The Watchword.

BRINGING BACK THE KING. I.
BY THE EDITOR.

The history of David furnishes a wonderful prophecy and prefiguration of that of David's son, Jesus Christ our Lord. By the rebellion of Absalom, King David had been driven into exile, and was wandering a homeless stranger. The son who had so wronged and dishonored him, had now been slain in battle: the nation was distracted and the people were at strife throughout all the tribes of Israel. In the midst of this confusion, and amid a multitude of counsels, one suggesting one thing and another another, the cry was heard: "Now, therefore, why speak ye not a word of bringing the king back?" And David, from sitting at the gate, rose up and sent word to the elders of Judah, saying: "Why are ye the last to bring the king back to his house? Ye are my brethren. Ye are my bone and my flesh. Wherefore, then, are ye the last to bring back the king?"

2 Sam. 19:12.

So spake David. Let us now turn to the story of the Son of David. When Jesus of Nazareth was born, this prophecy was spoken concerning him by the angel: "And the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever." But his rebellious people rejected him and drove him away. Instead of a coronation, they gave him a crucifixion. And so far from being King of Israel, he has for nearly two thousand years been in exile from earth: seated on his Father's throne, indeed, but utterly denied the throne of Israel. And what is the state of things in his absence? War, misrule, anarchy and suffering—enough to make one swoon with heart-sickness who stops to think of it all. And the world is full of expedients for bringing deliverance to the race. Moral reforms, social reforms, labor reforms, political reforms, church reforms—I do not disparage these in the least. They are significant symptoms of the world's unrest, and of its irrepresible yearning for deliverance. But amid this universal striving after human amelioration, I take up this ancient question: "Now, therefore, why speak ye not a word of bringing back the King?" On the authority of all New Testament teaching, and in the light of nineteen centuries of history, I declare my conviction, that the only hope for the world is in the return of Jesus Christ to reign over the earth, to establish universal peace and to bring it into subjection to his authority. Upon this proposition I wish to speak at length.

1. The return of our Lord in glory is the only hope of the Church.

I do not say merely that it is her only Scriptural hope, which is perfectly true, but that it is her only hope as proved by her actual experience of nearly two thousand years of earthly pilgrimage. It is the dream of many that the whole world is to be speedily brought into subjection to Christ through the preaching of the gospel. That the church is to witness for Christ in all the world, is according to our Lord's prediction, and conforms to his distinct command. But that all nations are to be brought into obedience to the faith in this present age, is not stated in Scripture. Would that it might be so, if such were God's will. But what signs of such a consummation are now visible? Nineteen hundred years are nearly completed since Jesus gave the great commission, and still we are confronted with the appalling fact that the great majority of mankind are without God and without hope in the world. Of earth's fourteen hundred millions of souls, a thousand millions are practically unreflected by the Gospel; while of the less than four hundred millions who are nominally Christians, two thirds belong to the great apostate systems—the Greek and the Roman Catholic Churches, which are Christian only in name, while heathen in fact. Then consider that of the Protestant and so-called evangelical bodies, the per cent of really spiritual Christians is so
small, that a candid judgment must pronounce it still true, that the real church of God is only “a little flock” compared with the great multitudes who are outside the fold.

