

just how many people there were to be fed, and helped them to make sure that each company and each person should have attention, and provision for their needs.

In apostolic days this miracle of the loaves was grandly translated into action. There were, perhaps, a thousand disciples in all among the world's vast population, and yet those few disciples undertook to "preach the Gospel to every creature." Peter and James went to the "circumcision," James becoming bishop of the Church in Jerusalem and looking after Judean Jews. Peter going to the far east, among the Jews of the "elect dispersion," and the peoples among whom they dwelt. John went to Ephesus, the centre of the Diana worship and the gathering place of vast multitudes. Paul travelled westward over most, if not all, of the countries of Europe between the Golden Horn and the Straits of Gibraltar. Philip went down to Samaria, and tradition says that the eunuch whom he led to Jesus went farther down into Ethiopia and founded the Alexandrian Church. On this simple principle of division of the field and distribution of the forces, the Church, when fewest in numbers and feeblest in strength, when there were no steamships or steam carriages, no printing-presses or even New Testaments, actually accomplished more nearly the evangelization of the world than the Church, in the pride of her prosperity and power, with every door open before her, and every facility that even modern progress has supplied, has ever done since, or is even doing to-day! The prompt and universal obedience in the apostolic age to Christ's last command made the very priests of pagan fanes tremble lest the altars of their false gods should be forsaken!

Our obedience should be *implicit* as well as immediate. We should mark even the minuter features of our Lord's command, and follow exactly as He leads. For example, He indicated an *order* "to the *Jew* first, and then to the *Gentile*." The phrase, "beginning at Jerusalem," is constantly perverted to mean that home work is to take precedence of work abroad; whereas its true meaning is that, first of all, *God's chosen people were to be sought and taught*. Those early disciples everywhere began with the *Jews*; whether at Jerusalem, Antioch, Rome, Alexandria, or Constantinople. Wherever Paul went, from Antioch in Syria, to Antioch in Pisidia, to Salamis, Iconium, Lystra, Derbe, Philippi, Thessalonica, Athens, Corinth, Ephesus, Troas, Miletus, Rome, he first went into the synagogue of the Jews, or, if there was no synagogue, sought out and spake unto the Jews wherever they resorted, and he could get a hearing; and only after *they* had rejected his message did he turn to the Gentiles. Has it nothing to do with our comparative want of success in modern missions that the despised Jew has been perhaps more shamefully neglected than any of the worst heathen, the lowest pagan, or the most bigoted Moslem peoples? Missions among the Ancient Israel of God, as an organized movement, are but of recent date, and even now the eight millions of God's chosen nation are scarce approached by the Church of Christ. Here and there a few

scattered laborers represent all that Christ's disciples have sent to open the blinded eyes of those who see the Messianic prophecies as yet through a veil. The grandest epoch of missions will not begin until God's Church undertakes to do as Christ bade her, "beginning at Jerusalem." In everything, the way of exact obedience is the way of constant blessing and of sure success. God has "not cast away His people whom He foreknew," and He will have the Gospel proclaimed to them first of all, not last of all. It is a noticeable fact that the missionary enterprises, which to-day are reaping largest harvests in other fields are those which embrace missions to Israel among their forms of labor. To pass by the Jew in the effort to reach the Gentile is a plain violation of the declared plan of God, and the slightest neglect of His plain command or revealed mind imperils all our other work. The blindness which is upon the mind of the Hebrew people is no excuse for our neglect—for only when they turn to the Lord can that blindness be taken away; and how can any man be expected to turn to the Lord unless the truth is preached to him?

The Prussian Army is the terror of Europe, because every citizen is a soldier, and when the order goes forth the army can be mobilized in a day. And it is only such faith, and such obedience of faith that begets heroic courage. Confidence in God takes no account of obstacles. When Martin Luther, at Augsburg, was asked, "What will you do now with kings and priests, cardinals and even the Pope himself arrayed against you?" "Put myself under the shield of Him who hath said, 'I will never leave thee nor forsake thee.'" True missionaries are always heroes—they have as their helmet, breastplate, and shield the Divine promise, "Lo! I am with you alway;" and that Presense is vanguard and rearward. To know that one is in the exact path of duty is to know that all things work together for good in a Divine harmony.

Nothing will be so *irresistible* as the Church of God when her obedience to her Lord is *absolute*.

In the 277th year of the Hegira, and in the vicinity of Cufa, the famous Arabian preacher, Carmath, assumed the imposing titles of Guide, Director, Demonstration, Camel, Representative of Mohammed, John Baptist, Gabriel, Herald of Messiah, the Word, the Holy Ghost. After his death his name was even more revered by his fanatical followers. His twelve apostles spread themselves among the Bedouins, "a race of men equally devoid of reason and of religion." And so successful was their preaching that all Arabia was threatened with a new revolution.

The Carmathians were ripe for rebellion, and the secret of their power was a vow of blind and absolute submission to their Imam. A secret and inviolable oath was their bond of brotherhood. Leaving tracks of blood, they moved along the Persian Gulf, and the Province of Bahrein bowed before them. Far and wide the desert tribes lowered their standards before the swords of Abu Said and Abu Taher, his son, until they could muster on the field a force of over one hundred thousand fanatics. Their

approach was like that of an avalanche, they neither asked nor accepted quarter, and bore everything before them.

