

No.  
57.

"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE RIGHT HAND OF GOD." COL. 3. 1.

DIFFICULTIES AND QUESTIONS CONCERNING  
THE PRESENT (1914) CRISIS AND THE  
PROPHETIC SCRIPTURES.

*An Address (revised) at*

Forest Gate, E. 7.

Aug. 24, 1914.

by

PERCY W. HEWARD.

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*Correspondence welcome:*

**Scriptural literature for Believers**

Gottlieb-Daimler-Str.1 – GERMANY – 74343 Sachsenheim

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Message by Mr. P. W. Heward  
At Forest Gate, Aug. 24, 1914.

READ REVELATION 20.

It is impossible, beloved friends, to say all one would say, but as by the grace of God there is the fellowship in prayer of the Lord's people and the desire that the Lord alone may be exalted in our gathering, so I believe our gracious God will grant His own gracious blessing.

Before we consider the difficulties and questions that have reached me, I should like to remind you how we meet together. We gather as those who by the grace of God believe the Scriptures. It is a precious thing if we have a personal faith in a real Lord Jesus, so that, drawn near to Him, yea IN Him, by amazing and eternal love, we can enjoy that rich food that our heavenly Father has provided for us in the Scriptures which He ever causes to reach our hearts as the Spirit of God takes of the things of Christ to show them to us. Beloved friends, I do trust that there are a goodly number of us present who can say that one thing we know, whereas we were blind now we see, whereas we were dead, now we live, whereas we were far off, now we have been made near, whereas we were enemies, now are we called by our beloved Lord Himself, His friends. It is a marvellous change, a change never to be unchanged, for God loves with an everlasting love, nor will the purposes of His grace be altered through altering man. Man may scheme, and think to change times and laws, but the times and laws concerning eternal life can NEVER be varied. None shall pluck us from that mighty hand, and so it is possible amid the ruin, confusion and disorder to have our mind set on things above, and have that peace which the Lord speaks to His people, a peace which is deeper than the deepest turmoil, a peace which is fuller than the fullest strife. I do trust, moreover, that by the grace of God our belief IN Scripture is not limited to belief ABOUT it. Oh that we may live in the Scriptures, and continually find out more and more and more that our God has prepared for us therein. We can never come to the end of the Scrip-

tures; - we may physically, but never spiritually. When we are at the end in one sense, we are only fringing the beginning in another. Every Scripture is a light on every other Scripture, and we shall learn much more if we are only simple enough. It is very easy to come to Scripture with a number of our own notions and opinions, and to explain Scripture accordingly. Now what we want is to come to Scripture as disciples and to believe that whatever God says God means. As I mentioned partly last week, the believer must be intensely literal, unless God says, Here is a figure, unless God indicates something to the contrary. I believe when He says 1250 days He means 1260, and means days; that where He says 1000 years, He means a thousand and means years; that where He speaks of Antichrist, He means Antichrist as a person. It was so with regard to the first coming of our beloved Lord, - "And thou Bethlehem Ephratah", - He was born at Bethlehem, - "The land of Zebulon and the land of Naphtali", - He walked in those districts. "Despised and rejected of men", - He WAS despised and rejected of men. Everything came true with a wondrous literality, even the very types were fulfilled to a day, both as to His death and His resurrection. I might almost say fulfilled to an hour. There was a wondrous literality, and therefore, beloved friends, when anyone comes forward to say, this means that, upon him is the burden of proof. Till he can prove it, we believe THIS means THIS; that God has written that which is to be accepted as it is written. If we come across passages which speak of the lion and the lamb lying down together we do not think that is simply a poetical description of the fellowship of the Lord's people, but we believe literal lions will lie down with literal lambs. When we come across a description of Jerusalem a praise in the earth, we do not say, that means the heavenly Jerusalem, but it means what it says, Jerusalem a praise in the earth, and when God says "IT shall be lifted up" speaking of that literal Jerusalem, we recognize that there shall be a lifting up of the mountain of the Lord of hosts. When God declares that a river will go forth out from Jerusalem, we believe a river will go forth out from Jerusalem, It may seem foolishness, but it is a very blessed foolishness, for the wisdom of this world is foolishness with God, but that which is of the foolishness of the

world God hath chosen to bring to nought the things that are wise. The wisdom of this world is vain. Where is the wise man? Where is the disputer of this age. Hath not God made foolish the wisdom of this world, for when in the wisdom of God the world through its wisdom knew not God, it pleased God by the foolishness of the proclamation to save them that believe. And so it is AFTER we are ~~born~~<sup>born</sup> again. For as the Gospel is to them that perish foolishness, so the after teaching of Scripture is to them that perish foolishness, but to God's dear blood-bought people there is a wealth of wisdom in everything that the Scripture contains and our heart's desire is to be simple enough to believe what God says without trying to make it fit in with our opinion or the opinions of others. Let God be true but every man a liar.

