death: and he died and was gathered unto his people, and his sons, Esau and Jacob, buried him by the side of his father and mother, Abraham and Sarah, in the cave of Machpelah.

JACOB SUCCEEDS HIS FATHER ISAAC.

The next in the patriarchal succession was Jacob. And with him the Lord renewed the covenant and the promises as He did with his father Isaac; and He also renewed the nation's commission to "bless all the families of the earth," saying, "Thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south, and in thee, and in thy seed shall all the families of the earth be blessed" (Gen. 28: 14).

Now, it is well known that these promises were not realized by the Hebrews during the time that they dwelt in the land of Canaan. Indeed they could not be, because spreading abroad signified going into other lands, and not only into other lands, but into all other lands. The nation is to spread to the four points of the

compass, east, west, north and south, even to "all the nations of the earth."

But some are ready to say that Christ, having come of the seed of Abraham, and having accomplished the great work of redemption by the sacrifice of Himself, all that was meant by the covenant and promises was fulfilled. But the careful reader of the Scriptures will perceive that this covenant nation was not only a nation through which a Divine Redeemer and Saviour was to come, but a nation to which was committed the interests of God's church for all time, and when Judah, Christ's own tribe and nation, proved recreant to the sacred trust, our Lord said to them, "The kingdom of God shall be taken away from you and given to a nation bringing forth the fruits thereof." And we think we shall be able to show quite clearly that it was given to the kingdom of Israel. We believe the Lord still holds that nation responsible for the publication of the gospel of our Lord Jesus Christ in all the nations of the earth. "For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?" (Deut. 4: 7).

## CHAPTER II.

### *GOD BRINGS THE NATION OUT OF EGYPT.*

THE Lord said to Jacob, "I will go down with thee into Egypt, and I will also surely bring thee up again." And He did. After a period of four hundred and thirty years the Lord fulfilled this promise which He had made to Jacob by bringing the nation out of Egypt, and this was also the fulfilment of a promise which the Lord made to Abraham long before (Gen. 15: 14).

The Lord had told Jacob that He would make of him a great nation in Egypt (Gen. 46: 3), and this promise He also fulfilled. When this "great nation" left Egypt under the leadership of Moses it numbered six hundred thousand men, beside women and children, and their substance, which consisted of flocks and herds, and silver and gold, was very great. "And the Lord went before them by day in a pillar of cloud to lead them the way, and by night in a pillar of fire to give them light, to go by day and night" (Ex. 13: 21).

"When Israel, of the Lord beloved,  
 Out from the land of bondage came,  
 Her fathers' God before her moved,  
 An awful guide, in smoke and flame.

"By day, along the astonished lands  
 The cloudy pillar glided slow ;  
 By night, Arabia's crimsoned sands  
 Returned the fiery column's glow.

"Thus present still, though now unseen,  
 When brightly shines the prosperous day,  
 Be thoughts of thee a cloudy screen,  
 To temper the deceitful ray.

"And O, when gathers on our path,  
 In shade and storm, the frequent night,  
 Be thou, long-suffering, slow to wrath,  
 A burning and a shining light."

—*Sir W. Scott.*

That forty years' wilderness journey of the Hebrews from Egypt to Canaan was a continuous series of miracles. The parting of the waters of the Red Sea and the triumphant march of the nation through the deep (Ex. 14: 21, 22), the sweetening of the bitter waters of Marah by cutting a certain tree and casting it into the water (Ex. 15: 25), the sending of daily manna, which was the nation's bread for forty years (Ex. 16: 11-15), the bringing of water from the rock in Horeb to satiate the nation's thirst (Ex. 17: 5-7), the

keeping of their garments and shoes from wearing out during those forty years (Dent. 29: 5), the serpent of brass (Num. 21: 9), and the dividing of the water of the River Jordan when the hosts of Israel passed over under the leadership of Joshua (Josh. 3: 15-17) —all these demonstrations of the infinite goodness, and love, and wisdom, and power of God are evidences of His deep and particular interest in that people, a nation which He founded for Himself and over which He presided in love, and long-suffering, and great mercy, a nation that He had trained and schooled in ways both strange and mysterious for its great mission of salvation to "all the nations of the earth."

But Moses, the great leader and lawgiver of Israel, was not permitted to lead the nation into the promised land because of one act of disobedience and unbelief. The nation had witnessed the miracle of bringing water out of the rock in Horeb before they reached Mount Sinai (Ex. 17: 5-7), and when they had reached the desert of Zin they found no water there, and they came to Moses with bitter complaints. They expressed their regret for having left Egypt, and they laid all the blame for their trouble upon Moses. People who rebel against God are very apt to lay the blame for their ill-behavior upon them who are better than

themselves. It was at this encampment of the nation that Miriam, the sister of Moses and Aaron, died, and they buried her there. So the occasion was one of mourning, at least with Moses and Aaron. This, and the chiding of the people because there was no water, made the trial to Moses a very severe one. But Moses and Aaron took their burden to the Lord in prayer, just as everyone should do. "And the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes: and it shall give forth his water, and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation and their beasts drink" (Num. 20: 7, 8). But instead of speaking to the rock, as the Lord directed, "Moses lifted up his hand, and with his rod he smote the rock twice" (v. 11). And this was the sin of disobedience and unbelief for which Moses was not permitted to lead the nation into the promised inheritance. But the Lord allowed Moses to stand on the top of Pisgah and view the land which He had given to Israel. And there Moses died, and the Lord buried him. Aaron died some time before this in Mount Hor, and was succeeded by his son Eleazar (Num. 20: 27, 28).

After the death of Moses Joshua was called

to the leadership of Israel, and under him the nation took possession of the land of Canaan. Then began Israel's conquests in subduing the native races for a period of about three hundred and fifty years. This great covenant nation, as has been intimated, was to become a monarchy; but during the patriarchal age, and until the time of Samuel the prophet, a period of about eight hundred and twenty-five years, it remained under the theocracy, having no king but God, and was governed directly from Him until the anointing of Saul and the establishing of the monarchy of Israel.

BRIBERY AND CORRUPTION IN HIGH PLACES.

The sons of the prophet Samuel were judges in Israel, and they became corrupt in the administration of the affairs of the nation, and after long forbearance the nation protested. "And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah. And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations" (1 Sam. 8: 3-5).

Is it any wonder that the people of Israel complained, and protested, and cried to God for

redress? Here were the judges of the nation taking bribes and perverting judgment. They were selling the most sacred rights of the people to gratify their own greed. Well might the elders of Israel fear that God would let their enemies (the Philistines) fall upon them to destroy them. It is a most lamentable state of affairs, when the men who occupy the high places of the nations become corrupt in their practices and barter the sacred trust that is reposed in them for money. The elders of Israel had strong reason for crying to God, and coming to God's prophet with their grievance, when the judiciary had fallen into the hands of bribers. And it is a matter for sore regret that bribery and corruption in high places did not pass away with the ancient theocracy. Good men still have cause to cry to God against this foul agency of the devil, which has ever been, and still is, one of the greatest political, judicial, social and religious curses of the nations.

This form of wickedness dates back to a very early period in the history of man. The devil, in order to defeat the good and wise purpose of God in the creation of man, resorted to bribery, and thereby won over to himself our first parents, bringing an awful and universal calamity upon their race. And he tried to win over

to himself the Divine Redeemer by the same means, in order thereby to defeat the Lord's wise and loving purpose of redemption. He offered the Saviour "all the kingdoms of the world and the glory of them," if He would fall down and worship him. But the blessed Lord said to him, "Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

If Eve had met Satan as Jesus did, it would have been a grand thing for herself and her posterity. And the old enemy of God and destroyer of man is still at his old business, trying to buy over to himself the followers of Christ, by preaching to them the lying delusion that the world can only be possessed and enjoyed by those who bow down to him. And it is painful to see how many there are who seem to believe it. To some the tempter says, I will give you wealth if you will fall down and worship me. And down they go. And to some he says, I will give you the glory of worldly honor if you will fall down and worship me. And down they go. And to others he is saying, I will give you the gratification of your lusts, and full satisfaction to your thirst for worldly pleasure if you will fall down and worship me. And down they go. And if they do not repent of their sins and come back to

Christ from whom they have turned, they will forever go down.

When the Jewish officials were clamoring for the Saviour's blood, there was a Judas Iscariot in the Christian camp who was heard to say, "What will ye give me, and I will deliver Him unto you?" And those blood-thirsty officials were ready with their bribe of "thirty pieces of silver." Thus we see that bribery originated with the devil, and it has ever been a powerful agency in his service for the accomplishment of unholy and wicked purposes. If we are competent to judge of sin and sinners, comparatively, we would say, taking a bribe is worse than giving one. He who sells himself is a greater sinner than he who buys him.

We are pleased, however, to know that in the Dominion of Canada there is but little cause for complaint against the judiciary. But there are place-seeking men and power-seeking parties who are ever ready to adopt Satan's methods to accomplish their purposes; therefore, good men, as of old, should cry to God for deliverance from men and parties who would bribe their way to power, and then use that power for the special advantage of the highest bidder. From such men and from such parties, good Lord, deliver the nation.

“The advocate for him who offered most  
Pleaded ; the scribe, according to the hire,  
Worded the lie, adding for every piece  
An oath of confirmation ; judges raised  
One hand to intimate the sentence, death,  
Imprisonment, or fine, or loss of goods  
And in the other held a lusty bribe  
Which they had taken to give the sentence wrong  
So managing the scale of justice still,  
That he was wanting found who poorest seemed.”

- *R. Pollok.*

#### CROWNING OF SAUL.

This protest against the corrupt administration of the judges and the demand for a king on the part of the elders of Israel resulted in the change from the theocracy to the monarchy, Saul being anointed the first king of the monarchy of Israel. The reader will observe that Saul was the Lord's choice for the throne. 1 Sam. 9: 16, 17: "To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me. And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of! this same shall reign over my people." Ch. 10: 1: "Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and

said, Is it not because the Lord hath anointed thee to be captain over his inheritance?" Verse 24: "And Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king."

The Lord told Abraham that he should be a father of kings, intimating, as we have already said, that the nation would become a monarchy, and here we see the actual fulfilment of that promise in the anointing of Saul.

Saul reigned over Israel forty years. We have previously noticed that the Lord chose Saul to be "captain over his inheritance," and to deliver the nation from the hand of the Philistines. He was a popular king, and a very successful leader of the armies of Israel against their enemies, while he remained humble and obedient to God. But when he became great in his own eyes, and disobeyed the commandment of the Lord, he failed. And the Lord "rejected him from reigning over Israel" (1 Sam. 16: 1).

There is nothing more fatal to the usefulness of the servant of the Lord than to become great in his estimate of himself. When Saul was little in his own eyes, the Lord made him king; but when he became great in his own estimation, and self-sufficient, the Lord rejected him.

Saul's career ended most tragically upon the battle-field. He became wounded by an arrow from the bow of a Philistine archer, and rather than be taken and slain by the enemy, he pierced himself through with his own sword and died. Some years after Saul's death, David gathered his bones, and the bones of Jonathan his son, and buried them in the sepulchre of Kish, in the country of Benjamin (2 Sam. 21: 14).

DAVID CHOSEN OF GOD.

The Lord said to Samuel, "Fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons" (1 Sam. 16: 1). "And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren; and the Spirit of the Lord came upon David from that day forward" (1 Sam. 16: 11-13).

Thus, we see, God did establish the monarchy

of Israel, but He did not establish an hereditary line of kings. This He reserved to Himself, to choose from time to time whom He would for the throne of His own nation. And when the man of His own choosing becomes unfaithful to Him and disloyal to the covenant, He rejects him. All the Lord's appointments are made for the period of faithfulness and good behavior.

#### DAVID COMES TO THE THRONE.

After the death of Saul David claimed the throne, which was his right by divine appointment, and for which he was already anointed. But he met strong opposition from Abner, who was commander-in-chief of Saul's army, and some say that he was a cousin to King Saul. According to Hebrew tradition, he was a son of the Witch of Endor. This man thought to keep David from the throne, and to make Ishbosheth, Saul's youngest son, king in his father's stead.

This effort on the part of Abner resulted in a division of the nation for a period of seven years. Ishbosheth, therefore, was brought to the throne of Israel, but only reigned two years, when he was assassinated by the enemies of his father. The house of Judah, however, stood loyally with David, and he reigned over Judah

seven years and six months at Hebron. But Israel and Judah united again under David, and David's throne was established at Jerusalem, where he reigned thirty-three years.

It is somewhat interesting to note that Abner, who was the chief actor in dividing the kingdom and in bringing Ishbosheth to the throne of Israel, was the very man who, when reproved by the king for his corrupt deed, turned traitor and threatened to have the kingdom restored to David. "And Ishbosheth said no more, for he feared Abner." It appears that Abner thought himself sufficiently popular with the army and the public, that no matter what he would do they would stand by him, and that the king would not dare to oppose him. And no doubt there was considerable truth in it.

When men are elevated to positions of authority and power by political schemers and wire-pullers and bribers, they will very soon learn that, if they do not use their positions for the special advantage and gratification of these schemers, they will find them among their most dangerous foes, just as ready to cast them down as they were to set them up.

David reigned forty years, and was succeeded by his youngest son, Solomon. David had intended that Absalom should succeed him upon the throne, but his foolish and wicked attempt

to reach the throne before his time resulted in a dishonored and tragic death. The death of Absalom left a vacancy as to who should succeed David upon the throne of Israel. Adonijah, who was next to Absalom in order of birth, thought he had first claim to the throne, and he undertook to get possession of it in a clandestine way before the proper time, but his effort was a failure. A young man who is so anxious to get possession of his father's estate that he would take it from under him in his old age, deserves to be disinherited.

David, however, had made a promise to Bathsheba that her son Solomon should be his successor: and when Adonijah had completed his plan, by which he expected to be proclaimed king of Israel, Bathsheba, Solomon's mother, who was prompted by Nathan the prophet, went to the king and informed him of what Adonijah was doing, and also reminded the king of his promise and oath to her that Solomon should "reign after him, and sit upon his throne" (1 Kings 1: 11-18). This earnest endeavor of Solomon's mother, indorsed by Nathan the prophet, who was David's adviser, resulted in the anointing of Solomon king of Israel. This was only a few months before David's death when Solomon became sole occupant of the throne at the early age of twelve years.

Joab, who had succeeded Abner as commander-in-chief of the army of Israel, and who was a nephew of King David, espoused the cause of Adonijah. This was likely to make trouble for the young king, therefore he ordered that Adonijah, his half-brother, and Joab be put to death, and this order was executed. Solomon soon became a very popular ruler. He was famous for personal wisdom and scientific attainments, as well as for the splendor of his court and the prosperity of his subjects. He built the first temple at Jerusalem, which his father had in contemplation, and for which he had made great preparation, and the building of the temple, more than any other thing, contributed to Solomon's glory.

After a reign of forty years Solomon died, and was succeeded by his son Rehoboam. During the reigns of these three kings, Saul, David and Solomon, extending over a period of one hundred and twenty years, the kingdom remained united, with the exception of the brief interruption as stated above, when Ishbosheth was made king of Israel. But, notwithstanding the unity of the kingdom, there were two distinct national elements in the nation, known as "Israel" and "Judah." This is clearly shown by such passages as the following: "But all Israel and Judah loved David" (1 Sam. 18: 16);

“David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah” (2 Sam. 5: 4, 5): “Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel, and over Judah” (1 Kings 1: 35): “When Israel went out of Egypt, the house of Jacob from a people of strange language: Judah was his sanctuary, and Israel his dominion” (Ps. 114: 1).

From the above passages the reader cannot fail to see the two distinct national elements in the kingdom, and also that the dominion of Jacob was “Israel” distinct from Judah. St. Paul says, “They are not all Israel, who are of Israel.” And no doubt it was the Jews he referred to, because the Jews certainly are of Israel, but it is equally certain that they are not Israel. Therefore, the reader needs to bear in mind that from a very early period in the history of the Hebrews, the two distinct elements were recognized in the nation known as “Israel” and “Judah,” and that it was Israel that revolted against Rehoboam, and was subsequently carried away into captivity by the Assyrians, and never returned from their captivity.

GOD BRINGS THE NATION OUT OF EGYPT. 39

The question as to the whereabouts of the house of Israel is one that has engaged the attention of a number of students of prophecy and national history, and one that we shall briefly discuss in the following chapters. "And what one nation in the earth is like thy people, even like Israel whom God went to redeem for a people to himself?" (2 Sam. 7: 23).

## CHAPTER III.

### *SOLOMON'S FALL.*

WHEN Solomon came to the throne of Israel his prospects were bright and promising, and the greater part of his reign was a glorious reign; but his unfortunate alliances with idolatrous women proved to be a fatal snare, by which he was led away from the God of David his father, and from the ancient covenant. "For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father" (1 Kings 11: 4).

This departure from the true God was followed by corrupt practices and unwise and oppressive rule, which culminated in moral disaster to himself and the loss of the kingdom to the house of David.

### REHOBOAM COMES TO THE THRONE.

After the death of Solomon his son Rehoboam came to the throne, which he found to be

a most uneasy seat, for the whole nation was in a state of ferment; and this condition of dissatisfaction and unrest became more intense after Rehoboam came into power, for he refused to give the just demands of his subjects a favorable consideration, which was most impolitic. He rejected the wise counsel of the old men, whose mature judgment and ripe experience would have been of untold value to the young ruler in his efforts to harmonize conflicting elements and to win the respect and loyalty of the people, and he acted upon the advice of the young men and lost the kingdom. Many a young man since the days of Rehoboam has come to ruin and grief from a similar cause.

#### JEROBOAM'S FLIGHT TO EGYPT.

When the Lord told Solomon that He would rend the kingdom from him and give it to his servant, it awakened the king's wrath against Jeroboam, who, on learning the fact and fearing that the king might slay him, fled to Egypt and did not return until after the death of Solomon; and soon after his return he was made king of Israel.

One day as Jeroboam was walking out of the city of Jerusalem, he met the prophet Ahijah, who intimated a desire to speak to him. As they turned aside from the public thorough-

fare, the prophet caught hold of Jeroboam's new garment and rent it into twelve pieces, and gave ten pieces to Jeroboam, saying, "Thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee" (1 Kings 11 : 31).

#### REHOBOAM'S MISTAKE.

When King Solomon died, the people of Israel thought the time had come for them to seek certain reforms in the government and the administration of the laws of the kingdom; for Solomon had laid burdens upon them that they were unwilling to bear any longer. Therefore, led by Jeroboam, they went to Rehoboam, Solomon's son who succeeded his father, and asked for these desired and much-needed reforms. After hearing them Rehoboam sent them away, telling them to come again after three days, and in the meantime he consulted the old men who had served under Solomon, his father, and they advised him to adopt a policy of conciliation and thereby win the people to himself. He also consulted the young men who had grown up with him, and they advised just the opposite course: that he should make the people's burdens still heavier and rule them more severely than his father had. The advice of the young men was more to his liking

and disposition, so he adopted it; and when the people came the second time to hear what the young king would say with regard to the relief they were seeking, he said to them: "My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions. Then the people said to the king, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents" (1 Kings 12: 1-19).

THE KINGDOM REVOLTS AND JEROBOAM IS  
MADE KING.

Immediately after this unsuccessful interview with Rehoboam, the kingdom of Israel revolted and called Jeroboam and made him king.

The reader will take notice that the ten tribes that were given to Jeroboam were the kingdom of Israel. 1 Kings 11: 37: "And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel."

The careful reader of the Old Testament Scriptures will not fail to see that the ten tribes that revolted constituted the kingdom of Israel before the revolt. As I have already shown, the two distinct elements were in the nation, viz., "Israel" and "Judah." Therefore, when the

Lord took the ten tribes, He actually took the whole kingdom of Israel, as He said: "I will rend the kingdom from thee, and will give it to thy servant."

"ALL ISRAEL" WITHIN THE TEN TRIBES.

It has been generally supposed that the expression, "All Israel," means the twelve tribes; but the reader will see that such is not the case, for the Scriptures clearly show that "All Israel" was within the ten tribes. Ten tribes were given to Jeroboam, and he was king over "All Israel." "And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only" (1 Kings 12: 20).

REHOBAM TRIES TO BRING THE KINGDOM BACK  
AND THE LORD STOPS HIM.

Immediately after the revolt of the house of Israel and the crowning of Jeroboam, Rehobam set himself to the task of gathering what was left and organizing the kingdom of Judah. He also gathered a large army for the purpose of forcing Israel back to himself. But the Lord interfered and put a stop to his bloody procedure. "And when Rehobam was come to

Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon. But the word of God came unto Shemaiah the man of God, saying, Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah, and Benjamin, and to the remnant of the people, saying, Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house, for this thing is from me. They hearkened therefore to the word of the Lord, and returned to depart, according to the word of the Lord" (1 Kings 12: 21-24).

Here, the reader will observe, the tribe of Benjamin is with Judah, and yet Benjamin was one of the tribes given to Jeroboam, and therefore a member of the house of Israel. But the Lord had promised Solomon that He would give one tribe to his son, and this promise He fulfilled by sending the tribe of Benjamin back to Judah. 1 Kings 11: 13: "Howbeit I will not rend away all the kingdom; but will give one tribe to thy son, for David my servant's sake, and for Jerusalem's sake which I have chosen."

