

The Nazarene Fellowship Circular Letter

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Editorial

Dear Friends, Brothers and Sisters, Greetings in Jesus Name.

Many times I have written about the return of Jesus Christ and this is because it is the main theme throughout the Bible. The first prophecy about Jesus is in Genesis chapter 3 while the last book of the Bible – The Book of Revelation was given by Jesus Himself through an unnamed person direct to the Apostle John. Every book in between these first and last books has some bearing on Jesus and someone has said there are nearly four hundred prophecies relating to Jesus Christ, His birth, manner of life, His preaching, His miracles, His manner of death, His resurrection and what He achieved; also His return and future reign over the entire world. It is little wonder that those who have studied these matters pray fervently for His Kingdom to come so that there will be peace, prosperity and happiness when Jesus does come to reign.

Have you ever thought what it would be like to have worldwide peace and prosperity wherein people loved one another and lived together desiring above all else to do only what was good for entire community of mankind?.

Although doubts have been raised by hundreds of people and disbelief is widespread there is not a single Bible story that has been proven wrong. Yes, there is still doubts due to misunderstanding of some of its claims and there are mistranslations which have complicated matters but its claim to be the Word of God is expressed by the apostle Paul in his letter to the Romans (Chapter 14, verse 4), - "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."

Among those who wrote "aforetime" was King Solomon who was known for his wisdom given to him by the grace of God and in opening his Book of Proverbs he wrote - "For learning about wisdom and instruction, for understanding words of insight, for gaining instruction in wise dealing, righteousness, justice, and equity; to teach shrewdness to the simple, knowledge and prudence to the young – let the wise also hear and gain in learning, and the discerning acquire skill, to understand a proverb and a figure, the words of the wise and their riddles. The fear of the Lord is the beginning of knowledge; fools despise wisdom and instruction."

We can read the words of Jesus Christ, in opening His teachings in Matthew chapter 5:1 to 20, “When Jesus saw the crowds, He went up on the mountain; and after He sat down, His disciples came to Him. ² He opened His mouth and *began* to teach them, saying, ³ Blessed are the poor in spirit, for theirs is the kingdom of heaven. ⁴ Blessed are those who mourn, for they shall be comforted. ⁵ Blessed are the gentle, for they shall inherit the earth. ⁶ Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. ⁷ Blessed are the merciful, for they shall receive mercy. ⁸ Blessed are the pure in heart, for they shall see God. ⁹ Blessed are the peacemakers, for they shall be called sons of God. ¹⁰ Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. ¹¹ Blessed are you when *people* insult you and persecute you, and falsely say all kinds of evil against you because of Me. ¹² Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you. ¹³ “You are the salt of the earth; but if the salt has become tasteless, how ^{le}can it be made salty *again*? It is no longer good for anything, except to be thrown out and trampled underfoot by men. ¹⁴ You are the light of the world. A city set on a hill cannot be hidden; ¹⁵ nor does *anyone* light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house. ¹⁶ Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven. ¹⁷ “Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfil. ¹⁸ For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished. ¹⁹ Whoever then annuls one of the least of these commandments, and teaches others *to do* the same, shall be called least in the kingdom of heaven; but whosoever keeps and teaches *them*, he shall be called great in the kingdom of heaven. ²⁰ “For I say to you that unless your righteousness surpasses *that* of the scribes and Pharisees, you will not enter the kingdom of heaven.”

Make time to read your Bible every day. Jesus Christ is coming again soon and world events will cause a great deal of concern, but in the Bible you will find a great peace and Paul wrote to the Christians at Philippi “Rejoice in the Lord always; again I will say, Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.”

With Love in Jesus Christ to all our readers, Russell.