Now with that realization, I hope it is our careful and prayerful determination to approach the Scriptures once more tonight. Some of the questions that I have been asked present a little difficulty. On some things I can say, "Thus saith the Lord". On others I can only give the answer which Scripture SEEMS to SUGGEST, or say, "Scripture makes it possible that this will take place". I want you, therefore, very definitely to distinguish between, Thus saith the Lord and any "suggestions" which are made this evening. The suggestions I shall bring forward with the hope that our gracious God may either make us forget them if they are wrong, or cause fuller study of the Scriptures, that as the events begin to be fulfilled we may be acquainted with the Divine plan and tell the signs of the times, that there may be thus a spiritual preparedness through more definite searching. The first question will illustrate what I mean. I am asked whether it was indicated that from the present sad war, the ten prophesied kingdoms would arise, or whether they would be associated with something later on. Now, beloved friends, I find it impossible to see the present war set forth definitely in Scripture, but we do find (at least I think most of us find), a number of the characteristics of the present time of which the present war is but one, indicated as the signs of the last days, Therefore we may go as far as to say the present war is a beacon that the present dispensation is fast running out. We cannot say from Scripture how long this war will last. We have

no year dates as to when the Lord Jesus will set up His kingdom. God has in His wisdom caused Persian chronology to be lost, and the result is you CANNOT calculate the six thousand years, although I do believe that the reign of the Lord Jesus will be the seventh thousand years over this earth, - but the chronology has been so wondrously lost that you cannot tell the time. It is a mercy sometimes to be ignorant. It is a greater mercy to be willing to be ignorant so long as we are only willing to be ignorant when God has shut the door to our knowledge. There are some, I trust not among us, who want to know what God has hidden and want to hide what God has said. They desire to understand what is not revealed, but they do not read and search what is revealed. Let us never forget that there remaineth very much land to be possessed in the Scriptures, and till we have possessed that land a little more fully, - some have not even had the sole of their feet tread on it, - till we have possessed that land a little more fully, we cannot surely complain that God has not revealed this or not revealed that. God has given us such an immense library that we can never be acquainted with all its fulness. Therefore let us be willing for God to hide what is kept in His own authority. There is a certain continual force in the words of Acts 1, It is not for you to know times and seasons which the Father hath placed in His own authority, but ye shall receive power, and ye shall be witnesses. I know the first application - dispensationally. God was impressing upon those that it was not for them to know times and seasons, they were to live in the light of the then nearing Day of Pentecost. But there is a continual forcefulness in those words. Whatever God has placed within His own authority, we are not to seek to wrest out from that authority, and force an understanding of His secret Truth. Let us rather be concerned that, in the power of the Holy Spirit, we may "occupy" with life witness the fast closing years of this present age. So with respect to the present war we may say it is a sign of the times, and every alteration of the map of Europe will probably tend toward the ten kingdoms of which Dan. 2 speaks. But whether this war will succeed in bringing about ALL those ten kingdoms or not, we cannot say. My own belief is that such a tremendous struggle must be followed by a reaction from

war. If there is a reaction from war, the tottering state of nations when so many of their young manhood have been laid low, will be the opportunity for the greatest organizer the world has ever seen. It would seem very possible, therefore, that Antichrist will rise up and manifest himself in that period of reaction, and setting himself during part of his career at the head of certain peace movements, and federation movements will be very popular. BUT it is plain that the ten kingdoms exist before Antichrist rises up in his sovereignty inasmuch as Dan. 7 shows he will destroy three kings out of ten, although he apparently remakes them, or puts others in their room. If that be so, and if everything points to the nearing glory of our beloved Lord in the earth, then the ten kingdoms must be very near, and to the eyes of those who discern the signs of the times, it seems almost impossible that there can be a delay for some other great events beyond those which will result from the present war. But more we cannot say. We can only say there is a probability. We see how men are working swiftly, the rapidity of the present conflict is sadly suggestive, and continually we find marked out the quickness with which man goes on in his foolish and determined way against the will of God. That the ten kingdoms MUST be, we know, - "Thus saith the Lord". That the ten kingdoms precede Antichrist's ruling, Dan. 7 makes clear. That the ten kingdoms will be the revived Roman earth, Dan. 2 prophesies. That five of them will probably be in the eastern half and five in the western, the same chapter shows, by the two legs. That, of the five in the eastern, four will be divisions of Alexander's general Dan. 8 predicts. Now those four kingdoms of Alexander's generals were Egypt, which also embraced a part of Syria and Cyrene and south of Asia Minor, that was the kingdom of the Ptolmies. Cassander had Macedonia and Greece. The recent extension of Greece has therefore been on the line of this prophecy. Lysimachus has the district round about Thrace, and part of Asia Minor. The limiting of Turkey within this sphere or nearly this sphere has therefore been part of the stepping stone to the fulfilment of the prophecy. Then there is another kingdom which seems from Scripture to be the most important of them. The revived kingdom of the Seleucidae which was the kingdom further to the east; the kingdom in