The golden age of missions is upon us, for which we give unspeakable praise to God; but is the golden age of universal righteousness and peace therefore rapidly emerging? Alas, we must confess that it is not. Dr. Johnson, an ardent promoter of the Gospel among the heathen, declares in his “Century of Missions” that in spite of the marvellous triumphs of Christianity in the last hundred years, the heathen conquests have outstripped the Christian, seventy to one; or in other words, that for every Christian won from the heathen by spiritual birth, seventy have been added to the heathen by natural birth. Noble army of converts gathered out of every kindred and tribe and nation, during the last century—three millions according to a common estimate! Yet Dr. Post of Syria, an eminent authority on the subject, declares that during this same missionary century, thirty millions have been added to the ranks of Islam. Thus while the conquests of missions elate us, such statistics as these appall us: and they compel the question, “How long at such a rate will it take to bring all the world to Christ?” In seeking an answer to this question, why do so few make any mention of “bringing back the King?” The devout and thoughtful essayist, John Foster, when confronted with these facts, replied: “At the rate of progress hitherto of genuine Christianity on the globe, thousands of years may pass before the millennium can arrive—an awful mystery in the divine government. But one cannot help indulging the hope, though resting on loose and arbitrary speculation, that there may come, in some not very distant period, a mighty acceleration with unprecedented and astonishing events of the reforming process.” There are some devout and thoughtful readers of the Word, who strongly look for just this “mighty acceleration,” and they rest this hope not on any arbitrary speculation, but upon the more sure word of prophecy, which is to them “a light shining in a dark place.” And yet this belief gives offense, since it seems to imply that the Gospel is a failure, and that the world is not growing better, but worse. We do not pause upon these questions, except to say that the Gospel has failed in no sense, since it has accomplished exactly what at the outset it was predicted to accomplish, viz., gathered out an elect people for Christ; and that the world is growing both better and worse. The brighter the light the deeper the shadow which it casts. As the light of Christian missions is kindling the whole horizon of the setting century with its glow, what do we discern? The tokens of the day-dawn of universal peace? No! Statesmen rather read the signs of a war of unprecedented fierceness yet before us. Instead of the swords being beaten into ploughshares, colossal armies are gathering for the fray; so that Major General Tyrrell estimates that the standing armies of Europe have so steadily increased of late, that whereas in the days of the Crimean war, the soldiers under arms numbered three millions, to-day they number more than twenty millions.

But you will ask, is there not a marked amelioration of society under the benign influences of education and scientific advancement which this century has witnessed? Alas, that here again, such a distressing picture confronts us. Recently compiled statistics, which we have not heard disputed, declare that with the last decade, the number of murders in the United States has multiplied six times; while in the present year, not only does the ratio keep up, but such a carnival of violence has been witnessed, as to mark the last twelve months as the annus mirabilis of crime in the history of our country. And while we rejoice in the splendid victories
which the Gospel has wrought in heathen lands, the evidences are too apparent to be questioned, that Satan is outlansing the missionary army at every point. If within fifty years, the missions of Christian nations have won thirty thousand converts in China, the avarice of Christian nations has brought a hundred and fifty millions of souls in that great empire under the doom and damnation of the opium curse. Add to this the liquor traffic pushed into Africa by the people of so-called Christian England and America, and dogging the steps of the missionary at every point, and slaying its hundreds where the Gospel saves one; then give one sickening glance at the system of licensed vice in India, and then pause and reflect. Cheer us with statistics, oh missionary enthusiast, and we will outdo you in rejoicing at the blessed results of the Gospel among the nations. But permit us, with the whole church of the first three centuries, and with thousands of the most devout and thoughtful of our time to cry, "O, King Immanuel, return!" The experience of eighteen centuries is sufficient to prove to us that no power can stop the march of crime till he shall take unto himself his great power and reign; that no final check will be put upon the sin and violence of this earth till at the descent of Christ from heaven, Satan is "bound and cast into the bottomless pit." Rev. 20: 1, and that there will be no disbanding of standing armies till he shall come who "maketh wars to cease unto the ends of the earth, who breaketh the bow, and cutteth the spear in sunder, and who burneth the chariot in the fire."

II. We must affirm with equal emphasis, that there is no hope for dispersed, afflicted and wandering Israel, till Jesus appears in glory "to turn away ungodliness from Jacob."

If deliverance could come to the Jews by their own might or power, such deliverance ought to be close at hand. For the Hebrew nation has latterly risen into such astonishing pre-eminence, that it holds the purse-strings of the world. It has become an accepted saying that no nation of Europe can now go to war without the permission of the Jewish bankers; and that no political measure can ignore in the parliaments the influence of the Jewish editors who now hold the controlling voice in the press of the greatest nations. It would seem as though Israel has money enough to buy back her ancient heritage, the Holy Land, and influence enough to change the unfriendly public opinion concerning her people if she would. But as a matter of fact, she is still under unspeakable affliction. Amid the light and tolerance of the last decade of this nineteenth century, a persecution has broken out against the Jews of Russia, surpassing in extent that instigated by the wicked Torquemada in Spain four hundred years ago. Ostracism, pillage, violence, plunder and death are now being visited upon the three millions of this nation dwelling in Russia and the surrounding provinces, which probably surpass in cruelty any bloody drama of the century. If one would find occasion for tears and unutterable grief, let him read in "Darkest Russia," the story of what is now passing. There is no end to humanitarian schemes for relieving this vast suffering created by Russia's persecuting edicts. Jewish bankers are pouring out their funds; Jewish colonization societies are buying land and fostering emigration; Christian missions are extending the love and sympathy of the gospel; and may God's richest blessing rest upon all these efforts.