Concluding

“The Kingdom and The Parables”

Part Three

The next in order is the parable of the leaven and meal. Some apply the effect of leaven in raising dough described in the parable, to the influence of the Church - that is, the Kingdom of Heaven - upon the world at large, in converting it to God, and so producing the millennial blessedness predicted in the Scriptures. Others, of whom Mr. Newton and Mr. Godson are examples, understanding leaven to be invariably employed in Scripture to represent evil, view it as teaching the corruption of Christianity in the present dispensation, Mr. Newton says, “As regards the parable of the woman spreading leaven, we cannot suppose that there is inconsistency in the manner in which Scripture employs its emblems. In every other place throughout the Bible, leaven, whenever mentioned, is always used to indicate corruption. It would be strange therefore, if in this passage, it should represent the diffusive power of good.” But although it happens that leaven is used in all other parts to denote the diffusive power of evil, that is no reason why it might not be used in this instance to denote the diffusive power of good.

There is no expression in the parable to indicate that an evil influence is meant. And although unleavened bread was prescribed for the passover, it was not by reason of its being better in any respect than leavened bread, but simply as a memorial of the haste with which they were thrust out of Egypt. "They baked unleavened cakes with the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared themselves any victual." Exod. 12:39. For the same reason it was called "the bread of affliction." Deut. 16:8. There is no evidence to show that leavened bread is not wholesome as food, and the most probable reason why leaven is generally associated with evil is the sacred character with which unleavened bread was invested in virtue of its being associated with the great festival of Israel, by which the most important event in their history as a nation was celebrated.

It only remains to be mentioned here that the Millennial Kingdom shall amply fulfil the diffusive and assimilative properties of the leaven in the meal, in its influence upon the world. The "righteousness, and peace, and joy in the Holy Spirit" which from the grand features of the Kingdom of God shall permeate the entire population of the earth, for that the prayer of our Lord shall be fully answered no one will doubt – "Thy Kingdom come, Thy will be done on earth as it is done in Heaven." "Many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the House of the God of Jacob, and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Isaiah 2:3.

The relation of Israel, Zion, and Jerusalem to the other nations is here that of a medium of blessing. It is the house (or temple) of the God of Jacob, which becomes the centre of law, instruction, and worship, to all peoples. Thus "salvation is of the Jews" in a national as well as in an individual sense. From restored and regenerated Israel there radiates an assimilative influence, which, like the leaven in the meal, transforming the whole mass into a wholesome batch of dough, brings about that blessedness of the nations promised to the father of the faithful.

The next two parables of the series, the "treasure hid in a field," and the "pearl of great price," are generally allowed to be one in design, but like those that go before, are commonly understood to have no reference to the Kingdom of God in the future. Thus Mr. Newton makes Christ the merchant, and the Church the pearl. He says, "No one who valued or understood the Gospel of grace could interpret the parables of "the treasure," or of "the pearl," of believers, for what is there that they purchase? Christ, however, purchased the earth, for the sake of His Church that was hidden in it - and purchased the Church, and in purchasing it, purchased a pearl, - for like a pearl it will one day be." A writer in the Rainbow puts this very strongly - "Is the Kingdom of Heaven anywhere symbolised by a poor sinner coming to Christ as a wealthy merchant to make the purchase of pardon, heirship, and eternal life, when the fact is that all such are bankrupt with not a penny in their pocket? No. To be brief, the field is the world, the "pearl" and "hid treasure" is the Church, "Ye are bought with a price." The merchantman is Christ; he had something wherewith to make the purchase, "Sold all that he had," "The glory with the Father before the world was," "Became poor for the sake of the purchase, both field and treasure. Man was not all he bargained for; he bought his birthplace, his habitation; the soil was moistened with his tears, and crimsoned with the blood of God's only son! It is now the "purchased possession," redeemed by price, and shortly to be delivered by power," etc.

Another view is expressed by Mr. Godson in the quotation already given - "The Saviour next shows the sacrifices some will make to enjoy the inestimable blessings of the Gospel, in the parables of the hid treasure and of the man seeking goodly pearls." This view seems to me to meet most fully the requirements of the parables. But we must bear in mind that one "inestimable blessing of the Gospel is the promised Kingdom; and this is what I maintain is likened in the parable. The inestimable worth of the Kingdom of Heaven, and the obtaining it at any sacrifice, is the truth taught in these parables.