And now we see Jeroboam king of Israel, and Rehoboam king of Judah, reigning contemporary

in the little country of Palestine. These are the two elements of which the Hebrew nation was composed. But here we find them separated, and having their respective national organizations, and they will remain separate until all the Gentile nations have accepted Christianity; then Israel and Judah will become united forever. Of this reunion we shall speak more particularly further on.

#### THE SIN OF JEROBOAM.

Solomon's servant, to whom the Lord said He would give the kingdom, and to whom He did give it, was this Jeroboam, a son of Nebat, an Ephraimite, who at that time was serving under Solomon as superintendent of some public work, and also of the collecting of taxes from the great tribe of Ephraim to which he belonged. He was a man of superior ability and of great force of character. He was very ambitious, and no doubt expected to reach the throne, and in this he was not disappointed. But he was more of a politician than of a saint; and this led him to interfere unwisely with the religious affairs of the people, which was a fatal error, and proved to be the great mistake of his life. Jeroboam was afraid that if his people continued their yearly pilgrimages to Jerusalem to participate in the great religious feasts of the

nation, it would have the effect of drawing the people of Israel back again to Rehoboam. Therefore, to prevent such a result, he decided to take the bold and unwise step that he did. He established two seats of national worship, one in the southern and the other in the northern part of his dominions; and he made two calves of gold, and set one in Bethel and the other in Dan, and then said to the people, "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel and the other put he in Dan. And this thing became a sin; for the people went to worship before the one, even unto Dan" (1 Kings 12: 28-30).

The calf was an Egyptian symbol of the Deity, and by his long sojourn in Egypt and having married an Egyptian woman, Jeroboam appears to have conceived some of the religious ideas of that people. When he decided to establish these seats of national worship he adopted his Egyptian idea and made these golden calves, and set them up for the people to worship. The reader will remember that long before this, while Moses was in the Mount with God, the people became restless and rebellious, and came to Aaron and said, "Up, make us gods, which shall go before us; for as for this Moses,

the man that brought us up out of the land of Egypt, we wot not what is become of him" (Ex. 32: 1). And Aaron applied his Egyptian idea and made a golden calf, and the people furnished the gold. There are people to-day who profess to be Christians who put their gold into idols rather than into the treasury of the Lord.

This blind and idolatrous scheme of Jeroboam proved to be the great national sin of Israel for which the Lord allowed their enemies to carry them away into captivity. "For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them until the Lord removed Israel out of his sight" (2 Kings 17: 22, 23).

Jeroboam's blind ambition and his lack of the wisdom that is from above, proved disastrous both to himself and the great nation over which the Lord had made him king.

Oh, how great is the honor and how solemn the responsibility which the Lord lays upon men when He makes them the rulers and guardians of His heritage. And when a man, so divinely honored and exalted, allows his vain ambition to carry him away from the strongholds of faith, and prayer, and humility before the Lord, and personal devotion to Him, as the source of all true success, he may be sure that

his reward will be the reward of him that sows the wind and reaps the whirlwind.

Jeroboam died in the twenty-second year of his reign, and was succeeded by his son Nadab. And Nadab was no better than his father, for "he did evil in the sight of the Lord, and walked in the way of his father, and in his sin wherewith he made Israel to sin" (1 Kings 15: 26). But Nadab only reigned two years, when he was slain by Baasha, son of Ahijah, of the tribe of Issachar, who took the throne of Israel and reigned twenty-four years. Baasha not only slew Nadab, but he put to death the entire house of Jeroboam (1 Kings 15: 28, 29).

This extermination of the house of Jeroboam was the fulfilment of the word of the Lord by the prophet Ahijah (1 Kings 14: 7-11). But King Baasha, by whom the word of God was fulfilled in the extermination of the house of Jeroboam, was soon found to be as vain and foolish and wicked as was Jeroboam, whose house he destroyed. For King Baasha "did evil in the sight of the Lord, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin" (1 Kings 15: 34).

And now, as Baasha proved to be no better ruler over God's nation than Jeroboam had been, the Lord disposed of him also in a similar manner. 1 Kings 16: 1-3: "Then the word of the

Lord came to Jehu the son of Hanani against Baasha, saying, Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins: Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat." This prophecy was fulfilled during the brief reign of Elah, son of Baasha (1 Kings 16: 8-12).

When the Lord chooses men and exalts them to positions of honor and trust, it is no guarantee that they will be successful in such positions, if they do not prove loyal to God and faithful to the principles and conditions of the covenant. David's last charge to his son and successor was: "And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind: . . . if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever" (1 Chron. 28: 9). And when Asa came to the throne of Judah, the Spirit of God came upon Azariah, and he went out to meet the new king, and he said to him: "The Lord is with you, while ye be with him: and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you" (2 Chron. 15: 2).

And this is not only true with regard to kings and rulers, but it is true with regard to everyone, no matter what our position may be, whether tilling the soil or ruling the empire. In the home, in the school, in the field, in the church, in the shop, and in the councils of the realm, "God is with them that are with him;" and those who seek Him shall surely find Him.

If it is true (and it surely is) that all real success is from God, and if God is always with them that are with Him, and if being with God means loyalty to Him and faithfulness to the principles and conditions of God's covenant with man, and if Jesus Christ is the sum of that covenant, then we conclude it is only the true Christian that has proper ground for his hope of success.

## CHAPTER IV.

### *CAPTIVITY OF ISRAEL AND JUDAH.*

ABOUT seven hundred and twenty-five years before the birth of Christ the kingdom of Israel was carried away into captivity by the king of Assyria. 2 Kings 17 : 22, 23 : "For the children of Israel walked in all the sins of Jeroboam which he did: they departed not from them; Until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day." From this captivity Israel never returned.

About one hundred and thirty-four years after the captivity of Israel the kingdom of Judah was carried away captive to Babylon, and after a period of seventy years they were permitted to return to Palestine under the reign of Cyrus the Persian.

On their return to their native land they reorganized the nation, rebuilt the temple, restored the former religious services and customs according to the law of Moses, and they continued in their national capacity until the

advent of Christ and the opening of the Christian dispensation. This was in keeping with the prophecy of Jacob: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes" (Gen. 49: 10, 11).

"Shiloh," in this passage, means the Messiah. In this beautiful prophecy of Jacob the venerable patriarch seems to see in the distant future the coming of the Divine Redeemer, and the figures he employs are of the same character as those employed by the prophets Isaiah and Zechariah.

And now as Judah was to hold the sceptre only until Christ should come, it is a matter of no small importance that we ascertain what became of it.

We will now call the reader's attention to two prophetic pictures of the coming Messiah, and we shall see how perfectly they harmonize with the above prophecy of Jacob. Isa. 63: 1-4: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in

thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come." This picture shows Jesus treading in the winepress alone, and his garments stained with the blood of grapes. This is symbolic of the labor of the cross.

Zech. 9: 9: "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." This picture shows Jesus entering Jerusalem riding upon an ass.

We will also direct the reader's attention to the prophecy of Balaam. Num. 24: 17-19: "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel. . . . Out of Jacob shall come he that shall have dominion."

These beautiful prophecies all point to Him who, amid the loud hosannas of the multitude that went before, and the multitude that fol-

lowed after, made His triumphal entrance into Jerusalem riding upon an ass; to Him who said, "All power is given unto me, in heaven and in earth"; to Him who said, "I am the root, and the offspring of David, and the bright and morning star." This is the star that was to come "out of Jacob," and that was to have "dominion." This is the king that was to come, "lowly," bringing justice and "salvation." This is He who holds the sceptre of Israel, and to whom the "gathering of the people shall be."

"The sceptre well becomes His hands;  
All heaven submits to His commands;  
His justice shall avenge the poor,  
And pride and rage prevail no more.

"As rain on meadows newly mown,  
So shall He send His influence down:  
His grace on fainting souls distils,  
Like heavenly dew on thirsty hills.

"The saints shall flourish in His days,  
Decked in the robes of joy and praise;  
Peace, like a river, from his throne  
Shall flow to nations yet unknown.

We have already noticed that after the revolt of the house of Israel, the tribe of Benjamin returned to Rehoboam and remained with Judah during their subsequent history. This was the one tribe that the Lord gave to Solomon's son

The general idea, however, seems to be that the tribe of Judah was the "one tribe" that was given to Rehoboam, as it was that tribe only that did not revolt. But it will be remembered, that when the nation divided, after the death of Saul, Israel accepted Ishbosheth, the son of Saul, as their king, but the tribe of Judah stood loyally with David; and so in the great revolt against Rehoboam, this same tribe remains with David's grandson. And another reason for the loyalty of this tribe to the house of David was the fact that the house of David belonged to the tribe of Judah. But the Lord's promise to Solomon was that He would give his son one tribe of the kingdom of Israel, and we have already shown that the kingdom of Israel was within the ten tribes; therefore, when the tribe of Benjamin returned to Rehoboam, it was the fulfilment of God's promise to Solomon.

The tribe of Benjamin remained with, and formed part of, the kingdom of Judah, until the overthrow of the nation by the Romans.

#### THE CHILDREN OF BENJAMIN ESCAPE FROM JERUSALEM.

At the time of or just before the destruction of Jerusalem, the people of Benjamin, in response to a prophetic call, made their escape from the city. Jer. 6:1: "O ye children of Benjamin,

gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem: for evil appeareth out of the north, and great destruction."

This evil of which the prophet speaks, coming "out of the north," and which did bring great destruction, was Titus with his mighty Roman army, by whom the "city and the sanctuary were destroyed."

#### CHRIST IS CALLED DAVID.

When the Lord promised to give one tribe to Solomon's son, He said, "That David my servant may have a light before me in Jerusalem, the city which I have chosen me to put my name there."

Now, we think it is quite evident that "David my servant," in this passage, means the Messiah. Our Lord, it is well known, was of the tribe of Judah, and of the house and lineage of David; and He is frequently called "the son of David," and in a number of passages "David" can only be understood as applying to Christ, such as the following: "But they shall serve the Lord their God, and David their king, whom I will raise up unto them" (Jer. 30: 9); "And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed

them, and he shall be their shepherd" (Ezek. 34: 23); "Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days" (Hosea 3: 5): "Incline your ear, and come unto me: hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people; a leader, and commander to the people" (Isa. 55: 3, 4). The above passages, we think, are quite sufficient to show that, in the Scriptures, "David" and "David my servant" often mean the Messiah, and cannot be understood as applying to any other.

Jacob said of Christ, "Unto him shall the gathering of the people be." The gathering of the people must surely be unto him whom the Lord has made "leader and commander."

#### THE TRIBE OF BENJAMIN CHRIST'S LIGHT IN JERUSALEM.

Now, it appears quite evident that the one tribe that was given to Rehoboam, that "Christ might have a light before him in Jerusalem," was the tribe of Benjamin. This tribe being one of the ten that revolted, and therefore a member of the kingdom of Israel, was the tribe that went back to Judah; and that it was the children of Benjamin that were specially

called of God to "gather themselves and flee out of Jerusalem" before the destruction of that city, appears to leave no ground for doubt that the tribe of Benjamin was the "one tribe" that the Lord gave to Solomon's son, and that for the special purpose, as already stated, viz., that Christ might have a light before Him in Jerusalem, the city which He chose to "put his name there." Therefore, as Edward Hine says, "they were Christ's light-bearers in Jerusalem. The Jews could not serve in this capacity; first, because they rejected Him, and secondly, because they were not Israel."

"Ye are the light of the world" (Matt. 5: 14).

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5: 16).

"For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4: 6).

"Let there be light!" The Eternal spoke,  
And from the abyss where darkness rode,  
The earliest dawn of nature broke,  
And light around creation flowed.  
The glad earth smiled to see the day,  
The first-born day, come blushing in;  
The young day smiled to shed its ray  
Upon a world untouched by sin.

—C. F. Hoffman.

## CHAPTER V.

### *DANIEL'S PROPHECY.*

WE have noticed in the preceding chapter that the children of Benjamin were called of God to "gather themselves and flee out of Jerusalem," and it is a most reasonable thing to suppose that they obeyed the call; and as, we are informed by Josephus, at the time of the siege of Jerusalem some were permitted to leave the city under truce, it is altogether likely that these were the children of Benjamin.

We will now direct attention to the prophecy of Daniel 9: 26. 27: "And after threescore and two weeks shall the Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it

desolate, even until the consummation, and that determined shall be poured upon the desolate."

Josephus, in his account of the siege and destruction of Jerusalem, speaks of some who pled with Titus to grant a respite over the seventh day that they might observe the holy Sabbath and attend upon its sacred services without disturbance, and the request was granted.

The passage we have just read from the prophecy of Daniel is a prediction of the crucifixion of our Lord and of the war between the Jews and Romans that soon followed. The prophet says, "Messiah shall be cut off, but not for himself," indicating the vicarious character of His death. As St. Paul says, "Christ our passover is sacrificed for us."

Then follows, in the second part of the prophecy, the destruction of the "city and the sanctuary by the people of the prince that should come." This prince that was to come, of whom the prophet speaks, was Titus, a son of Vespasian, Emperor of Rome, who at that time was at the head of the Roman army.

The prophet tells us that this prince would "confirm the covenant with many for one week." This, no doubt, refers to the treaty that Titus made with some of the people of Jerusalem, by which he, according to Josephus, agreed to

withdraw until after the Sabbath, that they might not be disturbed in the religious observance of God's holy day. And the prophet says, "In the midst of the week he shall cause the sacrifice and oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

This foretells the renewing of hostilities, and the awful destruction and complete overthrow that followed. Not long before the fulfilment of this prophecy our Lord had told the people of Jerusalem that those great and magnificent buildings would be thrown down, and that the overthrow would be so complete that there would "not be left one stone upon another" (Luke 21: 6). Travellers who have visited the place of ancient Jerusalem, tell us that this is literally true. "Not one stone is left upon another."

#### THE NATION TO WHICH THE KINGDOM OF GOD WAS GIVEN.

Our Lord said to the Jews, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21: 43). This leads us to inquire as to what nation the kingdom of God was given. It certainly was taken from Judah, and to say

that it was given to a Gentile nation would be to contradict all prophecy relating to the mission of Israel. If, then, the kingdom of God was taken from Judah, and was not given to a Gentile nation, it must have been given to Israel: and that it was given to Israel we think we have abundant proof.

In the Hebrew nation there was no law making the first-born son, or any other son, the legal heir to the national estate. This the Lord reserved to Himself, to choose from time to time whom He would to stand at the head and bear the responsibilities, and wear the honors of His own nation. In patriarchal times, however, there was a custom that recognized the first-born son as having a superior claim by birth to the family estate, and later on in a royal family the eldest son was considered heir to the throne. But this birthright could be forfeited, sold, given away, or taken from him. Esau and Reuben are cases in proof of this. Esau sold his birthright, but in the case of Reuben the birthright was taken from him on account of his sin, and given to the sons of Joseph; and also Judah's tribal claim to the kingdom of heaven (Christ being of that tribe) was given to Joseph (1 Chron. 5: 1, 2). And we shall see a little farther on, the nation to which the Lord gave the kingdom of heaven, "bringing forth the

fruits thereof"—the fruit of the glorious Gospel of the blessed God, the fruit of Christian sacrifice and toil.

#### CHILDREN OF BENJAMIN CHRISTIANS.

We will now direct the reader's attention again to the tribe of Benjamin. We learn from Josephus that just before the destruction of the city of Jerusalem by the Romans a company of people were permitted to leave the city under truce, and it is the opinion of some that those people were Christians, and no doubt they were. There appears to be no ground for doubt that they were the children of Benjamin. In Dan. 9: 27, the prophet tells us that this prince of whom he speaks would "confirm the covenant with many for one week." This, no doubt, was the treaty that Titus made with the Christians under which they left the city. As I have stated already, there can be no doubt that they were the children of Benjamin. This, the reader will perceive, establishes the identity of the Christians in Jerusalem at that time and the people of the tribe of Benjamin. These people of Benjamin had accomplished their mission as "a light before the Lord in Jerusalem," and now they answer the call to "gather themselves and flee out of Jerusalem."

## BENJAMIN'S TERRITORY.

On the return of the Jews from their Babylonish captivity the territory known as "Gilead" was given to the tribe of Benjamin. Obadiah 19: "And Benjamin shall possess Gilead." This is a strip of country along the east side of the River Jordan, extending northward to the Sea of Galilee and southward to the Dead Sea, a distance of about sixty miles and not more than twenty miles wide at any point. This, as the prophet tells us, became the possession of the tribe of Benjamin. And it was here in Benjamin's territory that John was baptizing when Christ came to him to be baptized. "Then cometh Jesus from Galilee to Jordan unto John to be baptized of him" (Matt. 3: 13).

"Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold the same baptizeth, and all men come to him" (John 3: 25, 26). This interview took place at Enon, which is on the west side of Jordan, and about two miles from the river. So the expression, "beyond Jordan," would naturally mean the east side of the river. Again, we read in John 1: 28, "These things were done in Bethabara beyond

Jordan, where John was baptizing." Bethabara is on the east side of Jordan, and at the point, it is supposed, where the Israelites crossed the river under the leadership of Joshua. And from the best authority we have, we learn that "beyond Jordan," always means the east side of the river. This territory, as I have previously stated, was anciently called "Gilead," but is now known as "Perea."

My reason for making particular mention of these things is to show that when the time had come for our Lord to enter upon His public ministry, He turned His steps toward the territory of Benjamin, the tribe that was to be "a light before him in Jerusalem." And it appears that our Saviour chose His first disciples from this tribe. The reader will bear in mind that the tribe of Benjamin belonged to the house of Israel, and not to Judah. This tribe was loaned to Judah for a special purpose, as already stated. It is true the children of Benjamin were known as Jews, but this was because their true relation to Judah was not known. Their identity was hidden for a time even from themselves, and that, no doubt, for a wise and merciful purpose.

That our Lord's first disciples were of the tribe of Benjamin appears evident from the words of St. Paul (Rom. 11 : 1-5): "I say then, Hath God cast away his people? God forbid.

For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars: and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace."

Here the apostle recognizes the fact that the earlier apostles were of the tribe of Benjamin, and therefore of the house of Israel, and not of the house of Judah. Hence he says, "For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people."

The Jews supposed that God had cast away the house of Israel forever, and that they (the Jews) were the only surviving descendants of Abraham. But St. Paul evidently discovered this great mistake, and now he hastens to correct that mistake. He finds that one of the tribes that compose the kingdom of Judah is actually a member of the house of Israel, and not of the house of Judah as was supposed; and

that he himself, being of that tribe, belonged to the house of Israel and not to the house of Judah. Hence he says, "I am an Israelite" He was an Israelite, because he was of the tribe of Benjamin.

Here the apostle refers to the case of the prophet Elijah, who at one time thought that the nation had sunken so completely into idolatry that he was the only one left worshipping the God of Abraham. But the Lord relieved the prophet's mind when He told him that He had reserved to Himself seven thousand men who had not bowed their knees to the image of Baal. So, bad as it was, it was not so serious as Elijah supposed. Our Father above often comforts His children by showing them that matters are very much better than they supposed them to be.

Jacob at one time thought that Joseph and Simeon were lost, and if Benjamin should go to Egypt he would never see him again, and with great sorrow of heart he cried, "All these things are against me" (Gen. 42:36). But a very happy change awaited the patriarch. In a very short time he was comfortably settled in the land of Goshen, with his sons around him, and what was best of all, Joseph held the keys of Egypt's stores, and the good things of all the land of Egypt were at his disposal.

Sometimes good men get under the cloud of discouragement and think everything is going wrong. The Church is going down and the country is going wrong, and there is little use trying to make matters any better: disaster is sure to come.

Poor Elijah! He seems to have come to the conclusion that all was gone, that he was the only one left, and they were seeking his life. Oh, what a burden of distress it must have lifted from the prophet's heart when the Lord informed him that there were yet seven thousand men who were witnessing for the God of Israel!

When we have large investments in worldly enterprises they are most apt to do their best to make such enterprises successful, and the Christian should never forget that the great God, our Creator and Father, has infinite investments in the glorious enterprise of the Gospel. His are the investments of love. "God so loved the world, that he gave his only begotten son." "He was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8:9).

We may rest assured that our blessed Lord will do His best to make the Gospel a glorious success. But there are three things that God cannot sacrifice, viz., Truth, Justice and Honor, and these three things must not be sacrificed by

the followers of Christ. It is truth that makes men free; it is mercy and justice divinely blended that pardons the penitent sinner; and this blessed work honors the Lord, and it honors the servant, too.

Cromwell's army, we are told, was composed of men who had the fear of God before their eyes. They went into battle praying and singing psalms. Each soldier carried a copy of the Word of God in his pocket, and their watchword was, "The Lord of hosts is with us, the God of Jacob is our refuge." This army was known as Cromwell's "Ironsides," and they were always victorious.