But "why speak ye not a word of bringing the King back?" For it is painfully apparent that all other agents can do but little to mitigate this awful woe.

Joseph Rabinowitz, the most remarkable convert to Christ, as some believe, since Saul of Tarsus, declares that there is but one hope for Israel, and that is in the return of their Messiah, and the nation's acceptance of him, as their long expected king. So also speaks the word of God,
from the bold sermon of Peter, when to the
"Men of Israel," he said, "Repent ye therefore and be converted that your sins may be blotted out, that the times of refreshing may come from the presence of the Lord, and he may send Jesus, who before was preached unto you, whom the heavens must receive until the times of restitution of all things," to the great discourse of Paul in the 11th of Romans, ending with the words
"And so all Israel shall be saved, as it is written: There shall come out of Zion the Deliverer and shall turn away ungodliness from Jacob." A hymn which has come down to us from the 12th century embodies our true prayer and Israel's true hope.

"Draw nigh, draw nigh, Immanuel,
And ransom captive Israel
That mourns in lonely exile here
Until the Son of God appear.
Rejoice, Rejoice, Immanuel
Shall come to thee, O, Israel!
Blessed hope for the sons of Abraham as for the disciples of Christ!

Joseph is soon to be made known unto his brethren, who cruelly afflicted his soul, and when the recognition comes, all the house of Pharaoh shall hear the weeping. Well may we anticipate this event in the words of blessed Samuel Rutherford: "Oh, to see the sight, next to Christ's coming in the clouds the most joyful! Our elder brethren the Jews and Christ fall upon each other's necks and kiss each other. They have long been asunder. They will be kind to one another when they meet. O, day! O longed for and lovely dawn! Sweet Jesus, let me see that sight that will be as life from the dead. Thee and thy ancient people in mutual fellowship."

III. It is remarkable that nature, animate and inanimate should be represented in Scripture as longing for the Lord's return.

It too feels the curse and consequences of sin and instinctively sighs for the coming of that great Deliverer who alone can lift that curse. "For we know that the whole creation groaneth and travaileth in pain together until now, waiting for the adoption, to wit the redemption of the body." Rom. 8: 22. That is the resurrection that is to take place at Christ's coming, is longed for and waited for by suffering nature, as well as by suffering man.

Have we reflected how much the brute creation is now enduring from the consequences of man's sin? It were well for us to study this lesson sometimes from the teachings which are within easy reach.

If you see what you can witness every day, the horse lashed unmercifully under the hands of some brutal driver, stop and ponder the lesson which is taught you. It is on account of man's cruelty and hardness of heart that all this cruelty is endured. The poor brute has committed no sin, but has obeyed his master the best he knew how. Yet the teamster, whose temper has been inflamed by drink, rains his furious blows upon his beast; the reckless lad who enjoys the fun of swinging a whip, raises long stripes upon the back of the patient animal, and they that look on rarely protest against the injustice. It is an evidence of the love of the gospel that societies have sprung up "for the prevention of cruelty to animals." May God prosper their humane endeavors! But, alas! cruelty deepens as mercy brightens. The same age which has witnessed the rise of these societies for brute protection has witnessed the introduction of vivisection, or the dissection of living animals under the most awful tortures which scientific cruelty can invent. Any one can read the horrible details of this last achievement of nineteenth century progress who desires; the story of burning irons thrust through the brains of dogs, and the record of their actions under the process; the account of a spaniel's brain transfixed for a whole month with a sharp needle, and all the symptoms manifested during that time. These investigators desire to test the strength of natural affection in animals, and so they cut open a mother-dog in the sight of her little family, and while lying in
exquisite torture they bring her puppies to her. The artless record is that “she immediately fell to licking and fondling them as well as she was able.” If the operators had recorded a true verdict they would have declared that brute affection appeared in mark contrast with the tender mercies of men “without natural affection.” It may be said, not irreverently, upon this subject that “if for six thousand years the animal creation has been pursuing the Via Dolorosa of its suffering on account of man’s sin, in the Nineteenth Century it has reached its Golgotha under the vivisectionist’s crucifixion.”