It is quite true that Christ purchased the Church with His own blood, and much of what I have quoted on this point, and on the poverty of the sinner is undoubted truth. But the parables are capable of another explanation. We are to “SEEK first the Kingdom of God and His righteousness”; and although salvation is a free gift, we must not forget that there is, in regard to obtaining possession of it, such a thing as “buying without money and without price,” or an equivalent. We are to strive (or agonise) to enter in at the strait gate”; we are to “seek after knowledge as silver, and search for her as for hid treasures”; we are to buy of the Lord gold that we may be rich, and white raiment that we may be clothed.” And how is a poor sinner to do all this if he is not in some sense a wealthy merchant? How was it that the widow’s two mites were more than the rich offerings of the wealthy? Because they were all her living. So the poor poor sinner is wealthy if he submits his mind and his will to the Lord. “Hearken my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the Kingdom which God hath promised to them that love Him?” We are also exhorted to be “rich in good works.”

I submit, therefore, that there is a sense in which, sinners, and especially forgiven sinners, are rich, and in a position to make sacrifices in order to obtain that “Kingdom that cannot be moved”; and that these parables are designed to teach the transcendent worth of that Kingdom, and the necessity of parting with everything pertaining to self in order to obtain it.

The closing parable of the chapter - the net cast into the sea, seems to be much akin to the parable of the tares, the existence for a time of good and bad in the Kingdom of God, and separation at the end of the world (or age). It has been pointed out that there shall be an epoch of judgment at the close of the thousand years, and as it is the Kingdom of Heaven that is likened in these six parables, that epoch seems the most fitting counterpart to the end of the world in the parable.

From what has been advanced it must be evident that there is nothing in these parables to show that the “Kingdom of Heaven” is either the Church or anything pertaining to the present dispensation. The Gospel of the Kingdom of God preached by our Lord and his apostles is thus shown to be glad tidings concerning that Kingdom promised to us as the Messiah of Israel, the Son of David. This Kingdom, though it shall be small in its beginning, shall extend over the whole earth, assimilating all peoples to its heavenly characteristics of “righteousness and peace and joy in the Holy Spirit.” To “those, who by a patient continuance in well doing seek for glory, and honour, and incorrupt-tibility,” in that Kingdom it is a costly treasure, a “pearl of great price.” To secure possession of that inestimable Kingdom the Christian disciple must be prepared to take up the language of the apostle and say, “What things were gain to me those I counted loss for (The) Christ. 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.” He must also at whatever sacrifice, “deny ungodliness and worldly lusts, and live soberly, righteously, and godly in this present age, looking for that blessed hope, even the appearing of the glory of the great God and our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.” And, like Moses, who “refused to be called the son of Pharaoh’s daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward.” The “exceeding great and precious promises” concern that Kingdom; and the faith that takes hold of them is “precious faith”; and “unto all them that believe, He (the Anointed for that Kingdom) is precious.” Let us, therefore, who profess this faith, seek to “hold it fast, that no man take our crown.”

Brother John Cameron.

Adam was placed in circumstances where he could have gained eternal life upon a principle of faith and obedience, but failed to retain those circumstances by disobedience.

Jesus, the second Adam, was born in the circumstances where He could gain eternal life for Himself. He continued in these and at the end He chose to give His life a ransom price to purchase the human family that they might be brought back to a position similar to that which was lost by the disobedience of the first Adam.

Part 3

VERITAS AND HIS FRIENDS.

“That is exactly what I want you to grant me; I desire nothing more,” said Veritas; “for I know I can show you that the testimony you require exists, that is, that God intends to make the earth the residence of a happy and immortal race.”

“But what has this to do with the historical confirmation of the scriptures that we were talking about?” inquired Pietas.

“Well, it will lead us to consider what God has been doing in preparation for such an end, and will call our attention to Jewish history, and what is written in the prophets concerning “the times of the Gentiles” and the latter days.” Comparing all this with the acknowledged facts of history, and the condition of the world to-day, we shall be convinced (or we ought to be) that the Bible is a revelation from God “

“What do you mean by ‘the times of the gentiles?’” asked Pietas; ‘I know it is a Biblical expression, but I have never fairly understood it.’”