The Christian warfare is not a warfare "against flesh and blood, but against principalities, against the rulers of the darkness of this world, against spiritual wickedness in high places." What the Lord Jesus wants in this warfare is an army of Christian "Ironsides," composed of men and women who have the love of God in their hearts, and the fear of God before their eyes, who go into every day's battle praying and singing, and whose watchword is, "The Lord of hosts is with us, the God of Jacob is our refuge." Such an army in the service of our Divine Lord and King, and under the leadership of the Holy Ghost, must always be victorious.

## CHAPTER VI.

### *BENJAMIN THE REMNANT OF JACOB.*

IN this chapter we shall continue to discuss the tribe of Benjamin. There is a large portion of the prophecies relating to Israel and Judah that cannot be understood until we first understand the position and relationship of the tribe of Benjamin. This is the key that unlocks much of the mystery of prophecy.

It is generally supposed that the three thousand that were converted on the day of Pentecost were Jews, but on a careful examination of the record (Acts 2: 1-11) the reader will see that there is but little, if any, ground for such a supposition. Luke tells us that there were "at Jerusalem Jews, devout men, out of every nation under heaven." And the two marvellous features of the occasion were, that the converts spoke in the several languages of that mixed multitude, and that all who spake were Galileans. And who were these Galileans? It has been generally supposed that they were a mixture of Jews and Gentiles, but this idea is due to the fact that the true

relationship of the tribe of Benjamin was not known. The territory that was given to Benjamin on the east side of Jordan, runs up and connects with the northern province at the Sea of Galilee. It is more than likely that the Hebrew element of that part of the country was of the tribe of Benjamin, so that these Galileans would be a mixture of the people of Benjamin and Gentiles. All the apostles were Galileans either by birth or residence, except Judas Iscariot, who, doubtless, was of the tribe of Judah. When the little apostolic band stood upon the Mount of Olives, gazing up to heaven after their ascended Lord, the angels addressed them as "men of Galilee," and it is our decided opinion that the three thousand converted on the day of Pentecost were the people of Benjamin and Gentiles. We think it very doubtful that there were any of the tribe of Judah among the converts of that day. Judah rejected Christ. "He came unto his own (*i.e.*, his own tribe), and his own received him not" (John 1: 11). The tribe of Benjamin, as we have previously noticed, was the "Lord's light in Jerusalem," and that we may clearly understand the peculiar relationship of this tribe, let us notice:

1. The tribe of Benjamin was one of the ten tribes given to Jeroboam.
2. It was this tribe that went back to Reho-

boam after the revolt, and remained with Judah during their subsequent history.

3. The Lord said He would give one tribe to Solomon's son, that David (Christ) His servant might have a "light always before him in Jerusalem."

4. This tribe must be a member of the kingdom of Israel, and therefore one of the ten tribes that revolted.

5. Benjamin was the only tribe that went back to Judah.

6. God called the children of Benjamin to gather themselves, and flee out of Jerusalem before the destruction of the city by the Romans.

As we learn from Josephus, in his account of the overthrow of the ancient capital, that some were permitted to leave the city under truce, therefore we think it quite clear that the one tribe that was given to Rehoboam was the tribe of Benjamin; and that this tribe was only loaned to Judah, and that for a special purpose and for a particular period, and that they did flee out of Jerusalem in answer to the divine call; and furthermore, as Benjamin possessed "Gilead" on the east side of Jordan, forming a connection with the northern province at the Sea of Galilee, and as the people of that section were called Galileans, and as the apostles were Galileans, and as those on whom

the Holy Ghost descended at Pentecost, giving them power to speak in all the languages of that mixed multitude, were Galileans, and as it is doubtful that there were any of the tribe of Judah among the converts of that day, therefore it is quite probable that the first Christian Church in Jerusalem was composed chiefly of the people of Benjamin.

There is no reasonable ground for doubt that the tribe of Benjamin was the "remnant of his brethren" spoken of by the prophet (Micah 5:3): "Therefore will he give them up, until the time that she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel."

This "remnant of his brethren" was the tribe of Benjamin which God gave up to Judah until the Messiah should come; then this "remnant of his brethren" was to "return to the children of Israel." "His brethren" were the people of the lost house of Israel, of which Benjamin was the remnant. Hence, to return to the children of Israel was simply to go back to their own nation where they belonged.

In the same chapter, v. 7, the prophet speaks of this "remnant" under the beautiful symbols of the dew and the showers: "And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass."

This and similar passages have no application whatever to the Jews, because the Jews do not represent the Gospel, and all such passages are prophetic symbols of the Gospel of our Lord Jesus Christ. The Lord says, "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return: they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon" (Hosea 14: 5-7). And again: "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass" (Deut. 32: 2).

These beautiful symbols, divinely chosen from nature, speak to us of the spiritual refreshing that comes from the presence of the Lord. They represent the life-giving and soul-cleansing grace of God, which is offered to all men in the glorious Gospel of Christ.

Again, the prophet draws from nature a symbol which represents God's plan for saving sinners. "Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it" (Isa. 45: 8). From

this symbol we learn that heaven and earth must come together in harmonious action in order to produce the desired and needed fruits of the earth. In like manner in the spiritual realm, heaven and earth must come together in harmonious action in order to "bring forth salvation." "Heaven" and "earth" in this symbol are intended to represent divine and human agency in the gospel mission, the object of which is to save sinners. Hence the "faithful saying," "Christ Jesus came into the world to save sinners." And St. Paul's exhortation to the Philipians is, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."

Again, we read in Micah 5:8, "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." In this passage the prophet introduces the "lion among the beasts of the forest" to represent the "remnant of Jacob among the Gentiles, in the midst of many people."

The lion is the symbol of power. It represents that superior ability that holds the mastery over all others. The reader cannot fail to see

how perfectly this prophecy applies to the Anglo-Saxons as a race and to Great Britain as a nation. The Lord said to Israel, "I will make thee the head, and not the tail: and thou shalt be above only, and thou shalt not be beneath." "And thou shalt reign over many nations, but they shall not reign over thee."

Everyone who knows anything of the history of the Jews knows that these passages do not apply to them. We know of but one nation in the world to which these prophecies and promises do apply, and that nation is Great Britain.

The reader will notice that in these beautiful prophecies the "remnant of Jacob" and the Gospel of Christ are inseparably connected. This "remnant" was to return to the children of Israel after the Christ should come, and this "remnant" was the tribe of Benjamin.

## CHAPTER VII.

### *JACOB HANDS THE NATION OVER TO THE SONS OF JOSEPH.*

I WILL now ask the reader to go back in the history of the chosen race to the occasion when the fortunes of the nation were settled upon the sons of Joseph, Ephraim and Manasseh.

The venerable patriarch, Jacob, was nearing his end, and Joseph brought his two sons to their grandfather, that he might impart to them the patriarchal blessing. And Jacob, crossing his hands wittingly, placed his right hand upon Ephraim's head and his left hand upon Manasseh's head, and said: "The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not

so, my father, for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh" (Gen. 48: 16-20).

Thus we see the patriarch Jacob, who was the head of the nation, settles its fortunes upon the two sons of Joseph, making Ephraim his heir and successor in the patriarchal succession of Israel. And this was done not simply because Jacob wished to have it so, but because it was the Lord's appointment. Jer. 31: 9: "They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn." That is, Ephraim is my heir. And the descendants of Ephraim, as we have just learned from the prophecy of Jacob, were to become a "multitude of nations."

Now, in this great covenant nation God planted the seed of promise, which was to

“take root, and bud and blossom, and fill the face of the world with fruit.” From this seed of promise came the tree of life, the leaves of which are for the “healing of the nations.” “This tree of life,” no doubt, is intended to symbolize the Gospel of Christ, which is to be published in all nations, and which does bring spiritual healing to all people. We think the Scriptures plainly show that God committed to His own nation the development and propagation of His marvellous scheme of redemption and salvation for the entire race. It is true Christ came out of the tribe of Judah, which entitled that tribe to the birthright of the kingdom of heaven, but in rejecting the Messiah they forfeited their birthright, and as the national birthright was taken from Reuben and given to the sons of Joseph, so the birthright of the kingdom of heaven was taken from Judah and given to Joseph (1 Chron. 5: 1, 2).

The reader will remember that Jacob said of the sons of Joseph, “And let my name be named on them.” This was the name that God gave to him on that memorable night, when he wrestled with the angel of God until the break of day. And the Lord said to him, “Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed” (Gen. 32: 28). It was this God-

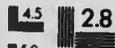
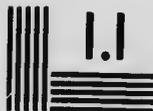
given name that was handed down to the sons of Joseph, and it was by this name, "Israel," that the nation was known ever after. This name signifies conqueror. Thus we see the nation was given to the sons of Joseph, Ephraim being placed at the head, and in many passages of the prophetic Scriptures, "Ephraim" stands for "Israel," meaning the nation; such, for instance, as Hosea 5: 13: "When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb, yet could he not heal you, nor cure you of your wound;" Hosea 8: 8, 9: "Israel is swallowed up; now shall they be among the Gentiles as a vessel wherein is no pleasure. For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers;" Hosea 11: 3: "I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them:" Hosea 6: 4: "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee?"

The reader is referred to these passages simply to show that Ephraim being the head, his name frequently appears instead of "Israel," meaning the nation. This nation was lost. The prophet says, "They are swallowed up among the Gentiles." But there was one of Israel's tribes, viz., the tribe of Benjamin, that was lost



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in Judah: that is, their identity as a member of the house of Israel was lost, and no doubt God intended it to be so for a time, until the purpose for which they were loaned to Judah should be accomplished.

The Jews believed that God had cast the house of Israel away, and would have no more to do with them, and that they (the Jews) being the descendants of Abraham were the only legitimate heirs to the estate of Israel. But as we have previously noticed, St. Paul fully discovered this great mistake, and says, "God hath not cast away his people: for I also am an Israelite of the seed of Abraham, of the tribe of Benjamin."

We have already directed attention to the prophecy of Micah, "The remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass." And the Lord says, "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return. They shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him and observed him: I am like a

green fir tree. From me is thy fruit found" (Hosea 14: 5-8).

This is a charming passage; it is a cluster of beautiful symbols, brimful of the spirit and fruit of the Gospel. The reader will notice that it is from Ephraim that the Lord's "fruit is found." The Lord's fruit is the fruit of the Gospel, the salvation of sinners, the fruit of the kingdom of God, and this kingdom was given to "a nation bringing forth the fruits thereof." The prophet Isaiah tells us that this fruit shall fill the face of the world. This, we repeat, is the nation to which the kingdom of God was given—"a nation bringing forth the fruits thereof."

This fruit is the turning of men "from darkness to light, and from the power of Satan unto God." It is the carrying of the light of life to all who sit in darkness and the shadow of death. It is the giving of the bread and water of life to the hungry and thirsty millions of all nations; and it is the planting and the building up of the institutions of Christianity and the cultivation of a pure and glorious Christian civilization among all people. All this is the fruit of the kingdom of God; and the kingdom of God was given to a nation, and that for no other purpose than to bring forth its fruits. To my mind it is as clear as sunlight that the kingdom of God was given to the house of Israel. It is

equally clear to my mind that Great Britain is the descendant nation from the lost kingdom of Israel; and, therefore, the high commission of our great British nation is to give the Gospel of Christ to all the nations of the earth. The great republic of the United States, being of the same race as ourselves, is under the same commission and obligations.

This divine commission, to give the Gospel of Christ to all the nations of the earth, is something in which the nation should glory above everything else. Everything desirable for the nation, the family and the individual is involved in the successful prosecution of this royal commission, and if the nation ever reaches the summit of glory and honor, it will be by the conquests of the Gospel of Christ. This means reformation at home as well as conquest abroad.

“ Soon may the last glad song arise  
Through all the millions of the skies—  
That song of triumph which records  
That all the earth is now the Lord's.

“ Let thrones, and powers, and kingdoms be  
Obedient, mighty God, to thee ;  
And over land, and stream, and main,  
Now wave the sceptre of thy reign.

“ O let that glorious anthem swell ;  
Let host to host the triumph tell,  
Till not one rebel heart remains,  
But over all the Saviour reigns.”

—*Mrs. Voke.*

## CHAPTER VIII.

### *THE PENTECOSTAL CHURCH.*

WE shall now make some inquiry as to the whereabouts of that "great nation," of that "company of nations," of that "multitude of nations."

Can we, in the face of all that God has said by the prophets concerning Israel, believe, as some would have us believe, that they are an extinct people? Surely not. No thoughtful reader of the Scriptures could come to any such conclusion.

We have been told by the prophet Micah, that the "remnant" should "return to the children of Israel"; that is, they would be restored to their own nation. I think it is reasonably clear that the primitive Christian Church in Palestine was composed chiefly of the people of this "remnant," and that this remnant was the tribe of Benjamin.

We will now continue our inquiry as to what became of the Pentecostal Church. The reader is no doubt aware that a great and fierce

persecution arose against the infant Church at Jerusalem, in which Saul of Tarsus took an active part. Stephen, the saint of God, was stoned to death, and Saul held the clothes of the young men while they did the stoning. It is little wonder that Saul, after his conversion, would speak of himself as the "chief of sinners."

As a result of this persecution, the Church became scattered abroad. This was a Jewish persecution of the Christians, and it was the fulfilment of prophecy. Zech. 13·7: "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered."

This persecution, however, was overruled by the Lord for good, for these scattered sheep went everywhere preaching the kingdom of God, and scattering the holy fire, and kindling new centres of religious interest wherever they went; and thus they became what the prophet Micah said they would be, "a dew from the Lord," and as "showers upon the grass," and like a "lion among the beasts of the forest," a refreshing, and life-giving, and all-conquering power. So the Lord did make the wrath of man to praise Him.

## THE NINE TRIBES.

We will now direct our inquiry with regard to the whereabouts of the nine tribes of the house of Israel at the time the infant Church became scattered abroad. About seven hundred and fifty years before this the kingdom of Israel, which then included only nine tribes, was carried away into captivity by the Assyrians, and for some time they were known to be among the Gentile nations of western Asia. Our Lord called them "the lost sheep of the house of Israel," and He directed His disciples to go to them especially with the gospel message. "Go not in 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" (Matt. 10: 5, 6).

Some suppose that because Paul was the apostle of the Gentiles, his mission was exclusively to the Gentiles; but such was not the case, for the Lord said of Paul, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel" (Acts 9: 15). And when St. Paul went abroad among the Gentiles, he found these people of Israel having their synagogues and their religious worship according to the law of Moses. Here Paul found the people of his own nation, Israel,

to whom the "remnant" was to return after the Messiah should come, and Paul belonged to that "remnant," being of the tribe of Benjamin. And as we have no proof that the people of Benjamin are with the Jews at the present time, it is certain that they are with their own nation Israel.

#### CHURCH OF GALATIA.

It is quite evident that the Church of Galatia was composed, at least in part, of the people of Israel, because they had the law, which the Gentiles did not have, and they were trusting in the law and seeking justification by the works of the law and Paul in his epistle points out their error and directs them to the true and only ground of justification. Gal. 3: 1, 2: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" And in vs. 11-13: "But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."

Thus it appears quite evident, as I have stated above, that the Church of Galatia was composed, at least in part, of the people of lost Israel. And it would appear that the Apostle Peter addressed his first epistle to these people of Israel (1 Peter 1:1): "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia."

These "strangers" to whom St. Peter addressed his first epistle, were not Gentiles, and if any of them were from Judah, they must have been the people of the "remnant of Jacob" returning to the "children of Israel," as the Lord said they should do. And wherever the kingdom of Israel is at the present time, the tribe of Benjamin is with them, making ten tribes, which is the full number belonging to the house of Israel.

And now, having noted these changes in the history of God's great nation, and having seen the fortunes of the nation settled upon the house of Joseph, and having shown the peculiar relationship of the tribe of Benjamin to both Judah and Israel, and having seen the tribe of Benjamin (the remnant of Jacob) returning to the children of Israel, we can understand more clearly, and we can more fully appreciate the Psalmist's prayer: "Give ear, O shepherd of

Israel, thou that leadest Joseph like a flock : thou that dwellest between the cherubims, shine forth. Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us" (Ps. 80 : 1, 2).

We would call the reader's particular attention to the order in which these three names appear in this beautiful, comprehensive and very instructive prayer.

1. Ephraim. This name represents God's great nation "Israel." The Lord made Ephraim His heir, and the nation was handed over to him as the successor of Abraham, Isaac and Jacob.

2. Benjamin This name represents the "remnant of Jacob," which was Christ's light in Jerusalem and Israel's representative in Judah, who, after accomplishing their mission in Judah, returned to the house of Israel.

3. Manasseh. This name represents a branch of the great national family who were to become a great and independent people. But, while Manasseh was to become a great independent nation, he and Ephraim would remain one in religion. "In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh" (Gen. 48 : 20).

## CHAPTER IX.

### *ISRAEL A NATION TO-DAY.*

WE will now ask the reader to go out with us in search for this lost nation. One thing is quite certain, wherever the ten lost tribes are, they are a nation.

The Jews, though carried away into captivity, were never lost, and they are well known among the nations of the world at the present time, and they are known to be without national existence. But Israel was never to cease being a nation. Jer. 31:35, 36: "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever."

One could scarcely suppose that even the Lord Himself could use stronger terms than these to assure His people Israel of their perpetuity as a

nation. As well might we expect to see the sun and moon and stars cease to occupy their respective places in the heavens, as to expect Israel to cease being a nation in the earth. Therefore we say, upon the authority of the inspired Word of God, Israel is a nation somewhere in the earth to-day.

Some years ago Edward Hine, an English writer, took up the subject of the identification of the British nation with the lost house of Israel, and he published some very able articles upon it. These articles were strongly criticised by men of learning and ability, but their ablest efforts totally failed to show that Mr. Hine was in error with regard to his contentions, viz., that the Anglo-Saxons are the descendants of the lost house of Israel. And though we cannot agree with Mr. Hine in everything, yet in the main we believe him to be correct, and in writing these pages the author has been greatly aided by the articles of the above-named writer.

Now, as to the whereabouts of the lost kingdom of Israel, Josephus, the Jewish historian, in speaking of the ten tribes says: "They are beyond Euphrates till now, and are an immense multitude not to be estimated by numbers." And William Smith, the author of the Bible Dictionary, in speaking of the lost tribes in

Assyria says : " They kept up their national distinction and were known as the dispersion, and in course of time they served a great purpose, diffusing a knowledge of the true God, and in affording a point for the commencement of the efforts of the evangelists of the Christian faith." This is a valuable testimony for Israel, both as to their national distinction and their religious character.

It is not our purpose to track these people through all their journeyings, and to show by what particular route they reached any given point. That would be a task altogether too difficult. But we shall look for them through the marks set upon them, and the descriptions given of them by the prophets.

#### ISRAEL AN INSULAR NATION.

From the testimony of prophecy it appears quite evident that Israel was to become an insular nation. Jer. 31: 10, 11 : " Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he."

From this prophecy we learn that the Lord would deliver the people of Israel from the

power of Assyria, "from the hand of him that was stronger than he." This was the power that carried Israel away into captivity, and although they did not return to their native land, as did the Jews, yet they were delivered from the hand of their enemies, and are a free people and a great nation somewhere.

Those "isles" of which the prophet speaks, were "far off"; that is, they were far off from Palestine, Israel's native land.

It appears to be a clear indication that God had located the national fold in these "far-off isles," and that there He would gather the lost sheep of the house of Israel, whom He had scattered, and that He would keep them as a shepherd keeps his flock. And before I finish these pages I hope to satisfy the reader that those "far-off isles" are the British Isles.

We learn from prophecy that in these isles Israel would glorify God in the fires of martyrdom. Isa. 24: 15: "Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea." This, I think, may be taken as a proof of the identity of the British nation with the ancient kingdom of Israel. The reader of English history has only to go back to the year 1556 in order to witness the scene of the fulfilment of this prophecy, when Thomas Cranmer, Archbishop

of Canterbury, Hugh Latimer and Nicholas Ridley were burned at the stake, because they denounced the false dogmas of the Church of Rome. These men certainly did "glorify God in the fires, even the name of the Lord God of Israel, in the isles of the sea."

We learn from sacred history that Israel in captivity prayed with their face toward Jerusalem, and when we read the prayer of King Solomon, at the dedication of the temple, we are led to think that he anticipated the captivity of the nation, an event that actually did follow. 2 Chron. 6: 34-39: "If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name; Then hear thou from the heavens their prayer and their supplication, and maintain their cause. If they sin against thee (for there is no man which sinneth not), and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near; Yet if they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly: If they return to thee with all their heart and with all their soul in

the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name: Then hear thou from the heavens, even from thy dwelling place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee."

This prayer of King Solomon was almost prophetic. It seems to have anticipated the captivity of the nation, and not only the captivity of the nation, but it anticipated the return of Israel to God, by repentance and prayer: and it also anticipated divine mercy in their forgiveness and the maintenance of their cause. When the enemies of Daniel had completed their plan for his destruction, that Hebrew saint went to his chamber, and there upon his knees, before his open window, with his face toward Jerusalem, prayed, and gave thanks three times a day. And the Lord heard him, and maintained his cause, and delivered him from the hand of his enemies.