These illustrations are enough, although thousands might be cited, to verify the words of Scripture, that “the whole creation groaneth and travaileth together in pain until now.” Well has one called attention to the fact that “all the sounds of nature are in the minor key—the bleating of the sheep, the lowing of the cattle, the moaning of the winds, the murmur of the waves. Nature feels the curse heavy on her heart, and so she gives utterance to a continued misere.”

All honor now to those who are striving to mitigate the woes of the animal creation by humane societies and outspoken protests. But why do none say a word about “bringing back the king”? Nature with a truer instinct than that of a sleeping and secularized church, seems to know no other remedy but the return of Christ—to wipe away creation’s curse. Hence this beautiful saying in Rom. 8: 19: “For the earnest expectation of the creation, waiteth for the manifestation of the sons of God.” I wish I could put into language what is contained in the original of this text. Nature is represented as stretching forth the neck, as watching with strained attention towards a distant point in the heavens, from which the Deliverer is to come. It is creation calling by a graphic and eager attitude “Even so, come, Lord Jesus.”

THE SEVEN CHURCHES
BY PASTOR G. TOPHEL.

I.

EPHESUS;

THE LOSS OF THE FIRST LOVE.


Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and, for my name’s sake, hast labored, and hast not fainted.

Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hastest the deeds of the Nicolaitans, which I also hate.

He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

If one examines a map of ancient Asia Minor, he will readily find, at the western extremity of that vast peninsula, in the province formerly called Asia Proper, or, Proconsular Asia, seven cities, arranged in an irregular circle, at distances varying from eighty leagues to thirty-five or forty. In these seven cities, during John’s time, there were seven important churches, like seven torches, the arrangement of which, a trifle idealized, formed a circle of light in that land.

These seven churches, and their annexes, were, in some sort, the diocese of the Apostle John, who, settled at Ephesus
BRINGING BACK THE KING. II.

BY THE EDITOR.

I have often been impressed with the rebuke which the dumb animals administer to us, by their submission to the laws of their Creator. And I need not remind you how often God uses this rebuke against us; contrasting our slow obedience with that of the ox, which "knoweth his owner, and the ass his master's crib;" with the "stork in the heavens which knoweth his appointed times, and the turtle and the crane and the swallow the times of their coming." I have frequently taken the lesson to heart. As I have seen the unresisting submission of the poor horse to its driver's abuse, I have said, "Oh, that I had like patience under injustice!" As I have seen the engine horses at the first stroke of the fire-alarm, leap to their places and with eager eyes and dilated nostrils and outstretched necks, dash away to the rescue as though the salvation of the city depended on them, I have said, "Oh, that I may be found as instantly ready and as watchfully alert for my Master's call as these dumb creatures. "Blessed hope which the Advent of Christ holds out even to the brute creation. As it is written, "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