“If you will refer to Daniel 2, you will see that is universal history is spaced into five successive periods, in which ‘times’ different powers are in the ascendant. The first four ‘times’ show us men attempting to rule themselves; in the fifth, we see the kingdom of God established. The former periods are the times of the Gentiles, during which the Gentiles will exercise dominion, proving effectually how utterly impotent human government is, and so preparing for the setting up of kingdom of God in the earth.”

“All this sounds rational enough,” said Dubitas, “I only wish it were true.”

“Wait awhile,” said Veritas, smiling “perhaps the conviction will grow upon you that it is true when you have studied it as the subject deserves to be studied.”

“Oh, I used to rack my brains pretty well ten years ago on these things, but I never could make anything of them. They are interesting but I grew tired of them at last.”

“Just so,” said Veritas; “the mistake just lay in racking your brains, which has been the mistake of men universally. If instead of this futile effort to solve the subject of the purpose of God by your own uninstructed mind you had allowed it to solve itself in the neutrality of your understanding, the result would have been different perhaps.”

“Possibly,” was the ironical reply “but now let’s have your line of proof that God is going to carry out the purpose you have referred to.”

“With pleasure,” responded Veritas; “I have given you two or three passages already. Just read what it says – Revelation 4:11 and connect it with Genesis 1:31 and you will see that this earth is a creation in which God finds delight. That is one point which you will find abundantly illustrated through this Book. Then we learn that God is glorified by his manifestation in these his works. This subject supplies the matter and the inspiration for some of the loftiest strains of Hebrew poetry. Read Psalm 19 and 148, Nehemiah 9:6. The highest idealizations of God’s glory are obtained by reference to these works: infinite power is seen to revel in them and the grandeur of Deity is thereby expressed. Then consider again that the earth has been made FOR Christ (Colossians 1:16, Hebrews 1:2 Romans 11:36. These passages show that Christ, is the moral cause of all things, not giving actual physical origin to them but standing related to them as moral cause, or cause in reason so that if Christ had not been, nothing would have been.”

Mentor pricked up his ears at this last remark and Pietas cried,

“Ha, Ha! I must put a question or two here.”

“Not now” said Veritas with a gentle deprecation of his hand, “bye-and-bye; this will come up again; let me go on to point out that Christ is constituted the HEIR of all things, and that this earth is his patrimony. Remembering what is said in Daniel about the kingdom of God succeeding and abolishing the kingdoms of men, read now the 2nd Psalm, and then turn to Revelation 11:15. Here Christ is in possession of the earth and in a hundred ways I shall be able to show you in the course of our conversation how Christ and the earth are bound up together. If God’s purpose centres in Christ it also locates itself in the earth for there finally is Christ, and there for ever.”

“A little further attention,” Veritas went on, “will show us that Christ will inherit the earth as the promised seed of Abraham (Galatians 3:16). A consideration of this fact in the abundant light of the Scriptures will lead us to the very centre of the Divine purpose concerning mankind. The announcement of this purpose is rightly called GLAD TIDINGS, and this glad tidings is summed up (Galatians 3:8) in these words, “In thee (Abraham) shall all nations be blessed.” If we ask how this is to be brought about we find it is in this way. Abraham has been appointed as the (head of a chosen people) “heir of this world” (Romans 4:13). This promise will be fulfilled when he is raised from the dead (Luke 20:37), and constituted with all his seed the ruling power of the earth (Galatians 3:29, 1 Corinthians 6:2). The “salvation” which will result to the world from this Divine arrangement will be a salvation “world without end” (Isaiah 45:17). It will lead up to the complete extinction of sin and evil, the abolition of death, and the permanent establishment of a holy and immortal race of beings, whose moral beauty and blessedness will be a reflection of the glory of God.”

While Veritas was saying this, he turned to the various texts on which his argument rested, and read them each aloud. A considerable interest seemed to be created as he did so, for they formed a class of texts which did not usually arrest and command attention. A new sphere of thought seemed to be opening up; things sprang into reality and distinctness which had never been seen before, but which once seen, fascinated the mind.

Dubitas was especially interested; a novelty suited him: Pietas seemed much interested, but perplexed.