Even the Caliph trembled as they advanced. They crossed the Tigris, and with desperate daring, with only 500 horse, knocked at the gates of the capital. By special order the bridges were broken down, and the lieutenant, in behalf of the Caliph, told Abu Taher that he and his force were in danger of annihilation. "Your master," replied the fierce commander, "has thirty thousand soldiers, but in all his host not *three* such as these." Then turning to three of his followers, he bade one plunge a dagger into his breast, a second leap into the Tigris, and a third fling himself from a precipice. Without a moment's waiting or a murmur of discontent each one obeyed. "Go," said he, "and tell what you have seen; and before the night falls your general shall be chained among my dogs." It was so; before the sunset the camp was surprised and the threat executed.

What could not our Lord do against the most defiant strongholds of Satan, if He had even a little band of followers who, without hesitation, questioning, or reasoning, simply *obeyed*? Nothing can stand before a Church whose only law is the will of God, and the motto of whose crusade is "*Deus vult.*"

THE JEWISH QUESTION.

BY JAMES E. MATHIESON, ESQ., LONDON, ENGLAND.

"The people which I formed for Myself, that they might set forth My praise."
—Isaiah 43 : 21.

The Eastern Question, which disturbs the slumbers of European diplomats, once took the form of a wrangle over the custody of the keys of the so-called holy places in Palestine; this dispute may soon be revived when Russia feels strong enough to move again southward, and any alliance between her and France would then be rudely torn asunder, for nothing can reconcile the rival pretensions of the Latin and Greek churches to supremacy in the Holy Land. A greater Eastern Question is the Chinese problem: What barrier is strong enough to keep out the flood of emigration from the Celestial Empire into the sparsely occupied continents of Australia and the Americas? But the greatest Eastern question is undoubtedly the Jewish question, and it is coming to the front rapidly; the unextinguishable vitality of this miraculously preserved people has never been more manifest than now, since their dispersions commenced; they are in evidence everywhere; their ability, perseverance, and patience command success in trade, in letters, in art, and in politics; and, if massed together in one ample territory, instead of being scattered in numerically feeble detachments in every nation under heaven, we might even augur for them a supremacy among the peoples of the earth upon merely human hypothesis and calculation; and it is only neglect of the truth of God's Holy Word

that leads the Church into forgetfulness of the inevitable mastery of the Jewish people over all nations, when their King, who is our Lord and blessed Saviour, comes again to take His kingdom, and His brethren shall recognize and acknowledge Him. It is little wonder that the world and worldly statesmen are in total ignorance of "the things that are coming upon the earth," when even the professing Church gives that subject the go-by. Moreover, how utterly distasteful and repugnant to the minds of all imperial races and rulers the contemplation of the possibility of a race superior to their own stepping in to claim rule over them; for instance, that France or Germany, or England, or the United States should have to take a lowly place while the despised Jew comes to the front, and Israel's King shall have all other kings, yea, and emperors, yea, and presidents, bending low before Him; and yet this is the thing that shall come to pass; for "all kings shall bow down before Him; all nations shall serve Him." "The Lord of Hosts hath purposed it to stain the pride of all glory, to bring into contempt all the honorable of the earth."* How do you like it, my evangelical brother, whether Englishman, Frenchman, American, or German? We are citizens of great and mighty nations; we each like to think ourselves the foremost of all peoples, whoever else shall take the second or third place; but that we should come under the absolute, indisputable rule of a Jew!—is the thought tolerable?—and yet it must be so. "One King over all the earth." † that is the destiny of Jesus of Nazareth; not in the sense of a spiritual dominion alone, claiming as Saviour and Lord the allegiance of all true believers, but in a natural sense as well, and as really when He shall "sit upon the throne of His father David" in Jerusalem; the commencement of a millennium of peace and righteousness, of universal and perpetual sway; earth's holiday, the poet's golden age oft dreamed about and sung, never yet witnessed here below. Yes, this is the culminating point in God's plan for our human race upon this earth (Luke 1:32, 33; Isa. 9:6, 7; 16:5; 24:23).

Are there any cogent reasons why (1) the various peoples of the earth should desire the hastening of the coming and Kingdom of the King of the Jews; and (2) is there any special urgency for the return of Christ to this earth from the Church's point of view?

I. The peoples of the earth have abundant reasons for seeking the coming of the Prince of Peace and King of Righteousness. I do not say that their rulers have. Unregenerate human nature knows nothing of abnegation; earthly dynasties desire to be perpetual; their wise men, their soldiers and their flatterers assure them that things are very well as they are; or, on occasion, will recommend them to seek their individual aggrandizement at the expense of other rulers by spoliation and bloodshed and the waste of national resources. When Jesus Christ returns in glory to this world He will find a fearful war raging (Zech. 14:1-5). Yes, in spite of all the endeavors of lovers of peace upon earth, wars will continue to

* See also Zech. 8:23.

† *Ibid.* 14:9.