4. The slavery of man is not less deplorable than the oppression of the brute creation which is everywhere visible.

The cathedrals of Europe, like the pyramids of Egypt, while splendid monuments of human greatness, are also sorrowful monuments of human oppression. Gaze upon these lofty piles and pictured windows and then think of the thousands of poor workmen who toiled year after year, for a few pennies a day, to rear these structures. And now the fashion has changed, and instead of colossal temples men are rearing colossal fortunes, and the builders of these also, cry out because of the oppression of their task masters. I do not here enter upon the controversy between the laborer and the capitalist. It is enough to say that it cannot be according to the divine order that a few men should hold millions upon millions of useless wealth, enabling them to revel in luxury and idleness, while myriads of their fellow men have to toil from morning to night for abase subsistence. It is not strange that in these circumstances there should be unrest and a loud clamor for relief. And "labor reform" and "Christian socialism" are bringing forward their schemes for the amelioration of the workingman. But why do so few speak of "bringing back the King?" This is the only remedy which God has revealed to us. Read the fifth chapter of the Epistle of James. There you have an inspired picture of the contest between labor and capital. There is first the condemnation of the rich oppressors. "Go to now, ye rich men, weep and howl for the miseries that shall come upon you. Ye have heaped treasure together in the last days." Startling words! Mammoth fortunes in the hands of a few are a sign of the end. And mark you, this sign has never been seen as it is now visible. How graphic the description! "Ye have lived in pleasure and been wanton. Ye have nourished your hearts as in a day of slaughter." And then you catch the sounds of the labor agitation. "Behold, the hire of the laborers, who have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them which have reaped, are entered into the ears of the Lord of Sabaoth." And what does the Lord advise? Strikes—dynomite—revolution—anarchy? No! "Be patient, therefore, brethren, unto the coming of the Lord." Bear your oppression, submit to your hardships. "Grudge not against one another, brethren, lest ye be condemned. Behold the Judge standeth at the door." When he comes he will arbitrate justly between the oppressor and the oppressed, between the capitalist and laborer. The only man good
enough and righteous enough to be entrusted with authority over men will now take the reins of government in his hands. These things will be wonderfully reversed, as is written in that grand Messianic Psalm, the 42nd, "All kings shall fall down before him; all nations shall serve him; for he shall deliver the needy when he crieth, the poor also, and him that hath no helper." This is the gospel of comfort for the laboring man which the Scriptures furnish. I can find no other. It may seem very remote and unpractical; but it is wonderful how God's message is always found to fit. Lord Shaftesbury, who was an earnest lay preacher as well as noble philanthropist, says, that in addressing the poor weavers of Spitalfields, he thought he would use this Gospel of James to learn what effect it would have upon these over-worked, weary and half-fed laborers. And so he expounded to them this message: "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." And as he told them of a King soon to come, one who himself had known poverty and hardship, one who had been a working-man, laboring at the carpenter's bench, one of our own flesh and blood, and able to enter into sympathy with every condition: as he set forth the blessed reign of this King, how he would right all wrongs, and end all oppression, and reward all patient endurance, it was wonderful, he said, how it cheered and uplifted these poor laborers. And yet not wonderful. The gospel was made for man, and not man for the gospel. Preach it as God gave it to us, and we shall find that it fits into human hearts, as the key fits into the lock for which it was made.

V. Consider yet another theme to which our text applies. There is one sorrow which belongs alike to all—to the master and to the slave—to the rich and to the poor—the sorrow over the death of our beloved ones. There is one universal grief.

There is no flock, however watched and tended,
But one dead lamb is there;
There is no fireside, howsoever defended,
But has one vacant chair.

What hope and comfort have we in the face of this sorrow? I hear funeral sermons, and read newspaper obituaries, and study church-yard epitaphs, and I am often surprised at the feebleness of the consolation therein suggested. A delusive spiritualism tells us that our dead friends are hovering about us in invisible forms, sharing still our joys and sorrows; a new theology sets before us the doctrine of a naked immortality, and assures us that the soul has broken from its cage of flesh and blood, and soared away to regions unknown, and is done forever with the encumbrance of a body. But why, we have to ask again and again, does no one, speak of "bringing back the King?" This is the one solitary hope of the gospel—"the resurrection of the dead at the appearing of our Lord Jesus Christ in glory." Mark you, I do not question the present happiness and repose of our blessed dead. They are "absent from the body, and present with the Lord." In some sheltered paradise beyond the reach of pain and sorrow "they rest from their labors and their works do follow them." But this is not all. They wait and watch while they rest. The event which Christ is henceforth expecting from his throne in glory, which the church should be waiting for during her warfare on earth, the sainted dead are longing for in Paradise—the coming of the Prince of Life to dethrone the King of Terrors and to swallow up death in victory. A false theology has obscured this hope, and set Christians to looking for death instead of looking for Christ, it has taught them to find the consummation of their happiness in the disembodied state, instead of waiting to be "clothed upon with our house which is from heaven." Thus in sermon, and obituary and song, a present spiritual heaven is thrust into the place of a coming
resurrection life. It is comparatively a rare thing to read an epitaph like that of the faithful London preacher: “Here lies the body of Charles Haddon Spurgeon, waiting for the appearing of his Lord and Saviour, Jesus Christ.” It was a Pauline and Scriptural theology which dictated that inscription. For ask what “words” they are to which the apostle refers when speaking to the bereaved, says, “Wherefore comfort one another with these words; and then listen to the sublime answer: “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first: then we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we be ever with the Lord.” These are the words divinely appointed for our comfort.

Not by a single suggestion would I dim your consolation concerning your departed that they are enjoying blessed companionship with the Lord. But we should not forget that word of Scripture, “Not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.” The disembodied state is an imperfect state, it is a state of rest, and not of full fruition; a state of expectancy, and not of complete felicity. “The end of God’s ways is glorified corporeity.” He will be satisfied with nothing short of a perfect recovery of that which has been lost through sin; a restoration of soul and body, sullied by death; a re-marrying of the glorified spirit with the glorified flesh, that God may once more gaze upon his perfect image, as he once saw it in an unfallen Paradise. Therefore, let those whose citizenship is on earth crown death, if by a strange infatuation they will do so. But not so with us. “For our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ who shall change this body of humiliation, that it may be fashioned like unto the body of his glory, according to the working whereby he is able to subdue all things unto himself.”—Phil. 3:20 21.