Veritas saw this, and said, “I dare say I am turning your thoughts into chaos rather than contributing to their clearness and certainty, but this will necessarily arise from the fragmentary way in which I have hinted at things rather than traced them out to you.”

“I confess,” said Pietas, “to being in the dark about much that you have been saying, and as for the texts you have read I have never been detained much by them; at least the most of them.”

“I can quite believe that,” replied Veritas; “your belief did not need such texts, and though there (pointing to the book) they did not much distress you. A needle may be in your flesh for years, without giving you, even occasionally, a prick, so these texts may remain in your reading without giving you much concern.”

“But at any rate,” Veritas said, after a pause, “you will now see the grounds on which I accept and trust the scriptures. I do so because they describe God purposing to establish a kingdom in the earth, and history shows me how this purpose is being realised. There is scarcely an important event that has happened in the earth since the first advent of Jesus Christ, but its close connection can be seen with this plan of God. The very existence of this present seemingly insoluble Eastern question, is one of the many proofs that God’s scheme is hastening to its fulfilment.”

To be continued...

A Rose Shall Bloom in a Lonely Place

1. A rose shall bloom in the lonely place,
A wild shall echo with sounds of joy;
For heav'n's own gladness its bounds shall grace,
And forms angelic their songs employ.

2. And Lebanon's cedars shall rustle their boughs,
And fan their leaves in the scented air:
And Carmel and Sharon shall pay their vows,
And shout, for the glory of God is there.

3. O, say to the fearful, Be strong of heart;
He comes in vengeance, but not for thee;
For thee he comes, his might to impart
To the trembling heart and the feeble knee.

4. The blind shall see, and the deaf shall hear,
The dumb shall raise their notes for him;
The lame shall leap like the unharmed deer,
And the thirsty shall drink of the living stream.

5. The ransomed of God shall return to him
With a chorus of joy to a gladsome lay;
No eye with a tear of grief shall be dim,
For sorrow and sighing shall flee away.

Peace Deal With UAE Sets Up

Final War With Iran

There are moments when one can sense a real pivot, a change in the global dynamic – we are now living through one. The emerging peace deal between the UAE and Israel and most likely Bahrain and Oman, are not small things. This is a complete realignment of the region.

Call it the Abrahamic Accords or Fellowship or what not, the shift we are witnessing is a set up for the final war between Iran and Israel.

There are those of us who wanted to force sovereignty at all costs and in many ways I largely agree, but we would have never gotten sovereignty in a way that would have entirely without strings attached. By going forward and forcing the Sunni Arab Gulf States to decouple the political process with the “Palestinians” from making peace with Israel, the “Palestinians” themselves have lost all reason to exist. This is why Abbas has completely lost it and appears to be ready to pivot to Iran. This will be their final undoing. The Palestinian national movement will die. Afterwards, something new between those Arabs in Judea and Samaria and the Jewish nation will arise.

Ultimately, what this realignment is about is severing that part of Yishmael that has never stopped yearning to be close to his brother Yitzhak from the other side – the side that hates us.

Listen To Glenn Beck’s Interview with Ambassador Friedman On The UAE Deal,

“In a geo-political sense, this agreement places Israel on Iran’s doorstep. No longer would we have to find a way to fly over Iraq or act covertly in shadows with Saudi Arabia to take on the Mullahs. Nope. The IDF in partnership with the UAE can proactively take the fight directly to Iran itself.

This is why Iran (as well as the neo-Sultan Erdogan of Turkey) are so angry. This realignment allows Israel the strategic depth it never had and with it forces the Shiite’s hand.

Iran along with Turkey will now make a move. They cannot wait much longer. They know as well as the rest of the world, if this shift takes hold, they are on the way out.

The coming months will see more aggression from Gaza and a dis-integration in security ties between the PA and Israel. Iran will move against the Gulf States, while Hezbollah attacks in Israel’s North. Expect Erdogan to attempt to seize control of Greece’s Islands in the East Mediterranean while blocking the ability for Cyprus to gain access to their gas reserves under the Sea.

It is all happening now.