Now, it may be interesting to some to know that in the national church of England the officiating priest in the public service always turns his face to the east when he prays; and

the house of worship always has an east window. In fact, the custom of turning the face to the east in public prayer is maintained everywhere in what is known as the High Church. This, no doubt, is a relic of a religious custom practised by our Israelitish forefathers in captivity. So there are some of our Anglo-Saxon people who still keep up the custom of praying "toward the land which the Lord gave to our fathers," and "toward the city which the Lord chose, to put his name there."

The house of Israel was lost. The prophet says, "They are swallowed up among the Gentiles." And it is evident that God intended that they should be, not only as a chastisement, which it certainly was, and a chastisement that the nation richly deserved, but also for the purpose of preparing them for their great Christian mission in the coming dispensation. But by what means did the house of Israel become lost?

When the Lord wanted to scatter the people from Shinar He confounded their language, so they could not understand one another, and by means of different tongues they separated from each other and became scattered. The Lord told the people of Israel that if they proved false to the covenant, He would "scatter them among the heathen" (Lev. 26: 33). And they

did prove extremely false and rebellious, and the Lord did scatter them, as He said He would. Ezek. 36: 19. "And I scattered them among the heathen, and they were dispersed through the countries: according to their way, and according to their doings I judged them."

Now, if the people of Israel had retained their native Hebrew tongue, they could not have been lost, but the prophet said, "With stammering lips and another tongue will he speak to this people" (Isa. 28: 11). So the people of Israel lost their native Hebrew tongue, and not only their tongue, but also their name, for the Lord said He would "call his servants by another name" (Isa. 65: 15). But if the people of Israel had retained their native language and their old national name, "Israel," they could not have been lost; therefore, when Israel is found he will be found speaking another language, and not the Hebrew, and he will also be found under another name and not the old name, "Israël." But the time will come when the people of Israel will find themselves, *i.e.*, they will discover their identity with the ancient house of Israel that was lost. And this discovery, St. Paul says, "will be like life from the dead." But the reader will naturally inquire, "If the people of Israel lost their native tongue, what is the language that they are most likely

speaking now?" To this we reply, Israel's mission is to "bless." Gen. 28: 20: "In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh," *i.e.*, God make thee Christian.

Through the agency of this great nation, "all the nations of the earth" are to be "blest"; and, as I have already shown that blessing to be the spread of the Gospel of Christ to all nations, and as the Gospel is being spread chiefly by the English-speaking people, therefore we think it most reasonable to conclude that the English language is the language spoken by Israel at the present time. And when the national descendants of the lost house of Israel are found, I have not a doubt that they will be the people of the English language and of the Anglo-Saxon name.

## CHAPTER X.

### *ISRAEL IN THE ISLES.*

Now we will turn our attention again to the prophecy of Isaiah, and here we shall find much that applies to Israel after they had settled in the isles. Isa. 49: 1-3: "Listen, O isles, unto me; and hearken, ye people, from far; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; And said unto me, Thou art my servant, O Israel, in whom I will be glorified."

In this passage, it will be observed, Christ and Israel are very closely connected. It is Christ who speaks, and it is not to the natives of these "isles" that He speaks, but to "the people from far" who dwell in these isles, the people whose native land is far from these isles. He then speaks of Himself, and says, "The Lord hath called me from the womb; from the bowels

of my mother hath he made mention of my name, and he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me."

John, in his apocalyptic vision of Christ, says: "Out of his mouth went a sharp two-edged sword." And St. Paul tells us that the "sword of the Spirit is the word of God." The sword here is employed to symbolize the Go-pel of Christ. By this sword sin is slain and sinners are saved. "For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many" (Isa. 66: 16). In this passage fire is a symbol of the Holy Spirit, so the fire and sword represent the Spirit and Word of God. "The letter killeth, but the Spirit giveth life." It is the sharp two-edged sword of gospel truth that slays the man of sin; but the preacher too often keeps the effective blade inside of a gold-mounted scabbard and talks about it to his congregation. No wonder that sinners remain dead, where sin is allowed to live.

"Thou art my servant, O Israel, in whom I will be glorified." "Israel" here evidently means Christ; and this is sufficient to show that Israel is with Christ, or in other words, that Israel is a Christian nation. Isa. 49: 6: "And he said, It is a light thing that thou shouldest be my servant,

to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." This passage applies directly and only to Christ; and it shows that while He was to be a "light to the Gentiles and the salvation of God to the end of the earth," His first work was to "raise up the tribes of Jacob and restore the preserved of Israel."

My opinion is that "the preserved of Israel" refers to the remnant of Jacob, or the tribe of Benjamin. These, the reader will remember, were to be restored to Israel after Christ should come. And they were specially preserved of God from the awful destruction that fell upon Jerusalem and the Jews.

In the thirty-third chapter of Deuteronomy we have the record of the blessings which Moses pronounced upon the tribes of Israel before he died. And these words of Moses were prophetic words. "And of Benjamin he said, The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders" (Deut. 33: 12). This shows that the tribe of Benjamin was to be specially protected and preserved of the Lord, which they certainly were.

When Simeon, in the temple, took the child

Jesus in his arms, he said: "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people: A light to lighten the Gentiles, and the glory of thy people Israel" (Luke 2: 29-32). It is too well known to need a remark here that the Jews have never gloried in Christ, but have always "despised and rejected him."

It was the Jews who shouted, "Away with him, crucify him, crucify him," and they are saying it still. But He is the "glory of Israel," as well as a "light to lighten the Gentiles." The reader will perceive that "Israel" is neither Gentile nor Jew, and the fact that Christ is the glory of Israel is proof conclusive that Israel is a Christian nation.

Now let us inquire, Where is this great Christian nation that is neither Gentile nor Jew, and of which Christ is the glory? It appears to me that there is not room for two opinions with regard to this; for if there is a nation on the earth that glories in Christ, it certainly is the British nation. Here in these British Isles are the people who have brought their gold and silver to Jesus for the purpose of building up and extending the kingdom of God in the world as no other nation has done. Here in these British Isles are the people who glory in giving

the Bible, the open Bible, to all the families of the earth.

We are told that some years ago a foreign prince, who knew but little, if anything, about the Bible, visited England, and was presented to our late beloved Queen. Having formed some idea of Britain's wealth and strength and greatness, and of the superior character of her empire, he asked Her Majesty what the secret of it all was; and that great Christian Queen took a copy of the Bible in her hand, and said to him, "This book is the secret of it all."

Here in these British Isles we find the people of whom Christ is the glory, and they are the people whose ancestors "came from far"—the people who are known as "Anglo-Saxons"—and they are, we believe, the descendants of the lost kingdom of Israel.

We learn from prophecy that Israel, when settled in the isles, would find their possessions too small for them, that they would not have sufficient room for their increase of population. Isa. 49: 19: "For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away."

This territorial difficulty that Israel would experience would be when they were far removed

from them who "swallowed them up." We have been told by the prophet Hosea that Israel was "swallowed up among the Gentiles." These "Gentiles" were the Assyrians, who carried Israel away into captivity, but they are now "far away" from them. And now Israel's "waste and desolate places" in these western isles are "too narrow by reason of the inhabitants." Israel's increase would be so great that their island territory would soon become too small for them. This became the actual fact with the Saxons in the British Isles, and the overflow population of Great Britain have gone to every part of the globe, especially to the western and northern wastes and wilds of the great American continent, subduing the heathen and planting colonies, and building up strong, free and prosperous commonwealths. And this is not only the case upon the great north-western continent, but also upon what some are pleased to call the continent of Australasia, so that the Anglo-Saxons are to-day what ancient Israel was to become, "a multitude of nations."

Great Britain has her possessions in every zone. Her sceptre reaches to the four corners of the earth, and as one writer has correctly said, "Great Britain's morning drum-beat is heard around the world."

I will now ask the reader to read carefully the prophecy of Jacob concerning Joseph. Gen. 49: 22-26: "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: (from thence is the shepherd, the stone of Israel: ) Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

We have already shown that the national birthright was transferred from Reuben to the sons of Joseph, and also that Judah's tribal claim to the kingdom of heaven, was given to Joseph: so that the fortunes of Israel, both political and ecclesiastical, were settled upon the house of Joseph.

In this prophecy of Jacob we learn that Joseph's "branches" would "run over the wall." This teaches us that the nation's children would

go forth beyond the national limits and form new centres of national life and strength: and this, it is well known, is a characteristic feature of the British nation and of the Anglo-Saxon race. We learn from this prophecy the world-wide commission of the nation, "Unto the utmost bound of the everlasting hills," and we also learn from this prophecy the Christian character of the nation, "From thence is the shepherd, the stone of Israel."

This is the "Good Shepherd," who gave His life for the sheep, and who said, "Other sheep I have which are not of this fold," intimating that His mission of love and mercy was not to Israel only, but to all men. And He is the "stone of Israel," the "foundation stone," the "tried stone," the "elect precious stone," the "chief corner-stone." The reader will bear in mind that Christ is the "stone of Israel," that is, of the nation. It is perfectly right to preach Christ as the foundation and chief corner-stone of the Church, for such He certainly is; but He is the foundation and chief corner-stone of the nation as well; and this is the great and all-important truth that the nation is in danger of losing sight of.

Christ, the foundation and chief corner-stone, is as true of a Christian nation as it is of a Christian Church, and a nation that does not

recognize Christ as its foundation and chief corner-stone, is not a Christian nation, any more than a Church that does not recognize Christ as its foundation and chief corner-stone is a Christian Church.

The Church is expected to follow the teachings of the Lord Jesus Christ, and to govern herself by those great and holy principles that He inculcated, because she is a Christian Church; and should not a Christian nation be expected to do the same?

The great evil that cursed Israel three thousand years ago, was this: Their rulers forgot the Lord, and departed from the ancient covenant, and bowed down to other gods. It was on this account that God took the kingdom from the house of David, and it was on this account that He permitted the captivity of Israel by the Assyrians. The people of Israel partook of the sins of their rulers, and the whole nation fell into the hands of their enemies. "For the children of Israel walked in all the sins of Jeroboam which he did: they departed not from them; Until the Lord removed Israel out of his sight" (2 Kings 17: 22, 23).

The great need of the world to-day is a much higher grade of national righteousness in Christian nations. It is righteousness that truly exalts a nation, and not only so, but it is the

most effective form of diplomacy. "Open ye the gates, that the righteous nation which keepeth the truth may enter in" (Isa. 26: 2).

Let England and the United States rise to a much higher grade of national righteousness, and let them put away the accursed things of national sin, and let them follow Him whom God has made "leader and commander of the people," and the gate of every Gentile nation will open to them of its own accord. For the Lord God of Israel has ordered that the "gates" be opened, that the "righteous nation which keepeth the truth may enter in."

"Open ye the gateway,  
And let the nation in  
Which keepeth truth, and justice,  
Whose king abhorreth sin ;  
Swing open wide the gateways,  
From mountain to the sea,  
And hail with joy the coming  
Of earth's great Jubilee."

## CHAPTER XI.

### *ISRAEL THE LEADING NATION OF THE WORLD.*

THE Scriptures teach that Israel would become the leading nation of the world, and that many nations would come to Israel to secure their money loans, and that Israel would not be under financial obligations to other nations. Deut. 15: 6: "For the Lord thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee." And again, Deut. 28: 12, 13: "The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath." Now, these promises and predictions were not fulfilled in Israel before the captivity of the nation, therefore we must look for their fulfilment since the nation left Palestine. Now, it is

well known to all who know anything of the history and condition of the Jews that these passages do not apply to them.

It is true that some Jewish families have become great money-lenders, particularly the Rothschilds, a part of whom, at least, are British subjects. But while a part of a passage may seem to apply to a people other than the Anglo-Saxons, it cannot be taken as proof of identity with Israel: the whole passage must apply before it can be admitted as evidence of identity.

In the first passage quoted above we are told that Israel should not only "lend unto many nations," but that Israel should also "reign over many nations," and that they should not reign over Israel. The second part of this passage the reader will see at once has no application whatever to the Jews, but it certainly does apply to Great Britain. She reigns over many nations, but they do not reign over her.

In the second passage quoted above the Lord said He would make Israel the "head, and not the tail," and that Israel should be "above only" and not "beneath." This also has no application whatever to the Jews, but it shows the position that Israel was to occupy among the nations of the earth, and it is the exact position that Great Britain occupies in the world to-day. The British nation stands at the head of all

nations, and she is above all nations. We do not say these things in a spirit of vain boasting, but simply to prove the identity of the British nation with the ancient kingdom of Israel by a plain statement of well-known facts. The reader will see at once that every point in these promises and predictions is fulfilled in the British nation.

It is in England where the "many nations" have secured their money loans. It is Great Britain that is "head" and not "tail" among the nations of the world, and it is Great Britain that is above and not beneath the other nations of the earth. Therefore, we think we have here some convincing proof of the identity of the British nation with the lost house of Israel.

Here we find Ephraim, who by divine authority was made the successor of Abraham, Isaac and Jacob, on whom the name "Israel" was conferred, and whose descendants were to become a "multitude of nations." And this is actually true of the Anglo-Saxon race.

We have previously noticed that Israel's isles would become "too narrow by reason of the inhabitants," that is, "here would not be sufficient room for their increase of population, and it is a well-known fact that one of the questions that has troubled England from time to time in the past has been how to provide for her rapidly increasing population.

But when the time arrived, in the order of God's good and wise providence, the veil was drawn aside and the great north-western continent was brought to light. This newly discovered world soon became an open and inviting field for emigration; and herein the thousands of England's sons and daughters founded homes for themselves and their children and established colonies under the crown. These colonies soon developed all the essential elements of a nation, and for good reasons, we think, they struck for independence; and in this strike for independence, though resisted by the home authority unto blood, they were successful, and their history is one of marvellous advancement. In the development of all the elements that belong to a great and independent people they are unsurpassed. Here we have the fulfilment of Jacob's prophecy with regard to Manasseh, "He also shall become a people, and he also shall be great."

The reader will remember that the fortunes of the nation were settled upon Ephraim and Manasseh jointly. The venerable patriarch Jacob placing his two hands upon their heads, said: "Let my name be named on them, and the name of my fathers, Abraham and Isaac, and let them grow into a multitude in the midst of the earth." But it appears that the time would come when Manasseh would separate from Ephraim and

become "a people, a great people": and in our search for lost Israel we must find a great people, an independent nation of the same original stock, having its national existence from the house of Joseph, which is the lost house of Israel. And this great independent nation evidently is the United States of America. This great people are the only people who answer the prophetic description of Manasseh, who is a part of the house of Joseph.

We will now turn to Isa. 49: 20: "The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell."

Here the reader needs to give particular attention to the words of the prophet, "after thou hast lost the other." What other? It appears that some of Israel's children would break away from the national household and withdraw their allegiance from the crown, and in doing so they would take the territory with them, and this, of course, would narrow Israel's borders again, so that her children would say again, "The place is too strait for me: give place to me that I may dwell."

Now, we think the "other," which the prophet mentions as being lost to the national household, were the American colonies, now the great

Republic of the United States of America. Here we find the great people of Manasseh, the son of Joseph.

The growing friendliness and national sympathy that is manifested at the present time between Great Britain and the United States, is a most hopeful sign of the times. These two sections of God's great nation should never have been enemies. The independence of the colonies should have been an event with England's full consent and without recourse to arms. If the Anglo-Saxons had understood their mission and destiny, as shown in the prophetic Scriptures, there would have been no blood shed to obtain the independence of the American colonies, and it is a matter of very great importance that there be the best of understanding between these two grand divisions of God's nation. It is a matter of still greater importance that this great Anglo-Saxon race recognize their national ancestry, because with this recognition of our Israelitish origin will come a clearer perception of our divine mission, which is not to light the torch of war, but to carry the lamp of light and life to all the families of the earth.

The Lord said to Abraham, "I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing." This is what God intended this great

nation always to be—"a blessing." "This people have I formed for myself, they shall show forth my praise."

But Israel has been unfaithful. They have sinned grievously against the Lord from time to time, and would not keep His covenant and His statutes, and they have bowed down and worshipped other gods. "And the Lord removed Israel out of his sight." He gave them into the hands of their enemies for chastisement and they "carried them away into captivity out of their own land to Assyria."

But notwithstanding the very sore chastisement inflicted upon Israel, the Lord said He would "gather them, and keep them as a shepherd doth his flock."

Ephraim shall say, "What have I to do any more with idols? I have heard him, and observed him, I am like a green fir tree: from me is thy fruit found." "Thy fruit;" that is, the fruit of the kingdom of heaven—the fruit of the Gospel.

The Lord said to Israel, "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer" (Isa. 54:7, 8). And we may be sure that Israel's Redeemer has

fulfilled His promise and gathered His scattered nation somewhere.

And again we say, there is abundant evidence in support of our contention, viz., that the British Isles is the place where they were gathered. Here is the national fold, where God has gathered His scattered sheep of the house of Israel, and where He keeps them "as a shepherd doth his flock."

#### THE BRITISH COAT-OF-ARMS.

It would seem most reasonable that the Lord, having founded a nation for Himself, would choose its emblems; and it would appear that He did so, as He repeatedly likens Israel to the "lion" and the "unicorn." He says, "The remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest" (Micah 5: 8). And again, Num. 24: 8, 9: "God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up?" From these and similar passages it appears evident that the origin of the British coat-of-arms is found in the emblems chosen by the Lord for His own nation Israel.

ISRAEL'S POLICY WITH REGARD TO THE  
ABORIGINES.

We will now direct attention to the words of Moses, the great prophet and lawgiver of Israel, which he spake just before he died, concerning Joseph. Deut. 33: 13-17: "And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, And for the chief things of the ancient mountains, and for the precious things of the lasting hills, And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

These prophetic words of Moses were spoken nearly two hundred years after the death of Joseph, hence "Joseph" here means the house or line of Joseph. The reader will perceive

that these utterances of Moses are in perfect harmony with the last will and testament of the patriarch Jacob, with regard to the national estate of Israel; therefore the blessings which are enumerated here by Moses, are the immense fortunes of the nation, the head of which is the house of Joseph.

The last verse of the above quotation applies to the house of Joseph when divided by national lines, and it shows that the two nations, represented by the sons of Joseph, "Ephraim and Manasseh," would pursue similar policies with regard to the natives of those lands to which they would go. "His horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." This has been the policy of Great Britain and the United States with regard to the aborigines of the countries to which they have gone—pushing the people before them, and pushing them together, narrowing their territory and taking possession of their heritage. This is true to prophecy concerning Israel. Isa. 54: 3: "For thou shalt break forth on the right hand and on the left: and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."

Israel was to be the great civilizing power of

the world, and that is what the English-speaking people in the world are to-day—the great civilizing power; and the more thoroughly Christian our means and methods of operation are, the sooner will we carry our glorious Christian civilization to the ends of the earth. If these two great English-speaking nations, Great Britain and the United States, are true to the Lord Jesus Christ, they will increase more and more in greatness and power; but if they forget the Lord God of Israel, and become recreant to the sacred trust of the kingdom of heaven, and compromise with infidelity, and bow down and worship their own greatness, and disregard the religious need of perishing heathendom, then it need be no surprise if the Lord should permit some sore calamity to come upon them. But it is to be hoped that these two great Christian nations will soon become fully cognizant of their Israelitish origin: for until they do, they will not appreciate their special obligation to give the Gospel to “all the families of the earth.”

“Fling out the banner! let it float  
Skyward and seaward, high and wide;  
The sun that lights its shining folds,  
The cross on which the Saviour died.

- ' Fling out the banner ! angels bend  
In anxious silence o'er the sign  
And vainly seek to comprehend  
The wonder of the love divine.
- " Fling out the banner ! heathen lands  
Shall see from far the glorious sight ;  
And nations, crowding to be born,  
Baptize their spirits in its light.
- " Fling out the banner ! sin sick souls,  
That sink and perish in the strife,  
Shall touch in faith its radiant hem,  
And spring immortal into life.
- " Fling out the banner ! let it float  
Skyward and seaward, high and wide ;  
Our glory only in the cross ;  
Our only hope the Crucified.
- " Fling out the banner ! wide and high,  
Seaward and skyward let it shine ;  
Nor skill, nor might, nor merit ours ;  
We conquer only in that sign."
- G. W. Doane.

## CHAPTER XII.

### *GOD'S MESSAGE TO THE NATION.*

THE Lord said to Israel, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation : spare not, lengthen thy cords, and strengthen thy stakes ; for thou shalt break forth on the right hand, and on the left ; and thy seed shalt inherit the Gentiles, and make the desolate cities to be inhabited. Fear not : for thou shalt not be ashamed ; neither be thou confounded for thou shalt not be put to shame : for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thy husband ; the Lord of hosts is his name ; and thy Redeemer the Holy One of Israel : The God of the whole earth shall he be called " (Isa. 54 : 2-5).

In this passage the Lord calls upon the nation to "enlarge" her possessions and strengthen herself therein. Ephraim is to forget the shame of his youth, when he forgot the Lord God of Israel, and bowed down and worshipped the

golden calves which Jeroboam set up. The nation is to be no more like a wife divorced from her husband, but is to return to the Lord who is her husband, and her children are to be multitudinous, and they are to "inherit the Gentiles": that is, Israel is to take possession of the Gentiles as a lawful heir takes possession of his estate. St. Paul says, "For the promise, that he should be the heir of the whole world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith" (Rom. 4: 13).