If these things be so, let us by all appointed means, and by all inspired prayers help together to bring back our absent King. When sinful men rejected him and sent him from the earth, the Father gave him welcome to his throne, saying, “Sit thou on my right hand, until I make thy foes thy footstool.” It is for us now, by making haste to preach the gospel among all nations and so completing his body and bride, the church, to hasten his return, when at the sound of the last trumpet there shall be heard great voices in the heavens saying, “The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign forever and ever.”

THE SEVEN CHURCHES.
BY PASTOR G. TOPEH.
II.
SMYRNA.

At about fifteen leagues from the spot where are still seen the vestiges of Ephesus, one of the great commercial cities of the East presents itself, majestically seated upon a gulf of the archipelago. All the great European nations have their consuls and colonies there; its population amounts to about 150,000 souls, and its annual exports to 100,000,000 francs. It is the see of a Greek archbishopric, as well as of an Armenian, and the center of many evangelizing or benevolent operations connected with the Protestant churches. Among the Mohammedans, who barely constitute a majority of the population, 90,000 Christians, of various denominations, recall, if not by their lives, at least, by their profession of faith, the name of our common Saviour, Jesus Christ.

That city is Smyrna. Often smitten by terrible scourges, often overthrown by earthquakes, or destroyed by fire, Smyrna, which was insignificant at the time of St.
If theology is taught any more—well, it will not be theology or the doctrine concerning God—it will be humanity set upon the throne, and what little is said of God will come through a consideration of the needs of humanity.” Yes, that is what the Bible says. The coming “King of men” will exalt himself above all that is called God, and place humanity on the throne as an object of worship. How these inflated men do glory in their shame!

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**A DISCLAIMER.**

It is a great joy to print the following letter. As we used no names in our article there seems to be no reason to give the name of the writer. If any others, whose words were quoted, wish to correct the report taken from the New York World, our columns will be open for their use. The clear ring of this letter will be readily recognized by our readers, and devout thanks will be rendered that one occupying such an exalted position stands so firmly for the truth. There are few ministers of the gospel in America for whom we have hitherto cherished greater affection than for this brother, and it would be a calamity to the cause of Christ as well as a deep personal grief should the rushing tide of modern infidelity under the names of culture, charity, liberalism and scholarship sweep him down to the pit.

**MY DEAR DR. CAMERON:**—In a recent number of the Watchword, I saw that, without calling any names, you commented rather severely on my own answer, with others, to the question as to whether an agnostic can go to heaven. But the answers which you quoted were printed by one of the most sensational of the New York journals, and I supposed that you understood perfectly that sensational journalism as illustrated in this city, is utterly untrustworthy. The words the reporter puts into my mouth I should certainly have never uttered, and I doubt not that the answers put into the mouths of other men are equally wide of the mark. The reporter who called upon me asked me two or three questions, but took no notes whatever; afterwards simply writing down his recollection of our conversation. It seems to me that discussions as to “who can go to heaven” are extremely unprofitable. I have one gospel only to preach, and I have no hope to offer any man who rejects Jesus Christ as the Son of God and the Saviour of the world.

In yesterday morning’s paper I see that “the Rev. Dr. Faunce offered prayer for the souls of the sailors who were killed by the Maine disaster.” I trust that this amazing and amusing report will not cause your watchful periodical any alarm.

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*BRINGING BACK THE KING.*

**BY A. J. GORDON.**

(Continued.)

III. It is remarkable that nature, animate and inanimate should be represented in Scripture as longing for the Lord’s return.

It too feels the curse and consequences of sin and instinctively sighs for the coming of that great Deliverer who alone can lift that curse. “For we know that the whole creation groaneth and travaileth in pain together until now, waiting for the adoption, to wit, the redemption of the body.” Rom 8: 22. That is the resurrection that is to take place at Christ’s coming, is longed for and waited for by suffering nature, as well as by suffering man.