By Micha Gefen August 16, 2020

Scripture Similes, Or Emblems,

No I. - “Keep me as the apple of the eye.” – Psalm 17:8.

THE pupil, or apple of the eye is kept, or protected by: -

1st. The strong ‘bony socket which surrounds the eye and wards off any blow.

2nd. The very sensitive lashes which look out for danger.

3rd. The eyelids which close as soon as the lashes are touched, and when we sleep.

4th. The soft cushion of fat on which the ball rests.

NATURAL PICTURE.

Amazing skill! to place so great a power
Within so small a spot,
And wisdom vast! to fix the tender nerve
Where harm easily comes not.
If more diffused, or more exposed, 'twould be
Our constant work to tend
A boon so rare, that, in our daily life,
Such countless joys attend.
Mark, how protected is the priceless gem,
In bony socket hard,
That breaks the blow, repels each deadly foe,
And so the eye doth guard.
Lashes, like faithful sentinels that stand
For ever on the watch,
Ready to give the alarm of danger near,
Upon the slightest touch.
The telegraphic hairs the message take,
At once down drops the lid,
So exquisitely contriv'd that safely now,
From harm the eye is hid.
Pillowed on fleshy softness lies the ball,
A nursling safe and warm,
Ungentle touch its slumber cannot break,
Nor sudden shock, alarm.

SPIRITUAL PICTURE.

And may I pray to be kept as the eye
Am I so great a gem?
Yes, for the Saviour died that I might shine
In His bright diadem.
Keep then, with Thy vast strength, my feeble will,
Give Thou the Shield of Faith
That shall resist the tempter's fiery darts,
And conquer even death.
Be Thou my Watch-tower too, and tell me when
The enemy is nigh,
That I may run to Thee, and be secure,
As in Thine arms I lie.
Shut safe within those "everlasting arms,"
Sin cannot touch me there;
Nor treacherous, wary foe shall fiercely smite,
Or tempt me unaware.
Be Thou my strength, my Watch-tower, Hiding-place,
My Guard, - and welcome Rest,
When safe at last within Immanuel's land
I stand among the blest.

* * *

No. 2. “The righteous shall flourish like a palm tree.” Psalm 92: 12.

The palm tree is famous for its luxuriant growth, for the abundance of its fruit, and for the great usefulness of all its parts.

It is an evergreen, the wealth of the eastern is reckoned by the number of palm trees he possesses.

Its leaves afford shelter from the burning rays of the sun. The juice forms a wholesome and nourishing food; honey is usually found at its summit. The bark is made into cordage; with the wood the Easterns build their huts, and with the leaves they thatch them and make their beds.

The tree grows very slowly, but lives long and is very easily reared.

NATURAL PICTURE.

Oh, noble upright palm,
In thy stately grandeur calm,
Untouch'd by summer's sun, or winter's snow,
Thy crown of leaves so green,
Circling thy brow is seen,
All bright with conquest's everlasting glow.
Thy growth is very slow,
Firmness and strength doth show
For use, no tree with thee can e'er compare;
Thou art thy owner's wealth,
In food, drink, shade, and health,
Thy fanning branches cool the desert air.

SPIRITUAL PICTURE.

And so the righteous life,
Through sunshine or thro' strife,
Still trusts, looks up, and grows in heavenly grace;
No sapless mind is here,
No laggard love all sere,
But faith with works, and works with faith keep pace.
God's sons are ever found,
Dispensing blessings round,
And growing richer by each gift they give, (Prov. xi. 24 & 25)
From strength to strength they go, (Prov. iv. 18)
There is no rest they know,
While in a world of sin and want they live.
Trials may come apace,
But patience wins the race,
Not making haste (Is. Xxviii 16) but never standing still;
So firmly plodding on,
The victory shall be won,
And palms adorn the brow on Zion's hill.

by Sarah Rogers.

“The Coming King.”

Editor of the Old Sun Dial, lectured to a small audience in the Freemasons’ Hall, Dalkeith, one Sunday evening on the above subject. The key to the lecture was taken from the 2nd chap. of Matthew in which it was declared that Jesus was born King of the Jews, and Herod, who occupied the position of king at the time of his birth, regarded the event as one which, in an especial manner, affected him and his position and being moved with envy, he sought the young child’s life.