Abraham here represents God's "great nation" which is the heir of the world, not through the law, but through the righteousness of faith; and the righteousness of faith is Christ. "This is his name whereby he shall be called, The Lord our Righteousness" (Jer. 23: 6). "And the Gentiles shall see thy righteousness, and all kings thy glory" (Isa. 62: 2). Christ is the righteousness and the glory of Israel.

Israel's descendants are to cultivate the desolate places, and build up cities and inhabit them. And the God of Israel is to be the "God of the whole earth." This foreshadows the overthrow of idolatry and the establishment of the worship of the true God in all nations.

The reader cannot fail to see that this prophecy brings together the kingdom of Israel of

the past and the Anglo-Saxon of the present. The people of Israel were the only people to whom this prophecy originally applied, and the Anglo-Saxons are the only people to whom it applies at the present time; hence the identity is quite clear.

A beautiful and important prophecy, bearing directly upon this point, is found in Isa 60 : 1-5 : "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon them. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together. they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee."

Here the Lord is speaking to his nation "Israel." He speaks of the coming of Israel's "light," which is Christ. "Arise, shine; for thy light is come." The night is past, the sun is up, the promised day of Israel is here. "Arise" and reflect the light, be a nation of light-bearers for

Christ in all the world, as the tribe of Benjamin was in Judah. In the second verse the prophet says, "But the Lord shall arise upon thee, and his glory shall be seen upon thee." This is the glory of the true light, which is Christ. This St. Paul calls "the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4: 6). "And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

We often hear people speak of our western civilization as being so superior to the civilization of the old eastern nations, and, indeed, it is. But we must not forget that it is the Christian element that gives to our civilization its superiority. If Christ were taken from our western civilization we would fall to the level of, if not below, the civilization of semi-barbarous nations. It is Jesus Christ who makes our civilization strong, active, bright, progressive and glorious. And Jesus Christ, it will be remembered, is "a light to lighten the Gentiles." And He is the "glory of God's people Israel."

There are some religious teachers who tell us that "Israel" means the Church of God, or, in other words, all who accept Christ, of whatever nation or race they may be. Now, it appears to me that anyone entertaining that idea has never taken very much pains to inform himself as to

the history, meaning and relation of the name "Israel." This name the Lord gave to Jacob at the breaking of the day, after his all-night wrestling with God in prayer; and the name signifies "conqueror," and after this Jacob was called "Israel." This name was handed down to the descendants of Jacob, and it became the national name of the Hebrews after they left Egypt. The name "Israel" is never used in the Scriptures to mean the church, but always to mean the nation.

But let us continue in the sixtieth chapter of Isaiah. The prophet says: "Lift up thine eyes round about and see: all they gather themselves together, they come to thee . . . The forces of the Gentiles shall come unto thee . . . And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought."

In these passages we have the assurance that lost Israel is restored. "In my wrath I smote thee, but in my favor have I had mercy on thee." And we also have Israel's national policy. "Thy gates shall be open continually; they shall

not be shut day nor night; that men may bring unto thee the forces of the Gentiles." Here we have the open port or free trade policy under which Great Britain has become the richest and the mightiest nation of the world. We also learn that Israel's labor would be performed largely by foreigners. "The sons of strangers shall build up thy walls." This, no doubt, has reference to the public works of the nation, such as the canals, and harbors, and fortifications, and railways, and all public enterprises for the improvement of the nation's material equipment for defence and progress. These public works require armies of laborers, and throughout the Anglo-Saxon world these armies of laborers are made up chiefly of foreigners, so that it actually is the "sons of strangers" who "build up our walls." We are surprised to find a Christian government legislating against the foreign laborer, the man by whom our "walls are built up." Legislation that shuts the national gate against the foreigner who is attracted to our shores by the superior advantages which he finds in a Christian country, is a contravention of the Gospel of Christ, and is opposed to the word of God as spoken by the prophets concerning His nation Israel. The Lord says to restored Israel, "Thy gates shall be open continually, they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles."

The foreigner on coming to our country should be met at the landing with a Christian greeting, and should be made welcome to our fields of industry, and cordially invited to our altars of worship, and every reasonable means should be employed to bring him to Christ. But let it be remembered that the only effectual way of bringing the heathen to Christ is bringing Christ to the heathen. Every British subject should understand that the nation's high commission is from the Lord God of Israel, and that the commission is to "bless," and that our obligation extends to "all the nations of the earth." Closing our gates against the foreign laborer is selfish, cowardly, impolitic and unchristian. Such a course is not calculated to impress the heathen as he should be impressed by a Christian nation. These foreigners, in their correspondence with friends at home, and with their fellow-countrymen, should have the most favorable reports to give of the people and laws, and especially of the religion of these Christian countries. This, we judge, would be a great advantage to the Christian missionary in foreign lands.

If these two great Christian nations, Great Britain and the United States, are true to their Divine Founder, they have nothing to fear from the foreign laborer or anyone else. The Lord says, "I will bless them that bless thee, and curse him that curseth thee."

The reader will not only see that Israel must be a Christian nation, but that he must be the ruling nation in the commerce of the world. All nations are to be tributary to Israel, and in v. 12 the Lord says to Israel: "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."

The fact is just this: The kingdom of heaven must increase until it fills the whole earth. "He shall cause them that come of Jacob to take root, Israel shall blossom and bud and fill the face of the world with fruit" (Isa. 27: 6).

This is the "Stone of Israel" that the prophet Daniel saw in Nebuchadnezzar's dream, "cut out without hands," and it "became a great mountain, and filled the whole earth" (Dan. 2: 34, 35).

And if the Anglo-Saxons, who, as we contend, are the descendants of the lost house of Israel, are true to Christ and to their God-given mission, they will ere long establish Christianity in every idolatrous and antichristian nation of the earth. And the nation or kingdom that will not surrender to Christ must "perish: yea, that nation shall be utterly wasted." But Israel must "arise and shine." The nation must exalt Christ who is Israel's "Light," and "Righteousness," and "Glory." "And the Gentiles shall come to thy light," and they are coming now.

We learn that there is at the present time in

the New Hebrides a movement for annexation to the British Empire. A petition signed by a hundred and six chiefs and others has been forwarded to the British Government, in which the petitioners pray to be annexed to Great Britain. The petitioners say they believe that under the British Government they would enjoy justice and peace, and that they would become acquainted with the English language, and that they would enjoy the blessings of Christian civilization which, they say, "always comes through England, the most humane race toward the black man." This looks like the birth of a nation in a day.

The reader will understand that if the author's view is the correct one, the Anglo-Saxons are the descendants of the lost kingdom of Israel, who, in their national capacity, are Great Britain and the United States of America. If these two grand divisions of the Saxon race stand together they can dictate terms to the world; and if they stand together for Christ (which they must do if true to their Divine mission), then the terms which they shall dictate will be righteous and for the peace and prosperity of all nations. Then will come the promised time of universal peace, when "nation shall not lift up sword against nation, neither shall they learn war any more."

“ No strife shall rage, nor hostile feuds  
Disturb those peaceful years ;  
To ploughshares men shall beat their swords,  
To pruning-hooks their spears.

No longer hosts, encountering hosts,  
Shall crowds of slain deplore ;  
They hang the trumpet in the hall,  
And study war no more.

Come, then, O house of Jacob ! come  
To worship at His shrine ;  
And walking in the light of God,  
With holy beauties shine.”

—*M. Bruce.*

## CHAPTER XIII.

### *GREAT BRITAIN IN EGYPT.*

IN this chapter we shall direct attention to the fulfilment of prophecy, as seen in the position that Great Britain occupies at the present time in Egypt. Isa. 60:14: "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."

This passage, no doubt, refers to the Egyptians, the people who despised and afflicted Israel and enslaved them. But their sons, the prophet says, would come "bending" unto Israel; they would "bow down at the soles of Israel's feet." And the reader, no doubt, is aware that the position which Great Britain holds in Egypt to-day is a literal fulfilment of this prophecy. Egypt bows down to England, and is at the present time under a British protectorate. How strangely things do change sometimes in the history of men and families and nations!

Joseph's brethren were jealous of him, and their jealousy grew into hatred, and they treated him

most cruelly and sold him. Solomon says: "Jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame" (Cant. 8 : 6). But a great change awaited these brethren in the future. This change was foreshadowed in Joseph's dreams. Joseph dreamed that he and his brethren were binding sheaves in the field, and the sheaves of his brethren stood round about and made obeisance to his sheaf: and he also dreamed that the sun, moon and eleven stars made obeisance to him. Later on in the history of the family, we see this same Joseph exalted to a position of great honor, only second to the king himself, and having control of all the wealth of Egypt. We see these brethren who hated him and sold him, standing before him and bowing down to him, and receiving aid from his hand. Still later on we see this Hebrew nation enslaved, despised and afflicted by the Egyptians. But in the distant future there would come a time when this Hebrew nation would be exalted to honor, wealth, greatness and power. It will be remembered that the fortunes of the nation were settled upon the house of Joseph. And the time would come when the descendants of these Egyptians would come bending to Israel, and "bowing themselves down at the soles of their feet." We have only to look at the position that Great Britain holds

in Egypt at the present time to see the fulfilment of this prophecy. Great Britain holds the mastery to-day where, in the long ago, our ancestors were enslaved, despised and afflicted. This, we think, is a very clear and strong proof that the British nation is the descendant nation of the ancient kingdom of Israel.

ISRAEL DERIVES STRENGTH FROM THE  
GENTILES.

The Lord said to Israel, "Thou shalt suck the milk of the Gentiles." This passage teaches us that, commercially, Israel would draw the elements of life, and growth, and strength, and wealth from the Gentile nations—"suck the milk of the Gentiles." It is a fact well known, that both Great Britain and the United States do draw immensely from all other nations the elements of strength, and growth, and wealth; and while some of the Gentile countries are in national decline, and none of them making much advancement, Great Britain and the United States are most vigorously developing their own resources and pushing forward with ever-increasing speed to greater greatness and power.

It is true the Lord chastised His nation most severely, and cast them off for a time, and scattered them among the heathen; but He still watched over them, and preserved them, and said

unto them, "Fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity: and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished" (Jer. 30: 10, 11).

This prophecy, which is repeated in Jer. 46: 27, 28, contains a very precious promise to Israel. The substance of this promise is, first, that they should be delivered from their captivity, and second, that the nation should not pass away and become extinct. Though other nations may come to a full end, Israel shall remain a nation. Therefore, as we have said before, the lost kingdom of Israel is a nation somewhere in the earth to-day. And our contention is that it is the British nation.

In many countries to which the Anglo-Saxons have gone, the native races have greatly declined, and in some instances they have totally disappeared. So that while the English-speaking people are advancing in population, wealth, education and general intelligence, a "full end" is

being made of those races that preceded them in those lands. All this is true to prophecy concerning Israel. It is another strong proof of our identity with the lost house of Israel, and it is in this way that the descendants of the house of Joseph have become "a multitude of nations." They have "pushed the people together to the ends of the earth," and have taken possession of their "heritages," just as God said they should do. They have built up a great and powerful company of nations in the western and northern world. It is truly amazing, when we consider that the greater part of this marvellous development and advancement has been accomplished within the last two hundred years.

#### THE WORDS OF THE COVENANT.

The Lord said to Abraham, "I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant." This covenant, as we have noticed, God renewed with Isaac, and afterwards with Jacob, and still later with Moses and the nation. Ex. 34: 27, 28: "And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he

wrote upon the tables the words of the covenant, the ten commandments."

Now, if in our search for lost Israel we follow this divine constellation, it will surely conduct us to the "place of his tent," for Israel is a covenant nation, and wherever the nation is found it must be found having a constitution and laws based upon the covenant that God made with Moses and Israel, and the sum of that covenant is the Decalogue, or Ten Commandments.

Now, when we come to the British Isles we find a monarchy whose constitution and laws are founded upon the Ten Commandments. This is the monarchy of the united kingdom of Great Britain and Ireland. The following are the words of this covenant (Ex. 20 : 3-17):

"3. Thou shalt have no other gods before me.

"4. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth :

"5. Thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me ;

"6. And showing mercy unto thousands of them that love me, and keep my commandments.

"7. Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his name in vain.

"8. Remember the sabbath day, to keep it holy.

"9. Six days shalt thou labor, and do all thy work :

"10. But the seventh day is the sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates :

"11. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the sabbath day, and hallowed it.

"12. Honor thy father and thy mother : that thy days may be long upon the land which the Lord thy God giveth thee.

"13. Thou shalt not kill.

"14. Thou shalt not commit adultery.

"15. Thou shalt not steal.

"16. Thou shalt not bear false witness against thy neighbor.

"17. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's."

The prophet Isaiah says, "The isles shall wait

for his law" (Isa. 42 : 4). This law is the covenant that God made with Abraham, and renewed it with Isaac and Jacob, and finally with Moses and the nation. Ps. 105 : 8-10 : "He hath remembered his covenant for ever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac; And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant." This covenant, we see, was handed down to the nation for a "law," and this doubtless is the law for which the "Isles" waited.

This covenant law, we perceive, was to extend to a "thousand generations," and the words of this covenant are the "Ten Commandments." Now, from Abraham to Christ there were only about forty-two generations, so it is evident the covenant was intended for all time.

In a sermon delivered by the Rev. Mr. Scott, in the city of Quebec, to the first Canadian contingent as they were leaving for South Africa, the preacher said: "Looking back over three thousand years, we can see the half-civilized tribes pouring from the southern mountains into the valley of Jordan, animated by devotion to God and law, bearing with them the charter of the world's freedom. It is in no spirit of blind patriotism, nor is it with any sense of incon-

gruity that I pass from the divine mission of the Hebrews of old to that of the Anglo-Saxon peoples of to-day. We stand to-day as an empire comprising one-fifth of the human race, in the van of civilization. The charter of the world's freedom, once grasped by the warrior hands of ancient Israel, surely rests now in the keeping of England and her great daughter empire of the West. Israel's Sinaitic law is our law, Israel's God is our God, and with a wider conception of responsibility than Israel ever attained to, we go to the ends of the earth proclaiming human liberty and the Christ of human salvation. England and England's flag must remain the symbol of our common patriotism. But the British Empire, the empire of the future, the empire rising with the sun of a new century, is founded on deeper principles than mere sentimental devotion to the land of our fathers. The principles underlying it are the liberty, and brotherhood, and welfare of man."

It is evident from the above extract that the preacher believes in the Hebrew origin of the Anglo-Saxon race, and also that the charter of the world's freedom is in their possession. This is one of the great and important facts that we, as British and American subjects, need to understand—a fact that, we think, the Scriptures plainly show. And when England and the United States awake to a clear perception of

this fact, they will then recognize their responsibility for the freedom and salvation of all men. When these two great Christian nations become fully alive to the fact of their identity with the house of Israel, we may then look for a forward movement for the salvation of the world, such as has never been seen.

“ Our country’s voice is pleading,  
Ye men of God, arise !  
His providence is leading,  
The land before you lies ;  
Day-gleams are o’er it brightening,  
And promise clothes the soil ;  
Wide fields, for harvest whitening,  
Invite the reaper’s toil.

“ Go where the waves are breaking  
Along the ocean shore,  
Christ’s precious gospel taking,  
More rich than golden ore ;  
Go to the woodman’s dwelling,  
Go to the prairie broad,  
The wondrous story telling,  
The mercy of our God.

“ The love of Christ unfolding,  
Speed on from east to west,  
Till all, his cross beholding,  
In him are fully blest.  
Great Author of salvation,  
Haste, haste the glorious day,  
When we, a ransomed nation,  
Thy sceptre shall obey !”

—*Mrs. Anderson.*

## CHAPTER XIV.

### *SOME OF THE ISRAELITES ARE SENT TO THE ISLES AFAR OFF.*

IN Isa. 66: 19 the Lord says: "I will set a sign among them, and I will send those that escape of them unto the nations . . . to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles."

When the Assyrians carried the kingdom of Israel away into captivity, there were some of the Israelites who made their escape from their enemies, and it is of these, no doubt, the Lord speaks in the above passage. He said He would send them to the "isles afar off," that had not heard His "fame" nor seen His "glory," and that they should "declare his glory among the Gentiles."

Edward Hine, the author to whom reference has previously been made, is of the opinion that those who escaped were the people of the tribe of Dan, who, as he thinks, came into Ireland about the time of the captivity of Israel; and

there certainly is some very weighty evidence in support of that opinion.

There are some things in connection with the tribe of Dan that are not easily explained. Jacob said, "Dan shall judge his people as one of the tribes of Israel" (Gen. 49: 16). What this really means is difficult to understand. But it seems to imply self-government. In the seventh chapter of the book of Revelation we have the record of the sealing of the hundred and forty-four thousand of all the tribes of the children of Israel, twelve thousand from each tribe. But, strange to say, the tribe of Dan is omitted, and a second twelve thousand is taken from the house of Joseph under the name of Manasseh, Joseph's elder son.

Now, if Mr. Hine's opinion with regard to the tribe of Dan settling in Ireland be correct, and if the prophecy of Jacob respecting the tribe of Dan imply self-government, then it is possible that this is the explanation of Ireland's persistent demand for "home rule." But Ireland has had "home rule," and from the testimony of history we learn that it was a very unhappy and unsuccessful rule. We believe it is quite correct to say that Ireland was never governed better than she is at the present time, and it is very doubtful that home rule, such as some of the Irish are seeking, would improve the condition of Ireland in any way.

But Jacob's prophecy concerning the tribe of Dan continues. "Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward." This prophecy is not by any means complimentary to the tribe of Dan. The serpent is a symbol of evil, the representative of deception, and treachery, and cruelty. He lurks by the wayside, and from his place of hiding he leaps upon his prey. "He bites the horse heels."

The bitten or bruised heel is a symbol of trouble, pain and sorrow, but not of conquest. In the Lord's first promise of a Redeemer the "bruised heel" is used to symbolize all the trials, sorrow and suffering that our Saviour endured while pursuing His mission of love and mercy in the world.

But the "bruised head" of the serpent symbolizes our Lord's glorious conquest in His finished work of redemption. Thank the Lord for that glorious conquest.

And in connection with the administration of government in Ireland, England has had many experiences of the "biting of the horse heels," notably the Phoenix Park tragedy, on the 6th of May, 1882, when Lord Frederick Charles Cavendish, Chief Secretary of Ireland, and Thomas Henry Burke, Under Secretary of Ireland, were cruelly assassinated in the open light

of day, by men who represented a society known as "The Irish Invincibles." These assassinated representatives of the government were the "riders" who fell "backward."

But whether those who effected their escape from the Assyrians were the people of the tribe of Dan or not, is not a matter of very much importance to our subject: the important fact is that some did escape, and the Lord said He would "send them to the nations," "to the isles afar off" that had not heard His "fame" nor "seen his glory," and that they should "declare his glory among the Gentiles."

Now, I suppose, there is but one opinion as to what is meant by "my glory." This, doubtless, is the Gospel of Christ. St. Paul says, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4: 6).

We are told that when Moses came forth from the presence of the Lord at Mount Sinai, his face "shone," and that he put a veil over his face while he talked to the people. This was the glory of God that shone radiantly in the face of Moses, the servant of the Lord and lawgiver of Israel. But in Jesus Christ the glory of God is seen to be infinitely more glorious.

It is in Jesus Christ that we see the glory of

infinite wisdom and power (1 Cor. 1: 24). It is in Jesus Christ that we see the glory of infinite love and compassion (John 3: 16; Rom. 5: 8). It is in Jesus Christ that we see the glory of infinite justice and mercy (1 John 1: 9). It is this "glory" of God's power, wisdom, love, compassion, justice and mercy that is revealed to us as by speaking thunder and flashing light, when preached, "not with enticing words of man's wisdom, but in demonstration of the spirit and of power;" and it is this glorious gospel of the glory of God that the world needs more than anything else. It is only by the propagation of the "glorious gospel of Christ" that "all the nations of the earth" can be "blest in Israel."

The patriarch Jacob, when settling the fortunes of the nation upon Ephraim and Manasseh, said, "In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh." Ephraim and Manasseh, as we have shown, are the two great Christian nations of the world, and their prayer is that all nations may be made like themselves. "God make thee as Ephraim and as Manasseh." Hence Israel's prayer is for the Christianizing of all the nations of the earth. This is Israel's great and glorious mission; and although the Anglo-Saxons have not yet recognized their identity with the ancient king-

dom of Israel, they have practically recognized, in a measure, at least, the divine commission of Israel to "bless all the nations of the earth."

This commission dates back to Abraham, in whom God founded the nation for Himself, and that with the evident design of developing His own economy of grace for the redemption and salvation of the world; and of Abraham's seed God provided a sacrifice for sin and a Saviour for sinners. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3 : 16). "And being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5 : 9).

We have already noticed that the mission of Israel is to "bless." God said to Abraham, "I will bless thee and make thy name great, and thou shalt be a blessing." And this "blessing" was to come through Abraham's posterity, of whom God's great nation "Israel" was composed, and this nation the Lord calls His inheritance.