Have we reflected how much the brute creation is now enduring from the consequences of man’s sin? It were well for us to study this lesson sometimes from the teachings which are within easy reach.

If you see what you can witness every day, the horse lashed unmercifully under the hands of some brutal driver, stop and ponder the lesson which is taught you. It is on account of man’s cruelty and hardness of heart that all this cruelty is endured. The poor brute has committed no sin, but has obeyed his master the best he knew how. Yet the teamster, whose temper has been inflamed by drink, rains his furious blows upon his beast; the reckless lad who enjoys the fun of swinging a whip, raises long stripes upon the back of the patient animal, and they that look on rarely protest against the injustice. It is an evidence of the love of the gospel that societies have sprung up “for the prevention of cruelty to animals.” May God prosper their humane endeavors! But, alas! cruelty deepens as mercy brightens. The same age which has witnessed the rise of these societies for brute protection has witnessed the introduction of vivisection, or the dissection of living animals under the most awful tortures which scientific cruelty can invent. Any one can read the horrible details of this last achievement of nineteenth century progress who desires; the story of burn-
ing irons thrust through the brains of dogs, and the record of their actions under the process; the account of a spaniel’s brain transfixed for a whole month with a sharp needle, and all the symptoms manifested during that time. These investigators desire to test the strength of natural affection in animals, and so they cut open a mother-dog in the sight of her little family, and while lying in exquisite torture they bring her puppies to her. The artless record is that “she immediately fell to licking and fondling them as well as she was able.” If the operators had recorded a true verdict they would have declared that brute affection appeared in mark contrast with the tender mercies of men “without natural affection.” It may be said not irreverently, upon this subject, that “if for six thousand years the animal creation has been pursuing the Via Dolorosa of its suffering on account of man’s sin, in the Nineteenth Century it has reached its Golgotha under the vivisectionist’s crucifixion.”

These illustrations are enough, although thousands might be cited, to verify the words of Scripture, that “the whole creation groaneth and travaileth together in pain until now.” Well has one called attention to the fact that “all the sounds of nature are in the minor key—the bleating of the sheep, the lowing of the cattle, the moaning of the winds, the murmur of the waves. Nature feels the curse heavy on her heart, and so she gives utterance to a continued misericord.”

All honor now to those who are striving to mitigate the woes of the animal creation by humane societies and outspoken protests. But why do none say a word about “bringing back the king”? Nature with a truer instinct than that of a sleeping and secularized church, seems to know no other remedy but the return of Christ, to wipe away creation’s curse. Hence this beautiful saying in Rom. 8:19: “For the earnest expectation of the creation, waiteth for the manifestation of the sons of God.” I wish I could put into language what is contained in the original of this text. Nature is represented as stretching forth the neck, as watching with strained attention towards a distant point in the heavens, from which the De-

civer is to come. It is creation calling by a graphic and eager attitude, “Even so, come, Lord Jesus.”

THE DIVINE PROVISION OF A LAMB.

BY JAMES M. GRAV, D. D.

My son, God will provide Himself a lamb for a burnt offering. What a comprehensive statement of the gospel in this reply of Abraham to the inquiry of his son Isaac! They two are on their way to the Mount which God would show them, when suddenly the latter becomes aware of the absence of an essential to their act of worship and exclaims, “Behold the fire and the wood, but where is the lamb for a burnt offering?” His father’s answer may have been intended to allay his rising apprehensions merely, or it may have been an expression of his own faith that God would in some special way interpose at the critical moment for the deliverance of his son. At all events it became a prophecy of that which actually occurred when his hand being stayed in the act of sacrifice by the voice of God, he “lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns,” which he took, “and offered up for a burnt-offering in the stead of his son.”

But as already intimated, it was more than a prophecy of the deliverance of Isaac. Whether intentional or not to the mind of Abraham, it nevertheless expressed the whole scheme of the atonement through the substitutionary offering of Christ, on the basis of which salvation is presented to the lost world. From this point of view, observe how it suggests and illustrates the infinite wisdom and love and justice and holiness of that Divine provision. And what is still more remarkable, how all these attributes of the Godhead are brought to mind by the different aspects in which we regard the word HIMSELF.

“God will provide Himself a lamb for a burnt-offering.” That is, God Himself will do it. It were impossible for Abraham to do it. The life of Isaac had been demanded by its Giver, and all the lambs in Abraham’s extensive flock would not have been sufficient or acceptable in its