The decree to destroy all the children in Bethlehem and its coasts, from two years old under, would have been effective in removing this successor to Herod out of the way; but God decreed otherwise and caused Joseph and Mary to take Jesus down to Egypt, and thus the monster was foiled, and the fact illustrated that “man proposes, but God disposes.”

Pilate, the Roman governor, after carefully examining the facts pertaining to Jesus of Nazareth, not only said he found no fault in Him but believed He was the King of Israel, and caused this conviction of his to be written in three different languages over His cross: “This is the King of the Jews.”

All His immediate followers believed Him to be the Messiah, and that He would therefore, at some time or other “restore the kingdom to Israel.” This was their belief before He died, and this was their belief after His death and resurrection: they acquired it from His own lips, and from the writings of the Jewish prophets who wrote of Him. Their lives were spent in contending for their faith, and they died under the firm conviction that Jesus, their master, would come back from heaven and raise them from the dead; and if this is not to be the case, then it is evident that the disciples of Jesus were mistaken and deluded men. But this view could not for one moment be allowed; they knew, and none knew better, that Jesus was the Messiah, “of whom Moses and the prophets did write,” and that, therefore, He must be a ruler on the throne of David; hence His second coming became the theme of their writings and their only hope.

A king to rule in righteousness is what is badly wanted, and God who is the ruler of heaven and earth, has appointed a period of time, or a millennium, in which the world will be so ruled and that by His own ordained King, “whereof He hath given assurance in that He hath raised Him from the dead.”

Before He comes we may look for some terrible strife among the nations of the earth, and a great lack of adherence to the true faith. His own words being, “when the Son of Man cometh shall He find the faith on the earth.” No great results are to be expected from any social or religious efforts in this dispensation; a universal blessing will flow to every quarter of the globe when the law goeth forth from Zion, at which time ONE King, and not many, will rule, who shall have dominion from sea to sea, and from the rivers to the ends of the earth, and all other kings will bow down before Him, and all nations shall serve Him. He comes to fulfil the prophetic scriptures, and to restore the Jews to their land. He comes to take the kingdoms of this world into His own hands, and to effectually put an end to war. He comes to raise the dead, and clothe them with immortality, or make them like Himself, and to give them a position in the future government of the world, so that the will of God might “be done on earth as it is in heaven.”

The lecturer quoted from the ecclesiastical history of the 17th century to show that 20,000 persons at that time sent a confession of faith to Charles II, in which it was clear they believed with the Apostles on the subject of Christ’s second coming as a King to rule the world.

The lecture was listened to with great attention, although the speaker occupied about an hour and a half in its delivery. It was brought to a close by quoting lines from the pen of Dr Bonar of Glasgow:—

He is coming, and the mountains of Judah rang again;
Jerusalem awakens, and shouts her glad amen.
He is coming; wastes of Horeb, awaken and rejoice;
Hills of Moab, cliffs of Edom, lift thy long silent voice.
He is coming; son of Sodom, to heal thy leprous brine,
To give back palm and myrtle, the olive and the vine.
He is coming, blighted Carmel, to restore thy olive bowers;
He is coming, faded Sharon, to give thee back thy flowers.
Sons of Gentiles, trodden Judah, awake! Behold He comes!
Landless and Kingless exiles, re-seek your long lost home!
Back to your ancient valleys which your fathers loved so well.
In their own now crumbled cities let their children's children dwell.



Psalm 122

1. I was glad when they said unto me, Let us go into the house of the LORD. 2. Our feet shall stand within thy gates, O Jerusalem.

3. Jerusalem is builded as a city that is compact together: 4. Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD. 5. For there are set thrones of judgment, the thrones of the house of David.

6. Pray for the peace of Jerusalem: they shall prosper that love thee. 7. Peace be within thy walls, and prosperity within thy palaces. 8. For my brethren and companions' sakes, I will now say, Peace be within thee. 9. Because of the house of the LORD our God I will seek thy good.