"In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land. Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance" (Isa. 19 : 24, 25). In this

passage two nations are mentioned, Assyria and Egypt, that were enemies to each other, and both of them were enemies to Israel. But Israel is a blessing in the midst of them, and through the agency of Israel God's purposes are accomplished, and religion is recognized to nation, so that those who engaged in a bloody conflict now meet in joyful worship of the true and merciful God.

If Great Britain and the United States are true to God and to the principles of the Gospel of Christ, incorporating them into their laws and institutions, adhering to them in their methods of governing their international relations, making these principles the basis of their foreign policy and insisting that other nations respect and honor such principles, we would very soon be blest with the millennial dawn, that happy period predicted in Isa. 2: 2-4.

Israel is the Lord's "inheritance," and therefore Israel must be a "blessing" to "all the nations of the earth." And Israel's prayer must ever be for the Christianizing of the world. "God make thee as Ephraim and as Manasseh."

When the Anglo-Saxons awake to the fact of their Israelitish origin and their divine commission to plant the "tree of life" on every shore, and to spread the gospel feast within the reach of all people, and to hoist the flag of Liberty and Salvation over all nations, then, and not

till then, will they appreciate the fact that the Lord has put in their possession and under their control nearly all the known gold mines of the world. And the Lord says, "The silver is mine, and the gold is mine." And for what purpose should the Lord's silver and gold be used if not for the purposes for which He founded the nation ?

Why should the Lord's silver and gold be devoted to objects directly opposed to the principles and mission of the kingdom of heaven ? And yet such is the fact, and that by thousands and tens of thousands of British and American subjects who profess sincere loyalty to the Union Jack and the Stars and Stripes. We would not question the sincerity of many of these people, but, alas ! alas ! they are yet lost.

If Great Britain and the United States were fully alive to the fact that the greatest measure of national prosperity is bound up in the greatest achievements of the Gospel of Christ, there would be no lack of financial aid to prosecute the work of Christian missions in all lands. If those men who possess such immense wealth would bring their millions to the altar of Christ, that armies of consecrated men and women, with all necessary equipment for the work, might be sent forth into all the earth, bringing Christ to all nations, and bringing all nations to Christ,

it would increase the commerce and strengthen the influence of the nation in all the world more than all other methods and schemes put together. But we would not have these armies of consecrated men and women go among the heathen with Jesuitical methods and schemes, taking kings, and emperors and governments by the throat in order to force acceptance of their creed. Such methods have always borne evil fruit, creating strong prejudices against Christians and Christian nations: and such methods always must bear evil fruit, because they are the very opposite of the teachings and spirit of Jesus Christ.

Our Christian mission is to "shine" and "bless." "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

Our Lord said, "I am come a light into the world, that whosoever believeth on me should not abide in darkness." And this is the way that Christ must be represented by the nation in the heathen world. Shine; turn on the light, turn on the light; let it shine more and more, clearer and clearer, until the darkness is overcome, and all the world is full of light.

As in the natural world light only can over-

come the darkness, so in the moral and religious world there is nothing that can overcome the darkness of sin, and ignorance, and idolatry but the true light of the risen Sun of Righteousness. This is Israel's light, and Israel must "arise and shine."

The British nation has a grand opportunity at the present time in South Africa, and this opportunity is infinitely more than to annihilate a cruel and degrading system of human slavery and to make all men free and equal before the law. It is to throw the light upon them, so that the poor down-trodden native may see his spiritual need and accept the Saviour of sinners, and rise to a higher plain of intelligence and social and moral being.

It is the light, the "true light," that the Gentiles must see, and seeing it, they and their kings will come to the "brightness" of the nation's "rising."

St. Paul, the great apostle to the Gentiles, tells us that his commission was "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God" (Acts 26: 18). This noble apostolic missionary possessed the qualifications that are of first importance to the Christian missionary at the present time. 1. He was thoroughly educated. 2. He was soundly converted to God—"A new creature

in Christ." 3. He had no misgivings with regard to his divine call to his mission, and although his life was one of great sacrifice and suffering for the Gospel's sake, yet he gloried in the honor of being counted worthy to suffer for the name of Jesus. It is pleasing and encouraging to know that this heroic spirit and apostolic devotion to Jesus Christ is still alive upon many of the mission fields, both foreign and domestic, and this spirit of Christian heroism and apostolic devotion to Jesus should possess the Church and the nation at home, as well as those who are sent forth to face the giant foes of the Lord. The nation and the Church needs to be seized of a holy and intelligent enthusiasm for Christ, and for the successful prosecution of the nation's high commission, and when so seized we shall glory in the cross of giving and sacrificing for the name and cause of Jesus, as the consecrated missionary glories in the cross of sacrifice and toil for Christ and humanity.

Why should men and women living under these flags and protected by the governments and laws of these Christian nations, and enjoying the material, social and religious luxuries of the richest, brightest and happiest civilization in the world, allow the missionary of the Cross, in his field of sacrifice and toil, to suffer

because of insufficient financial support? And why should any part of heathendom remain in religious darkness for lack of means to send the light, while thousands of British and American subjects are holding their possessions of millions for which they are indebted to Christianity more than to anything else?

This war against Satan, and sin, and darkness is our war, and the Lord Jesus Christ is the "leader and commander of the people." Our missionaries are our soldiers who are sent to the front, and the whole people should be at their back with their sympathies, their prayers and their money. If our God requires faithfulness on the part of those who go forth to battle, He surely does not require less than that from those who stay at home with the "stuff."

One of the most hopeful signs of the present time is the "Forward Movement" in the interest of missions; and this sign is all the more hopeful, seeing that it is largely among the youth of the nation. This, we think, is a prophecy of glorious achievements in the near future, in the overthrow of false systems and the extension of the kingdom of heaven in the world. Another encouraging sign of our time is the unity of sentiment among all sections of the Church with regard to foreign missions. And yet another encouraging sign of our time is the growing public sentiment

that stands opposed to all systems, institutions and traffics that antagonize the mission of the Gospel of Christ; and we believe the time is coming when all such systems, institutions and traffics will fall before the force of a vigorous Christian public sentiment.

“ Watchman, tell us of the night,  
What its signs of promise are.  
Traveller, o'er yon mountain height,  
See that glory-beaming star !  
Watchman, does its beauteous ray  
Aught of hope or joy foretell ?  
Traveller, yes ; it brings the day,  
Promised day of Israel.”

—*Sir J. Bowring.*

## CHAPTER XV.

### *THE REIGN OF CHRIST.*

ST. PAUL says of Christ, "He must reign, till he hath put all enemies under his feet" (1 Cor. 15 : 25). This leaves the question as to the time when His reign will end quite indefinite. This "reign" of Christ of which the apostle speaks is the gospel dispensation, a period of Christian warfare against the enemies of Christ, and these enemies of Christ are all principles, organizations, systems, institutions and traffics that antagonize the principles, spirit and mission of the Gospel. Hence there are many mighty foes to be conquered. The apostle says, "The last enemy that shall be destroyed is death" (1 Cor. 15 : 26). That will be the triumph of the resurrection, when death will be vanquished forever, and the slumbering dust of all the generations of men shall be restored to life, "some to everlasting life, and some to shame and everlasting contempt" (Dan. 12 : 2).

But before that day of final triumph is reached, many strong enemies in Israel's domain must go

under the Conqueror's feet. All systems of idolatry must be overthrown, because idolatry is a mighty enemy to Christ; but in the future as in the past this enemy will fall before the conquering force of light, until, as the Scriptures teach, the God of Israel shall be the "God of the whole earth."

The institution of modern slavery is one of Christ's enemies—an institution blacker than the skins of its helpless victims, a system most cruel, degrading and demoralizing. But, thank heaven, it has gone under the Conqueror's feet both in Great Britain and the United States, but not till after many hard struggles and, in the latter nation, great loss of life and wealth. Now that Israel is free from this abomination, we feel assured that all men, of every race and color, must be free wherever these flags are unfurled.

Another of Christ's enemies, and one that is mightier for evil than all other antichristian systems put together, is the legalized rum traffic—a traffic that we believe is the greatest national, political, social, religious and domestic curse of our times. This legalized liquor traffic appears to be the chief agency of the devil for the purpose of defeating the Gospel of Christ and destroying mankind; and the worst feature in connection with this antichristian and man-destroying business is, it has its headquarters and

strongholds in our Christian countries, and is authorized and protected by Christian governments and tolerated by a Christian public.

Both Great Britain and the United States have their strong and jealous foes, who would overthrow them very quickly if they could. But the strongest and most dangerous foe that these two nations have to-day, is the legalized rum traffic, and if these nations do not rise up in their might, and in the might of the Lord God of Israel, and in the name of Christ and humanity strike down and stamp out this national curse and disgrace, there is no telling what sore chastisement may be visited upon them. The rum traffic is an internal foe, eating at the very root of our national life, poisoning the heart, and brain, and blood of the commonwealth, and leading both government and people captive at its will.

While the churches are contributing thousands for the purpose of enlightening and saving the heathen, the rum traffic is investing millions to counteract the influence of the Gospel, and destroy (as it often does) the good work already accomplished by Christian sacrifice and effort. Is it any wonder that the heathen looks upon the Christians with suspicion, when the coming of what he understands to be Christians, in many instances means nothing but rum and

ruin? If every ship laden with intoxicating liquors and bound for heathen shores should sink in mid-ocean to rise no more, it would be cause for rejoicing and thanksgiving, save for the lives that might be lost.

And are those men who are directly engaged in this business the only guilty parties? No, by no means. The government that authorizes and protects it, for the money it pays into the national treasury, is a partner in the business and a sharer of the spoil.

It is most humiliating to know that a part of our national revenue is blood money, that it is money that men pay to the government for the privilege of carrying on a traffic that is slaying our fellow-subjects by wholesale—a traffic that desolates the home, that degrades manhood, that crushes womanhood, and that robs and starves helpless childhood—a traffic that is evil, only evil, terribly evil, and that continually.

It is a most shocking thing to think of—God's own nation, the nation that He has so highly honored, and exalted, and blest in every way so remarkably, whose mission is to bless the world, authorizing and protecting the rum traffic. As a British subject I blush at the mention of it.

If a small percentage of the money that is worse than wasted on strong drink in these two

Christian nations, were given for the support of missions, the bread of life could be given at once to all the families of the earth.

We have already stated, as an evidence of our identity with the kingdom of Israel, that the constitution and laws of the British nation are founded upon the ten commandments, or the covenant that God made with Moses and Israel. And what, we ask, could be more unreasonable, inconsistent and suicidal than for the government to legalize and protect a traffic that wages perpetual war against every stone in the nation's foundation? For what part of the Decalogue is the rum traffic not at war with? It certainly turns men away from the true God; and that is the only way it ever did, or ever can turn men. For no man can enjoy the favor of God and run a liquor business, or patronize it. It has no equal as a fountain of profanity, especially in the use of the most sacred name. The fume of the vilest profanity that characterizes many of the liquor saloons and hotels, makes one feel that he is walking within the suburbs of the infernal regions. The rum traffic has no respect for the Lord's day, and would abolish it altogether, if it had the power.

One of the stones in the nation's foundation is, "Honor thy father and thy mother." And everyone knows that the rum traffic is the most

prolific source of all that dishonors father and mother, and often crushes their spirits and breaks their hearts.

Another stone in the nation's foundation is, "Thou shalt not kill." And yet the rum traffic has slain more British and American subjects than war and pestilence combined, and it is a fact too well known to require any special argument that, both directly and indirectly the liquor traffic has no equal as a cause of murder and suicide.

Another stone in the nation's foundation is, "Thou shalt not steal." But the rum traffic has always been a thief factory. The liquor traffic itself is a system of legalized robbery, and one of the natural results of its operations is to make thieves of men and women and children.

Another stone in the nation's foundation is, "Thou shalt not bear false witness against thy neighbor." And who does not know that lying and perjury are among the natural fruits of the liquor traffic?

The fact is just this: Strong drink robs a man of his manhood, and of his sense of honor and self-respect, and when these are gone he is prepared for anything low, false, vile and cruel. And he is the product of this devilish rum traffic that our statesmen and politicians have been trying a long time to regulate and control

by acts of parliament, but have never succeeded. Nor can we ever hope to succeed in our efforts to regulate and control an evil that we make legal. The power of the rum traffic for evil is in its legal status, and just as long as it ranks among the institutions that are authorized and protected by the National Government, it will continue its evil work, producing the same dreadful results as in the past.

And there are some who are saying, "The liquor traffic will never be abolished. It is so deeply rooted in society, and it has reached such a prominent place in the commerce of the nations, and it has such a controlling power over the political parties of the nations, that its abolition is impossible."

Well, we know the traffic is deeply and strongly rooted in society, and we know it holds a place in the commerce of the nations, and we also know that it has a powerful influence over the political parties of the nations: but it is one of Christ's enemies, and not only so, but it is His greatest enemy, and, therefore, must go under His feet. "For he must reign until all his enemies are put under his feet." Therefore, if the legalized rum traffic is an enemy to Jesus Christ, and if Christ must reign in this dispensation until all His enemies are put under His feet, then we may rest assured that the day will come when this

giant foe of the Lord will go under the Conqueror's feet. And it is quite possible that this happy event is much nearer than the most hopeful advocate of prohibition supposes. One thing is certain, if Christians would vote as they pray the legalized rum traffic would soon be a thing of the past.

“ Oh, selling of rum is the best device  
To make Gehenna of Paradise.  
Waerever may roll the fiery flood,  
It is swollen with tears, it is crested with blood,  
And with wrecks, how numberless laden.  
The voice that was heard erewhile in prayer,  
With its muttered curses stirs the air.  
And the hand once prompt to shield from ill,  
In its drunken wrath is raised to kill,  
Or wife, or sire, or maiden.”

—*W. H. Burleigh.*

“ Let good men ne'er of truth despair,  
Though humble efforts fail,  
Oh, give not o'er until once more  
The righteous cause prevail ;  
The brave and true may seem but few,  
But hope has better things in view.”

## CHAPTER XVI.

### *ISRAEL AND JUDAH MUST UNITE.*

WHAT will become of the Jews? This is a proper and reasonable question, and one that we think is fully answered in the Scriptures.

That Israel and Judah have been separate ever since the revolt of Israel against Rehoboam, needs no argument, and the Scriptures show so clearly that they will be reunited, no one will undertake to dispute it.

Let us for a moment listen to the testimony of prophecy. Ezek. 37 : 16-22 : "Moreover thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions : then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions : And join them one to another into one stick ; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these ? Say unto them, Thus saith the Lord God ; Behold, I will take the stick of

Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

If the prophecies concerning Israel and Judah are to be fulfilled, and they surely are, then these two sections of the ancient nation must surely be reunited. The simple manner by which God represents that great and happy event, is exceedingly interesting. The "stick of Joseph," which represents the kingdom of Israel, is in the "hand of Ephraim." This agrees with the prophecy of Jacob and of Jeremiah, making Ephraim the head of the nation. The other is the "stick of Judah," and these two sticks were united and became one stick in the hand of the prophet; and so, the Lord says, Israel and Judah shall become one in His hand. This prophecy is very

explicit. "And I will make them one nation. And they shall be no more two nations."

Again, we read in Jer. 30 : 3 : "For, lo, the days com.e, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord : and I will cause them to return to the land that I gave to their fathers, and they shall possess it."

Now, some are ready to ask, If Great Britain is the descendant nation from the lost house of Israel, how are we to understand their return to Palestine ? Surely it cannot mean the return of all the people, for there would not be room even for a small fraction of them.

The first thing to be noticed here is the reunion of these two sections of God's ancient nation. They will first become one in God's hand, as shown by the prophecy of Ezekiel ; and that will be when the Jews embrace Christ as the Messiah of Hebrew prophecy, a thing that they certainly will do. And this very desirable event will be brought to pass through the instrumentality of the British and American people, who are the only real friends that the Jews have in the world to-day.

The next thing will be the restoration of possession and authority over the land which the Lord gave to our fathers. This simply means that the united nation will take possession of

Palestine. It will not be necessary for the inhabitants of the country to be the people of united Israel exclusively. The Lord says: "I will take you, one of a city, and two of a family, and I will bring you to Zion" (Jer. 3: 14). Hence the return to Palestine will be by representatives clothed with authority to administer the laws and government of God's great united nation. This, of course, means the exclusion of Turkish authority and rule from the ancient domain and the establishment of Christian government in that country.

One more passage will be quite sufficient upon this question. Jer. 3: 18: "In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers."

The reader will observe that Judah is to "walk with Israel." This passage is very significant. Judah will walk in Israel's light. Through the agency of Christian Israel the Jews will embrace their long rejected Messiah, and Israel and Judah will become one in Christ. "Can two walk together except they be agreed?" (Amos 3: 3). Judah will agree with Israel by accepting Christ, and so walk with Israel in the true light.

This will be the fulfilment of Ezekiel's prophecy, when the stick of Joseph which is in the

hand of Ephraim and the stick of Judah shall become one in the Lord's hand. The fulfilment of this prophecy is, of course, in the future, but how far in the future no one can tell. But if these two great Christian nations, Great Britain and the United States, should awake to a full realization of their Israelitish origin and to greater activity and liberality in the prosecution of our great Christian mission among the Gentile nations, it would hasten the happy event of Judah's acceptance of Christ, which is the condition upon which the reunion of Israel and Judah is to take place. "For in those days the house of Judah shall walk with the house of Israel."

The reader will observe that the return of Israel and Judah will be "from the land of the north." That is Great Britain, whose possessions lie both west and north of Palestine. It is in the north-western world that Ephraim's "fruit is found." But Ephraim has not yet found himself, for he is yet in partial "blindness." But when the fulness of the Gentiles is come in and the partial blindness of Israel has passed away, and when the Jews have accepted Christ, and when united Israel has taken possession of Palestine, the land which the Lord gave to our fathers, then, and not till then, may the second coming of our Lord be expected. And we believe that when our glorious Lord and Saviour shall

appear the second time, which He surely will, it will be at the same place where He took His last leave of His apostles at dear old Olivet.

#### SIGNS OF THE TIMES.

But what are the signs of the present times, pointing to the consummation of the purposes of God concerning Israel and the world?

The Lord said to Israel, "Enlarge the place of thy tent and let them stretch forth the curtains of thy habitations, strengthen thy stakes and lengthen thy cords" (Isa. 54: 2). And this is exactly what Great Britain and the United States are doing at the present time. They are enlarging their possessions, "the place of their tents." Never did these two nations occupy so much of the earth as they do at the present time. "The curtains of their habitations" were never stretched forth as they are to-day.

These two nations are also "strengthening their stakes." These "stakes" are our military posts and garrisons for protection and defence. They are also strengthening the army and navy, and all this is being done at very great cost. It is a matter of very great importance that the nation be kept strong, not for war, but for national defence and peace; because it is only when we are well prepared for war that we can command peace.

Another most favorable sign of the times is the mutual sympathy and good-will that exists between Great Britain and the United States. Ephraim and Manasseh must become fully reconciled to each other and stand together as brothers, which they are, before they can exert that influence for good upon the world that God intends they should.

As we have previously remarked, it is a matter of the utmost importance that a good understanding be maintained between these two Christian nations. The sentiments expressed recently by representative men in high places are most encouraging. At a banquet in London, Eng., the Right Hon. Joseph Chamberlain in his speech congratulated his hearers upon the fact that Great Britain's opposition to the French proposal had been heartily supported by the United States. "That," said the speaker, "I think, is a significant and noteworthy fact; nay, I think and hope it will become history." It shows that circumstances are bringing about the community of interests between Anglo-Saxons, which in the future may have far-reaching and beneficent results."

In a discussion upon Anglo-American relations recently Mr. Cecil Rhodes said: "What we want is an intertwining of mutual interest in the interests of humanity upon the part of the English-

speaking people throughout the world, whereby we can prevent war. We want peace."

At a banquet in London, Eng., given in honor of Mr. Joseph H. Choate, the American Ambassador to England, Lord Charles Beresford presided, and, in referring to the American and British navies, he said: "I hope the time will very shortly come when there will be such an understanding between the two countries that, if anything occurs disagreeable to us or affecting our honor and safety, these two fleets will be together for peace." In replying to a toast, Mr. Choate said: "I express the appreciation of my countrymen for the forbearance, good-will and friendship manifested toward them so freely by the British people. It is true, gentlemen, that the first interest is peace between the United States and Great Britain. I believe that if these countries, laboring together for peace, unite their voices in demanding it, it is almost sure in every case."

Such expressions of mutual sympathy, good-will and hope and faith, coming from the representative men of both sections of God's great nation with regard to the future of these nations and the world, are very significant, and most encouraging to the student of prophecy concerning Israel, and to all Christian people and lovers of peace.

## CHAPTER XVII.

### *APOSTASY IN THE CHURCH.*

IN the national church of England there is a party known as "Ritualists." This party holds to and advocates many of the erroneous dogmas of the Church of Rome, such as baptismal regeneration, the real presence of the body and blood of Christ in the elements of the sacrament of the Lord's Supper, the adoration of the Eucharist, and the authority of the priest to forgive sins.

This party in the Anglican Church has made strenuous efforts from time to time to establish these Romish errors in the national church; and because they have not succeeded to their own satisfaction, some of them have gone over to the Church of Rome.

In St. Paul's second epistle to Timothy he says: "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears: And they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:3, 4). And this is the fact in the

national church of England at the present time. The Ritualists are turning away their ears from the truth of the Gospel, and are turning to the fables of Roman Catholicism.

It is evident the apostle was writing of people in the Church, and not of the people of the world generally. He says, "The time will come when they will not endure sound doctrine." These are prophetic words, written with regard to a state of apostasy in the Church at a future period. And this state of apostasy is a very serious thing. The time will come when people in the Church "will not endure sound doctrine."

If the doctrine is unsound, *i. e.*, unscriptural, not wholesome, not true, they will endure it; but they "will turn away their ears from the truth."

The mission of gospel truth is to save sinners, "turning them from darkness to light, and from the power of Satan unto God." But we learn from this apostolic prophecy that the time would come when the truth would be unpopular with some people in the Church, and, turning away from it, they would resort to fables.

These people are in the national church, and many of them are wealthy, and worldly, and sensual, and there is nothing they love so much as the gratification of their lusts. Hence they will not "endure" the plain gospel truth that uncovers and denounces their particular sins.

The doctrine of repentance towards God and faith in the Lord Jesus Christ as the only way of justification and salvation from sin is a doctrine they will not endure.

The doctrine that insists upon practical reformation and the abandonment of unholy alliances and practices is a doctrine they will not endure.

The doctrine that tells of an awful and eternal hell that awaits impenitent and unbelieving sinners is a doctrine they will not endure.

Their ears "itch" for something that will soothe, please and entertain—something that does not meddle with their conscience nor hunt out their secret sins. Therefore they turn to the fables, and pictures, and images, and mitred priests, and gorgeous robes, the tinkling bells, and empty performances of popery. Stepping into the confessional and holding a private interview with a priest, contributing at the same time a liberal fee, appears to be to them a most convenient way of escape from the wrath to come.

These are times when Christian men and women need to be thoroughly in earnest in maintaining a simple, personal and spiritual devotion to Jesus Christ—a devotion that treats with scorn the tempting offers of the world, the flesh and the devil—a devotion that finds expression in the words of the great apostle to the Gentiles, "Yea, doubtless, and I count all things

but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ; and be found of him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil. 3: 8, 9). Herein is the power that moves the Church and the nation in the right way; and herein is the most effective protest against the absurd claims, empty performances and gew-gaws of popery.

There never was a time when the followers of the Lord Jesus Christ needed to be more alive unto God than at the present. Spiritual life and personal devotion to Christ and His cause are the only things that can counteract the popular tendency to worldliness and an empty and dead formality.

The Church may ask the question, "What can we do to reach the masses?" The only answer to that question is, reach God. Our preaching, and praying, and singing, and giving, and every-day living must reach the heart of God, before we can hope to reach the heart of the masses. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him" (Prov. 16: 7).

"But if all prophesy, and there come in one

that believeth not, or one unlearned, he is convinced of all, he is judged of all : And thus are the secrets of his heart made manifest : and so falling down on his face he will worship God, and report that God is in you of a truth" (1 Cor. 14: 24, 25).

Let Christian men and women everywhere stand up loyally and heroically for Christ and our glorious Protestant Christianity, and the Lord God of Israel will take good care of the nation and the Church.

We live in a period of the world's history that is most marvellous in the development, organization and practical application of the elements and forces of the physical universe. All this marvellous development and unequal progress that has marked the years of the nineteenth century, is the result of the activity of the human intellect. It not only shows the amazing possibilities that are in man ; but it also shows the unlimited resources of the great Creator. These unlimited resources of the great God are intended for the especial benefit of mankind; and yet man remains ignorant of God, until the light of revelation is flashed upon him : then, like Jacob, when he awoke from his dream, he exclaims, " Surely God is in this place, and I knew it not."

When Saul of Tarsus was on his way from



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Jerusalem to Damascus, pressing on in his blindness and ignorance of God, the light from heaven flashed upon him, revealing to him the great truth of which he was ignorant, viz., that God was in this Jesus whom he was persecuting; and the light that shows the sinner the way to God in Jesus Christ the Saviour, is the light that permeates our Christian civilization, and awakens and sets in motion the slumbering genius of man. Hence the development, organization and practical application of the physical resources of the world for the improvement of man's condition and advancement of his highest interests are in all countries preceded by Christian civilization and operated by its forces.

The power that is to leaven the whole lump of humanity, is the living word of the living God. Our Lord represents it by the "leaven which a woman put into three measures of meal until the whole was leavened."

"The words that I speak unto you, they are spirit, and they are life" (John 6: 63). There can be no estimate placed upon the grand work that has been accomplished by the Bible societies of Great Britain and the United States, in the translation of that living word into many languages and dialects of the earth, and in placing the open book of God in the hands of all the people. It is gratifying to know that these

societies are prosecuting their great and good work with a fair measure of success. We know of no institution or society that has stronger claims upon the sympathy and support of the Church and the nation than the Bible societies. One of the most subtle and dangerous enemies to the Bible is the antichristian and fanatical literature that is so industriously circulated among the people by the enemies of the home, the Church and the State.

Parents, and teachers, and pastors need to be very earnest and vigilant in their opposition to this subtle foe, that would, if possible, undermine the best moral and religious superstructure of the home, the Church, and the nation. This poisonous element does its evil work in the individual heads and hearts of the people, especially the young people who are more easily induced to read that kind of literature that poisons both their heads and their hearts.

St. Paul, in his epistle to the Ephesians (4: 14), speaks of "wind of doctrine," which are the inventions of cunning and crafty men for the purpose of deceiving, "whereby they lie in wait to deceive."

These men are religious gamblers, their doctrines are a kind of theological legerdemain, and there is any amount of it in the world under the name of religion. These cunning deceivers

“lie in wait,” they waylay the children of God, they lie in ambush, waiting an opportunity to spring their trap, and catch the honest and unsuspecting follower of Christ.

St. Peter says, “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Peter 5: 8).

While it is true that the old destroyer sometimes attacks God's children like a “roaring lion,” he more frequently attacks them like the venomous reptile that lies hidden in the grass and among the fruits and flowers that we all admire and love, and from his place of hiding springs upon them, like the viper upon Paul's hand; and as Paul shook the beast from his hand, so may we, by the grace of God, shake the serpent from our hand, and we, too, like Paul, shall receive no hurt.

The viper of temptation is present everywhere, and in almost every conceivable form. Jesus says, “Watch ye, and pray, lest ye enter into temptation” (Mark 14: 38). He does not say, “Watch ye and pray, lest ye be tempted,” but, “lest ye enter into temptation.” It is the entering into temptation that brings the sad results.

Young men and young women who are employed in our banks and offices and mercantile

houses, are daily exposed to temptation, to act a dishonest part, and they need to use the Saviour's prescription every day and hour as a preventive. "Watch ye, and pray, lest ye enter into temptation." If the viper of temptation seize your hand, do not delay to shake it off in the name of Christ, lest your heart and character become fatally poisoned.

The viper of temptation to be dishonest and untruthful in business transactions sometimes gets hold of the trader's hand, and if he does not shake it off, it will poison his name, and his character, and his business.

The viper of temptation to withhold support from the cause of Christ gets hold of the Christian's hand sometimes, and to their great injury some have allowed the beast to remain on the hand, until the poison reached the heart, robbing them of their peace with God, and resulting in their separation from the Church, and possibly from Christ. Oh, how sad the ending!

The viper of temptation gets hold of God's minister sometimes, and tells him he has missed his calling, and that he would be a greater success in some other business or calling to which he is more adapted. But the preacher should bear in mind this fact, that if he has missed his calling by taking to the pulpit (and

it is possible he has), the devil is the last one that would tell him of it. It is the man that God puts into the pulpit, that the devil would like to get out of it. The preacher should be sure that God has called him to the gospel ministry; and then, no matter what the sacrifices that he has to make may be, he must shake off the viper of temptation that would take him from the blessed work to which he is divinely called.

The preacher must not forget that, in calling him to the Christian ministry, the Lord conferred upon him the highest honor possible for man; and that his highest ambition should be to magnify his sacred office, make full proof of his ministry, and to honorably wear his honor, in humility and purity of life, and faithfulness to God, the Church, and the State.

“There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” (1 Cor. 10: 13).

“Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.” (James 1: 12).

“Thou on the Lord rely,  
So safe shalt thou go on ;  
Fix on his work thy steadfast eye,  
So shall thy work be done.

“ No profit canst thou gain  
By self-consuming care ;  
To him commend thy cause, his ear  
Attends the softest prayer.”

## CHAPTER XVIII.

### *SARAH IS CHOSEN OF GOD.*

THIS "great nation" which the Lord founded for Himself had not only its fathers in the persons of Abraham, Isaac and Jacob, but it had its mothers also, in the persons of Sarah, Rebekah and Rachel. And there is no clearer evidence of the divine call of Abraham, Isaac and Jacob to the high and important stations which they occupied in succession, than there is of the divine call of Sarah, Rebekah and Rachel to the equally high and important stations which they occupied in succession.

When the Lord called Abram to leave his own country and kindred, and his father's house, and go to a country that He would tell him of, Abram was a married man, and of course the call included his wife. And I suppose the first thing that Abram did after he received the call, was to inform Sarai, his wife, of the fact, that the great unseen and mysterious God, the God of their great ancestors, Noah and Shem, had called them to leave their native country, and

go to another, where they are to become a great nation. And I fancy that Sarai's first question would be, Pray, where are we to go, Abram? And Abram would say, The Lord has not yet told me where the land is that we are to go to, but He says He will tell me, and I am sure He will; so let us get ready and go at once.

On coming into the land of Canaan they soon found that a famine prevailed in that country, so they decided to go down into Egypt and sojourn there for a time. But their stay in Egypt was shortened by a circumstance for which Abram has been very severely censured. It appears that Sarai was a very beautiful woman, and Abram feared that the Egyptians would kill him in order to obtain her, and to avoid such a calamity, he introduced her as his sister.

Now, I am not disposed to offer an apology for Abram's indiscreetness, but I do not like to hear it said that Abram told a falsehood, because he did not. He said, "She is my sister," and in saying that he told the truth, for she was his sister. Abram and Sarai were both children of Terah, but they had separate mothers, and, therefore, they were half brother and sister. So we see that Abram's error was not in telling an untruth, but in not telling all the truth; consequently what he said was misleading and

decidedly indiscreet. And Abraham and Sarah committed the same error when they dwelt in Gerar (Gen. 20 : 1-3).

But we must remember that Abraham and Sarah were just rising out of the obscurity of heathenism, and it would be very unfair to judge them by the clear light of Christianity. If Christian people of this age lived up to the light they have as faithfully as Abraham and Sarah lived up to the light they had, we would be a much holier people than we are.

When the Lord made a covenant with Abram He changed his name from Abram to Abraham, which signifies, "father of a multitude," and at the same time the Lord changed the name of Abraham's wife. Gen. 17 : 15, 16 : "And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her : yea, I will bless her, and she shall be a mother of nations ; kings of people shall be of her."

Thus we see that in founding the nation God bestowed equal honor upon Abraham and Sarah, showing that Sarah was chosen of God to be the mother of His nation as truly as Abraham was chosen of God to be the father of His nation.

And later on, when Sarah demanded that Hagar and her son Ishmael should be put away,

it grieved Abraham, and he was not disposed to do it until the Lord interfered in behalf of Sarah. "And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called" (Gen. 21 : 12).

Here we see the Lord protects Sarah in her right to the motherhood of the nation, and it is evident that God intended that His nation should be of the lineage of Sarah as truly as of the lineage of Abraham. This instance shows that under some circumstances a man should obey his wife.

I read a letter in one of our religious papers not long ago, written by the wife of a missionary in India, and in speaking of their tent-life, moving from place to place, she said: "I often remind myself of Abraham in his wanderings from place to place." And I thought, does not that good sister know that Abraham had a wife, one who was always with him, sharing the sacrifices and trials of a life consecrated to the will of God? and why is it that she does not remember herself of her great ancestral mother Sarah? But we will call it an oversight and pass on.

In all Abraham's wanderings, and sacrifices, and hardships we have every reason for believ-

ing that Sarah bore her full share; and in the accumulation of his great wealth, no doubt, Abraham owed as much to the industry and economy of Sarah as to that of himself. This was only as it should be, because the Lord created woman to be a "helpmeet" for man; and in her sphere and with equal advantage she has ever proved herself to be man's equal in every relation of life—in the home, the church, the school and the State.

It is quite evident that Abraham expected that the promises of God respecting his descendants would be fulfilled through Ishmael, the son of Hagar, for when the Lord intimated to him that the covenant line was in Sarah, Abraham fell on his face and laughed, and said, "O that Ishmael might live before thee" (Gen. 17: 17, 18). And because Ishmael was Abraham's son God said He would make him a "great nation" (Gen. 17: 20). But He gave no promise that through Ishmael other nations should be blest. Indeed, the very opposite has been the fact in the history of the Arabs, who are the descendants of Ishmael. These people have always been a wild race of robbers, and pirates, and murderers. "Their hand has ever been against every man, and every man's hand has ever been against them" (Gen. 16: 12). But the descendants of Sarah are the covenant people,

through whom "all the nations of the earth are to be blest."

"And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him." (Gen. 17:19).

At the age of one hundred and twenty-seven years Sarah, the first mother of God's great nation, died, and Abraham mourned and wept for Sarah, and he buried her in the cave of the field of Machpelah at Hebron, in the land of Canaan.

After the death of Sarah and the marriage of Isaac, Abraham, at the age of about one hundred and thirty-eight years, took another wife, whose name was Keturah. But like Hagar and her son Ishmael, Keturah and her six sons had no part whatever in the covenant under which the Lord founded the nation for Himself, because the covenant required that the nation should be not of the seed of Abraham only, but of the descendants of Sarah as well. And Sarah being the mother of the covenant son of promise, with whom the Lord established His covenant, she was the first chosen mother of God's great nation.

"For in Isaac shall thy seed be called." "Look unto Abraham your father, and unto Sarah that bare you" (Isa. 51:2).

## CHAPTER XIX.

### *REBEKAH IS CHOSEN OF GOD.*

THE second chosen mother of the covenant nation was Rebekah, the daughter of Bethuel. She was a woman of great force of character and tact, and she believed in God with all her heart; and she evidently had strong convictions with regard to her duty as a divinely chosen mother of the great covenant nation that was to be.

A great many unkind things have been said about Rebekah, on account of the part she acted in securing to Jacob the patriarchal blessing; and while we judge it unimportant to enter into a lengthy defence of Rebekah respecting the course she took in that instance, we think, however, that we shall be able to show that she was the Lord's chosen woman for the station she occupied, and also that God communicated to her information respecting future events touching the interests of His nation. The Lord told Rebekah that she would be the mother of two sons, and that these two sons would represent two nations and two manner of people, and that

the "elder should serve the younger" (Gen. 25:23). These words, "The elder shall serve the younger," imply superiority on the part of the younger, and are to be understood as applying to the "two nations" and the "two manner of people"; and no doubt Rebekah understood that the younger son was to be the link in the covenant chain of progenitors of God's great nation. Hence her great anxiety to accomplish what she believed to be the will of God, and which certainly was the will of God, and that was the thing that came to pass. And if Rebekah, in her earnest solicitude for the carrying out of the expressed will of God, did use means of doubtful propriety, I think it best to suspend judgment in the case until we get the explanation in the clearer light of the world to come.

When Isaac had reached the age of forty years, and about three years after the death of his mother, he decided to take to himself a wife. Then Abraham his father called Eliezer, who was his most trustworthy servant, and after giving him full instructions with regard to the mission upon which he was about to send him, and after exacting a solemn oath from Eliezer that he would faithfully carry out the instructions given him, Abraham sent him away to Mesopotamia, which was Abraham's native country, to get a wife for his son Isaac.

And Eliezer went in the name of the God of his master and with much prayer for divine guidance. It is quite evident that God directed his steps, for he came to the home of Bethuel, who was Abraham's nephew. Here he bowed down and gave thanks to God for leading him to the dwelling-place of his master's people. Then, in his simple manner and with great earnestness, he related to Rebekah's people how God had blessed his master Abraham and given him great wealth, and had also given him a son in his old age, and that this son was soon to succeed his father in the family estate, and that he (Eliezer) had been sent by his master to get a wife for this son and heir, and that God had led him to their home and chosen their daughter Rebekah to be the wife of Isaac.

After hearing Eliezer's story Rebekah's people appear to have been fully convinced that Rebekah was indeed chosen of God to be the wife of their kinsman Isaac. But the final decision was left with Rebekah herself, just as it should be in all cases of matrimony. So Rebekah was called, and the question was presented to her, "Wilt thou go with this man?" and she said, "I will go." And that settled it. Eliezer knew that God had chosen Rebekah to be the wife of Isaac, for he had said to the Lord, "Behold, I stand here by the well of water; and the daughters of

the men of the city come out to draw water : And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink ; and she shall say, Drink, and I will give thy camels drink also ; let the same be she that thou hast appointed for thy servant Isaac ; and thereby shall I know that thou hast shewed kindness unto my master ” (Gen. 24 : 13, 14).

On the following day, when Eliezer and Rebekah took their leave of Rebekah's people, they blessed her, and the occasion was one of peculiar interest. The reader's attention is particularly called to the prophetic words that were spoken by Rebekah's people as they blessed her on her departure : “ And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them ” (Gen. 24 : 60).

It would appear that Bethuel and his family understood the character of this call, that it was from God, and that it placed Rebekah in the covenant line of divinely chosen mothers of God's nation. Therefore they said to her, “ Be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.” How beautifully this passage harmonizes with God's promise to Abraham on the occasion of his offering Isaac in sacrifice, which

promise Isaac was to inherit: "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies" (Gen. 22:16, 17).

Here we have two passages almost identical, one applying to Isaac and the other applying to Rebekah, and in both cases their descendants were to be multitudinous, and in both cases their descendants were to "possess the gate of their enemies." Therefore, it is perfectly clear that Rebekah was chosen of God to be the wife of Isaac, and to be second in the noble succession of divinely chosen mothers of God's great nation.

The reader will notice that in establishing his covenant with Abraham, and in the promise that his descendants should be as the stars of heaven for multitude, God recognized none but Isaac as Abraham's son. "Take now thy son, thy only son Isaac." Ishmael was Abraham's son as truly as Isaac was, but Isaac was the only son of Sarah, and therefore he was the only covenant son of Abraham.

The time of Rebekah's death is not given, but it is supposed that she died while Jacob sojourned in Padan-aram. Therefore it is not

likely that she ever saw Jacob's wife or any of his children, or even Jacob himself after leaving home for Padan-aram to seek a wife. But Rebekah filled her place faithfully and well, not simply as a wife and mother in the ordinary sense, but as a divinely chosen mother of God's great covenant nation.

## CHAPTER XX.

### *RACHEL IS CHOSEN OF GOD.*

THE third and last name in this succession of divinely chosen mothers of God's nation is Rachel—beautiful and gentle, and lovely Rachel. This charming woman was a daughter of Laban, Rebekah's brother, and therefore she and Jacob were first cousins.

After Jacob had secured the national birth-right, and also the patriarchal blessing, he started off for Padan-aram to get a wife. This was a very proper thing to do, for there is no earthly fortune so important and valuable to a young man who is starting out in life as a good and suitable wife. And this Jacob did at the earnest request of his father and mother, who were exceedingly anxious that he should marry a woman of their own kindred and nationality, and not enter into matrimonial relations with foreign blood.

On reaching the country of his mother's people, and while making some inquiry with regard to his uncle Laban and the family, Rachel appeared,

bringing her father's sheep to the well for watering. Jacob appears to have fallen in love with Rachel at first sight, and after rolling the stone from the mouth of the well and drawing water for her flock, he introduced himself to Rachel, telling her who he was. On learning that he was her aunt Rebekah's son, she hastened back to the house and told her father that her cousin Jacob, one of her aunt Rebekah's sons, had come; and her father, as soon as he heard this, went out and met Jacob and gave him a very cordial welcome to their home.

Jacob remained a month at his uncle Laban's as a visitor, and his conduct during that month made a very favorable impression upon the mind of Laban, and he became quite anxious that Jacob should remain and work for him, so he asked Jacob to name his wages. This was Jacob's opportunity, for his heart was set upon Rachel, and he said to Laban: "I will serve thee seven years for Rachel thy younger daughter." This proposal was quite agreeable to Laban, so he accepted Jacob's offer. This agreement between Laban and Jacob being settled, Jacob entered at once upon his seven years' engagement, full of hope and with happy anticipations of the time when the beautiful and charming Rachel, the object of his warm affection, should

become his wife. But alas! Jacob was doomed to disappointment and deception. At the expiration of the seven years, Jacob, having faithfully performed his part of the agreement, demanded his wife, and it was only reasonable and right that he should have received the one that he asked for, and the one that was promised to him, the one that he served for, and the only one that he loved and wanted. But instead of giving him Rachel, Laban deceived and cheated him by giving him Leah, the elder daughter, the girl he did not love and that he did not want. There are not many young men who would endure such treatment as that without resentment. But it is surprising to know what a young man will endure sometimes in order to get the girl he loves and wants, especially when he knows that she loves and wants him.

Under these very unpleasant circumstances it is not surprising to know that Jacob very frankly gave his uncle Laban to understand what he thought of his conduct; but all the satisfaction that Jacob got was another promise from Laban that he should have Rachel on condition that he should serve another seven years. To this Jacob consented, and gave his uncle another seven years' faithful service, and then received his promised reward in the person of his beloved Rachel.

Thus we see this heroic young man submitting to a very great hardship rather than abandon his cherished hope of getting Rachel. It is said that the first seven years that Jacob was in the service of his uncle Laban seemed as but a few days, "for the love he had for Rachel." A burden borne for one we love is always light.

The burdens we bear and the sacrifices we make in the service of God should always seem light for the love we have for Jesus. It is in the absence of love for Christ that these burdens seem heavy and these sacrifices seem too great.

There is wonderful power in love. St. Paul says, "It beareth all things, hopeth all things, and endureth all things." That it is greater than faith and greater than hope, and that it never fails. Love was the moving cause of redemption. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16). He gave His back to the smiter, His head to the thorn, His hands and His feet to the nails, and His side to the spear.

"O Love Divine ! what hast thou done !  
The incarnate God hath died for me !  
The Father's co-eternal Son  
Bore all my sins upon the tree :  
The incarnate God for me hath died ;  
My Lord, my Love, is crucified."

“ Love strong as death, nay, stronger,  
Love mightier than the grave ;  
Broad as the earth, and longer  
Than ocean's widest wave.  
This is the love that sought us,  
This is the love that bought us,  
This is the love that brought us  
To gladdest day from saddest night,  
From deepest shame to glory bright,  
From depths of death to life's fair height,  
From darkness to the joy of light.”

—H. Bonar.

Now we shall have to pass over a space in the history of Jacob and Rachel, and join them again on their homeward journey from Padan-aram to Canaan. Here Jacob had great trouble and a wonderful experience. He was told that his brother Esau was coming to meet him with four hundred men. This was an alarming report, and Jacob became very uneasy, for he remembered how he had taken advantage of Esau in his absence and had deceived their old blind father, and by that means he had obtained the paternal blessing which his father had intended for Esau. He also remembered that Esau was greatly enraged towards him on account of what he had done, and had threatened to slay him, and he feared that Esau was now coming to be avenged of him. So he resolved on winning his brother's favor, if possible. In order

to accomplish this he sent his servants on before him, with a valuable present to his brother, consisting of camels, cows, goats and sheep to the number of five hundred and eighty. After these he sent his family over the Ford Jabbok, while he himself tarried alone with God in prayer. So earnest was Jacob, and so anxious that God would grant his request, that he continued all night in earnest pleading with God, and triumphed at the break of day. Here the Lord changed his name from Jacob to Israel, which signifies "a conqueror."

When a man becomes so earnest and anxious for the salvation of sinners that he will continue all night alone with God in prayer, earnestly pleading until the break of day, he may be sure that God will answer his prayer. And when a sinner becomes so earnest about his own salvation that he will wrestle with God all night in pleading penitence, he may be sure that by the breaking of the day God will answer his prayer, forgive his sins and make him a new creature in Christ Jesus, giving him beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

Upon that memorable instance of Jacob's all-night prayer, Charles Wesley composed the following beautiful and sublime hymn:

- “ Come, O thou Traveller unknown,  
Whom still I hold, but cannot see !  
My company before is gone,  
And I am left alone with thee ;  
With thee all night I mean to stay,  
And wrestle till the break of day.
- “ I need not tell thee who I am,  
My misery and sin declare ;  
Thyself hast called me by my name,  
Look on thy hands, and read it there ;  
But who, I ask thee, who art thou ?  
Tell me thy name, and tell me now.
- “ In vain thou strugglest to get free,  
I never will unloose my hold !  
Art thou the man that died for me ?  
The secret of thy love unfold ;  
Wrestling, I will not let thee go,  
Till I thy name, thy nature know.
- “ Wilt thou not yet to me reveal  
Thy new, unutterable name ?  
Tell me, I still beseech thee, tell ;  
To know it now resolved I am ;  
Wrestling, I will not let thee go,  
Till I thy name, thy nature know.
- “ What though my shrinking flesh complain,  
And murmur to contend so long ?  
I rise superior to my pain,  
When I am weak, then I am strong ;  
And when my all of strength shall fail,  
I shall with the God-man prevail.”

Jacob's particular regard for Rachel and her son Joseph is seen in the way he divided his family when he went forward to meet Esau. He sent the two handmaids, Bilhah and Zilpah, with their children, on before, and next to them he sent Leah and her children, and last of all he sent Rachel and Joseph. This arrangement evidently was intended to afford Rachel and her son the best possible chance to escape, should Esau be coming to smite them.

This act on the part of Jacob shows that of all his household Rachel and Joseph were the most precious to him. And this was quite reasonable, because Rachel was, without doubt, the wife that God chose for him, and she was the only wife that Jacob chose for himself.

Not long after this Benjamin was born, and Rachel died, leaving two sons, Joseph and Benjamin. And Jacob buried Rachel near the old historic town of Bethlehem, where he erected a monument to her honor and memory, which is known to this day as "The Pillar of Rachel's Grave."

And now, behold, Joseph becomes a most interesting type of the Divine Redeemer and Saviour. He is sold by his brethren, and is taken down to Egypt, where he is made to suffer the deepest humiliation and greatest indignity on account of the sins of others, but finally

rises above all his enemies, and becomes the temporal saviour of his people.

Benjamin, the younger son of Rachel, becomes a connecting link between Joseph and his father's house. For Joseph had said to his brethren, "Ye shall not see my face except your brother be with you" (Gen. 43: 3).

The reader will remember that the fortunes of the nation were settled upon the house of Joseph, and divided between his two sons, Ephraim and Manasseh, the grandsons of Rachel. Benjamin, as we have shown, was the Lord's chosen tribe to be a "light before him in Jerusalem." And Judah's tribal claim to the kingdom of heaven, as we have also shown, was given to Joseph; so that the entire fortunes of the nation, both political and ecclesiastical, were settled upon the descendants of Rachel; and Rachel, we must remember, was the wife that God chose for Jacob. It would appear that the Lord intended to confer special honor upon Rachel when He put the interests of both the nation and the church into the hands of her descendants.

Another divine recognition of the national motherhood of Rachel is found in Jer. 31: 15, 16: "Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted

for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy."

There are some who hold that this prophecy has reference to the captivity of the Jews and their return to Palestine, and there are others who think that it refers to a massacre of the children of Benjamin or Ephraim, at the Rama in Benjamin, or in Mount Ephraim. But St. Matthew says this prophecy was fulfilled when the young children of Bethlehem and vicinity were slain under an order from Herod for the purpose of securing the destruction of the child Jesus. "Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not. But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, Saying, Arise, and

take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life" (Matt. 2: 16 20).

Whether there is any ground or not for the opinion that this passage in Jeremiah refers to the captivity and return of the Jews, or to a massacre of the children of Benjamin at Rama, or the Ephraimites in Mount Ephraim, we certainly are bound to accept the testimony of St. Matthew, who, after giving an account of the slaughter of the young children of Bethlehem, says, "Then was fulfilled that which was spoken by Jeremy the prophet, Saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not."

"They shall come again from the land of the enemy." This refers to the return of Joseph and Mary and Jesus from Egypt, "the land of the enemy."

But the point we wish to make prominent here is the divine recognition of Rachel's national motherhood. It was the nation that wept over the slain children, and Rachel represents the nation, God's covenant nation, in mourning.

And it would seem that the Lord intended that the future succession of the nation should be of Rachel's line, as the interests of the nation

were consolidated in the two houses of Joseph and Benjamin. Hence the prayer of the Psalmist to which reference has already been made. "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth. Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us" (Ps. 80: 1, 2).

## CHAPTER XXI.

### *HOUSE OF WISDOM.*

“WISDOM hath builded her house, she hath hewn out her seven pillars” (Prov. 9 : 1).

In discussing this subject I shall speak first of wisdom's house. This house of wisdom is Christian character: here is where wisdom dwells and rules; and this is not the wisdom of the world, because the “world by wisdom knows not God,” but it is the “wisdom which is from above, which is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy” (James 3 : 17). James says, “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.” And Solomon says, “Wisdom is a tree of life to them that lay hold upon her.” And again, “Wisdom is profitable to direct.” And again, “Wisdom is the principal thing.” And David says, “The fear of the Lord is the beginning of wisdom.” And St. Paul says, “Christ is the power of God, and the wisdom of God” (1 Cor. 1 : 24). Thus we understand

“wisdom” to mean Christianity pure and simple. And we understand wisdom’s house to be a sound and symmetrical Christian character.

“Wisdom is profitable to direct.” Character building is the most important kind of building with which we have to do. It is a kind of building in which every person is employed, and every person acts under some directing and governing principle. Wisdom’s house is built only by those who are directed and governed by wisdom herself. Without this divine directing and governing force we may build the house of folly upon a foundation of sand, only to fall into eternal ruin when the flood comes. Without it we may build the house of vanity, pride, worldly ambition, selfishness and lust; but when the final test shall come, great and terrible will be its fall. But not so with wisdom’s house, which is founded upon the Rock of Ages. Our Lord says, “Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man who built an house, and digged deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock” (Luke 6: 47, 48).

St. Paul says, “Other foundation can no man lay than that is laid, which is Jesus Christ.”

The Saviour says, "Upon this rock I will build my Church, and the gates of hell shall not prevail against it." The Church of Jesus is composed of individual stones, and they are "hewn stones," and it is the hewing process that poor, proud, vain and lustful human nature does not like. They are also "lively stones," that is, they are alive, and they show it by their activity. Each stone is fitted for its place in this divine temple by the great Master Builder Himself. Each individual character is a house, and the true Christian character is wisdom's house.

#### ARCHITECT.

The architect of this house is God, who has given the fullest instructions with regard to it in His holy book; and not only so, but He has also given us a perfect pattern in the person of the "man Christ Jesus.

When Moses was about to build the tabernacle the Lord charged him that he should "make all things according to the pattern showed to him in the Mount." If we would build up the best character that it is possible to build, we must build according to the pattern that the Divine Architect has given us in the person and life of Jesus Christ. St. Peter says, "Christ suffered for us, leaving us an example that ye should follow his steps" (1 Peter 2: 21).

St. Paul says, "Lie not one to another seeing that ye have put off the old man with his deeds: and have put on the new man, which is renewed in knowledge after the image of him that created him."

In shaping and building up our character we need to keep our eye on the perfect pattern, "Looking unto Jesus the author and finisher of our faith." He who builds after this pattern, builds wisely and safely, and he only can reach the highest altitude of excellence of character. The Apostle Paul in Phil. 4: 8 gives a prescription for character building: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." This apostolic prescription must be adopted by all who would grow in grace, and successfully build up a pure and strong Christian character. Our habits of thinking must be upon these things which the apostle prescribes. "Wisdom hath builded her house, she hath hewn out her seven pillars."

#### SEVEN PILLARS.

We shall now speak of the seven pillars of the house of wisdom. Seven is a scriptural number,

signifying fulness or perfection. Hence we read of the "seven spirits of God," the seven golden candlesticks, the stone with seven eyes, and the house of wisdom with "seven pillars." From this we learn that the support of a sound Christian character is perfect.

#### FAITH.

The first pillar in wisdom's house is faith. Christian character building begins with faith in God, because it begins in coming to God, and "he that cometh to God must believe that he is, and that he is a rewarder of them who diligently seek him, and without faith it is impossible to please him" (Heb. 11: 6).

"Being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. 5: 1, 2). By faith we reach the landing of justification in the temple of Christian experience; but there is a higher landing in this temple, "by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." This is the higher landing of rejoicing. It is in this higher grace that we stand, and rejoice in hope of the glory of God. This is the "unspeakable joy that is full of glory." "This is the victory that overcometh the world even our faith."

“ A faith that shines more bright and clear  
When tempests rage without ;  
That when in danger knows no fear,  
In darkness feels no doubt :

“ A faith that keeps the narrow way  
Till life's last hour is fled,  
And with a pure and heavenly ray  
Illumes a dying bed.”

A man's faith decides the object of his supreme veneration and worship, and it effects a connection between his moral nature and the object upon which his faith is placed, and if that object is inferior to himself, then faith in it must be debasing. If, like the heathen, his faith is in an animal god, it will debase him to the level of the animal. If his faith is in mammon, the best it can do for him is to feed his lusts and carry him down into a wretched and eternal captivity. If his faith is in himself, he is like a man trying to lift himself by the straps of his boots. The effect of all false faith is but to debase.

The highest and only proper object of religious faith is God, who created all things by Jesus Christ, and for whose service and glory all things were created. This God of creation is in “Christ reconciling the world to himself.” And He is the only proper object of supreme veneration and worship. It is faith in this Divine Lord and Saviour that effects a connection between

our moral nature and that which is true, honest, just, pure, lovely and divine.

This is the faith that "overcomes the world:" that removes mountains of obstructions; that up-roots the sycamore trees of persistent opposition, and make the impossible possible.

This is the reason why Christian civilization is the only civilization that improves the race. It proceeds upon the divine plan of redemption and salvation, and thereby leads man's thought and faith back and up to God. It is only the faith that elevates man: that can develop the wonderful powers that are in him. Hence it is under the Christian faith that the discoveries and inventions have been made by which the world advances.

It is faith in Jesus Christ that produces the highest type of character, because this is the only faith that reaches God. Jesus says, "No man cometh unto the Father but by me." And this faith not only comes to God, but it puts on Christ, who is the perfect pattern, and who more than fills our highest ideal character.

The second pillar in wisdom's house is

#### HOPE.

This St. Paul calls an "anchor to the soul, both sure and steadfast, and which entereth into that within the veil." This is the soul's sheet anchor

lodged in the cleft of the Rock of Ages in the mountain of God's holiness.

Now I have found the ground wherein  
Sure my soul's anchor may remain,  
The wounds of Jesus, for my sin  
Before the world's foundation slain ;  
Whose mercy shall unshaken stay,  
When heaven and earth are fled away.

And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3 : 3). This hope contemplates a glorious and eternal realization of all that God has promised to His people, and that Christ has purchased with His blood. "Every man that hath this hope in him purifieth himself." He abandons all impure habits of life and conversation, and by divine grace conquers every "lust that wars against the soul." He hopes to be like Christ, and to "see him as he is," and to be with Him where He is forever.

The third pillar in wisdom's house is

#### LOVE.

"Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and thou shalt love thy neighbor thyself." "Love worketh no ill to your neighbor," and "Love is the fulfilling of the law."

Love was the moving cause of redemption.

“God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3: 16). “He that dwelleth in love, dwelleth in God, and God in him.” “God is love.” “Love beareth all things, believeth all things, hopeth all things, endureth all things.” “Love never faileth.” Prophecies may fail, tongues may cease and knowledge may vanish away, but love still lives, rejoices and conquers.

“Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion forever.”

“O Love, thou bottomless abyss,  
My sins are swallowed up in thee !  
Covered is my unrighteousness,  
Nor spot of guilt remains on me,  
While Jesus' blood through earth and skies,  
Mercy, free, boundless mercy, cries.”

The fourth pillar in wisdom's house is

#### TRUTH.

Solomon says, “Buy the truth and sell it not.” And Jesus says, “Ye shall know the truth, and the truth shall make you free” (John 8: 32). The Apostle John says, “I have no greater joy than to hear that my children walk in truth”

(3 John 4). "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart" (Ps. 15: 1, 2). King David said, "I have chosen the way of truth." "The lip of truth shall be established forever" (Prov. 12: 19). St. Paul speaks of "the truth as it is in Jesus." And Jesus says of Himself, "I am the truth."

In Jesus is the truth of all that the prophets said respecting the Lord's wonderful plan of redemption and salvation. In Jesus is the truth of all the types, and shadows, and symbols of the Old Testament, pointing to the coming Messiah. In Jesus is the truth that makes us free from the guilt, the power, the dominion and eternal consequences of sin.

Truth is one of the central pillars in wisdom and the house of Christian character. A dumb boy was asked, "What is truth?" and he moved his finger in a straight line. He was then asked, "What is untruth?" and he moved his finger in a zigzag way. This answer was correct. Truth is always straight, while untruth is always crooked. It is said of George Washington that when he was a small boy he hacked one of his father's cherry trees with his knife, so that the tree was ruined, and when his father saw it he said, "George, who did that?" George looked

at his father with quivering lip and said, "Father, I cannot lie; I did it." "Alas," said the father, "my beautiful tree is ruined, but I would rather lose all the trees I have than that my son should be a liar." Truth is beautiful and gentle. Truth is mighty and immortal. Truth is divine.

The fifth pillar in wisdom's house is

#### TEMPERANCE.

This is a pillar of very great prominence and importance in wisdom's temple of Christian character. "Every man who striveth for the mastery is temperate in all things" (1 Cor. 9: 25). St. Paul speaks of the Christian life as a warfare, and his earnest exhortation to young Timothy was, "Fight the good fight of faith, lay hold on eternal life." And of himself he said, "I have fought a good fight, I have finished my course, I have kept the faith." This "mastery" for which the Christian must daily strive in building the temple of Christian character, is the mastery over himself, his temper, his tongue, his appetite, his ambition, his disposition, and his aspirations, as well as the foe without which attacks him in a thousand ways, only to cast him down and rob him of his strength, of his honor, and of his hope.

St. Paul says: "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

And in order to do this we must hold the mastery over the world, the flesh and the devil. Paul said: "I keep under my body and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9 : 27).

If you would build up wisdom's house of Christian character, strong and pure, and beautiful, and imperishable, then wisdom herself must dictate, direct and rule in everything, and wisdom will see to it that temperance has a prominent place among the pillars.

The sixth pillar in wisdom's house is

#### HUMILITY.

"God resisteth the proud, but giveth grace unto the humble." "Humble yourselves in the sight of the Lord, and he shall lift you up" (James 4 : 6, 10). "Before honor is humility" (Prov. 15 : 33). "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (1 Peter 5 : 6). "He that humbleth himself shall be exalted." "He humbled himself and became obedient unto death, even the death of the cross" (Phil. 2 : 8). Our Lord was a perfect pattern of humility. See Him yonder performing the menial service of washing the disciples' feet; and when one of His murderers smote Him on the face, His calm and humble

reply was, "If I have spoken evil, bear witness of the evil, but if well, why smitest thou me?" "When he was reviled, he reviled not again; when he suffered, he threatened not."

Humility is always a prominent feature in good and great men; and it is essentially so, because humility belongs to goodness, and without goodness there is no true greatness.

The humility that adorns the true Christian character is the opposite of pride, and vanity, and egotism, and self-admiration; such things have no place in the true Christian character. "Better it is to be of a humble spirit with the lowly than to divide the spoil with the proud" (Prov. 16: 19).

Tupper says: "Humility is the softening shadow beneath the statue of excellence, and lieth lowly on the ground, beloved and lovely as the violet; humility is the fair-haired maid that calleth worth her brother, the gentle, silent nurse that fostereth infant virtues. Humility bringeth no excuse; she is welcome to God and man; her countenance is needful unto all who would prosper in either world. And the mild light of her sweet face is mirrored in the eyes of her companions. And straitway stand they accepted children of penitence and love."

The seventh pillar in wisdom's house is

## PATIENCE.

“Let patience have her perfect work, that ye may be perfect and entire, wanting nothing” (James 1: 4). “That ye be not slothful but followers of them who through faith and patience inherit the promises” (Heb. 6: 12). Every Christian realizes from time to time his great need of patience. Lack of patience in many instances has been the cause of serious injury to every grace of Christian character.

“In your patience possess ye your souls” (Luke 21: 19). “Patience,” says Hopkins, “is the ballast of the soul, that will keep it from rolling and tumbling in the greatest storm.”

Bishop Horne says: “Patience is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility. Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, restrains the hand, tramples upon temptation, and endures persecution. Patience produces unity in the Church, loyalty in the State, and harmony in families and societies. Patience is clothed in the robes of the martyrs, and in her hand she holds a sceptre in the form of a cross. She rides not in the whirlwind and stormy tempest of

passion, but her throne is the humble and contrite heart, and her kingdom is the kingdom of peace."

"Wisdom hath builded her house, she hath hewn out her seven pillars." Now let me ask, which of these pillars can you afford to dispense with in the temple of Christian character? Faith? No. Hope? No. Love? No. Truth? No. Temperance? No. Humility? No. Patience? No. No, indeed, not one of them can be spared from the house of wisdom. Then let your faith be vigorous and active; let your anchor, hope, abide in the cleft of the Rock of Ages: let your love be a fire that many waters cannot quench; let truth be your constant companion with whom you never disagree; let temperance be your fair and lovely sister on whose cheek you will never cause the blush of shame; let humility be your adornment in whatever position you are placed, and let patience have her perfect work in the building up and completing of wisdom's house of a sound, symmetrical, and well-balanced Christian character, a character that can always be counted among those who are the salt of the earth and the light of the world.

"If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

And when life's glorious warfare is ended, and you have finished the work that is divinely assigned you, God will give you an "abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ." Amen.