which Antichus Epiphanes rose up, - such a striking type of Antichrist who actually ventured to set up his image in the temple at Jerusalem and to offer to an idol in front of it. Now that kingdom we do not at the present time see in its manifestation. The three kingdoms that I have already mentioned are partly illustrated; two of them have, only recently, been affected geographically, and affected in the very way we should expect; and that leads us on to think of Ezek. 29:11 and the future of Egypt. In Ezek. 29 we have one of three remarkable prophecies concerning Egypt. Isa. 19 is another, Jer. 46 is the third. I am quite willing to acknowledge that these prophecies referring in PARTS of them to Nebuchadnezzar BY NAME were fulfilled in the time of Nebuchadnezzar, - but remember the principle, - history repeats itself, or rather, God grants double fulfillments. I believe that as we find Zech. 9:9 fulfilled when our Lord entered Jerusalem sitting upon an ass, yet in a context that is to have a far fuller fulfillment, so the majority of the prophecies concerning nations have an incipient and a complete fulfillment. Babylon has been judged with a partial judgment, Babylon is to have a complete judgment, and apparently from Ps. 83, for example, and Dan. 11, the various nations of antiquity are to be revived. God knows where the persons who belong to them are now found. If they are to be revived and yet to be thrown down, probably almost all the prophecies concerning the Gentile nations in Isaiah and Jeremiah and Ezekiel, for example, are yet to have their COMPLETE carrying out. We KNOW this is so with regard to the nation of Israel. Look through the prophecy of Isaiah. Where can you find the fulfillment of what is said concerning Israel? Practically everything has a future bearing, and we little realize how great and important in the eyes of God are two periods of three and a half years. The three and a half years of Christ's ministry on earth as the perfect Servant of Jehovah, and the three and a half years of Antichrist's unblushing wickedness as the terribly God-defying servant of the devil, - a like period, and the two periods mentioned in more prophecies than we realize. We look at the words concerning Egypt. God says in verse 8, the land of Egypt shall be desolate and waste, and they shall know that I am the Lord; because he hath said, The river is mine, and I have

made it, and God threatens to make the land utterly waste and desolate from Migdol to Syene, no foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited 40 years. Probably there was a PARTIAL fulfilment of this when Nebuchadnezzar had a victory over Egypt for he received its glory for his wages. He had served a great service against Tyre and had received nothing for it, therefore it was appointed that he should receive his wages in Egypt. Such are the words of God through Ezekiel. But the result of Nebuchadnezzar's campaign is largely shrouded in mystery. It is true that campaign was about a period of 40 years before Persian dominion. But can we say that Egypt was laid so low that this passage was carried out? I very much doubt it. God here states a definite time and a definite judgment. Moreover, He goes on to make this declaration. At the end of 40 years, verse 13, will I gather the Egyptians from the peoples whither they were scattered and I will bring again the captivity of Egypt and I will cause them to return into the land of Pathros into the land of their habitation, and they shall be there a base kingdom. - The basest of the kingdoms, neither shall it exalt itself any more among the nations for I will diminish them that they shall no more rule over the nations. And it shall be no more the confidence of the house of Israel, which bringeth up iniquity to remembrance, when they shall look after them but they shall know that I am the Lord God. That those words have been illustrated of LATE in the history of Egypt is true, but were they illustrated after Nebuchadnezzar? The Ptolemies lifted Egypt to a tremendous height. Alexandria became one of the greatest cities in the world. We MUST therefore look forward for a future fulfilment of this passage. Isaiah, chapters 11 and 19, will help us. God declares in the 11th chapter and the 15th verse that He will utterly destroy the tongue of the Egyptian sea. The shaking of His hand over the river in the same verse may very possibly mean the river Euphrates which is called "the river". If that be so we have God's judgment upon the sea of the Egyptians and the river of Chaldea alike. Now it is remarkable that ancient history brings before us Egypt and Assyria as among the most fruitful lands both associated with fertilizing rivers, and God declares He will smite these special marks of earthly blessing. Again in the 19th chapter we are told that the Lord

rideth upon a swift cloud and shall come into Egypt, and the idols of Egypt shall be moved at His presence. Then strife within the nation is indicated. The spirit of Egypt fails and the Egyptians are given over into the hand of a cruel lord, and a fierce king shall rule over them. We know from Dan. 11 that Antichrist WILL conquer Egypt, "the land of Egypt shall not escape", is the direct prophecy - just before the day of the Lord. This passage continues that the princes of Zoan and of Noph will be laid low, and all in Egypt will be trembling because of the shaking of the hand of the Lord of hosts, and verse 17 adds, "And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the Lord of hosts which He hath determined against it. In that day shall five cities in the land of Egypt speak the language of Canaan. In that day shall be an altar to the Lord in the midst of the land of Egypt", and verse 21, "The Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day". Now, beloved friends, this may sound strange, but it is a millennial promise. When has Judah been a terror to the land of Egypt in the past? But if Judah is to be this in the future, the millennium is not, at the beginning, the simple reign of peace that many have conceived. I suppose with a large number of God's people the thought is this, the Lord will descend, in a moment

there will be universal peace on earth, and no trouble will come in to disturb it. Scripture gives an entirely different view of the beginning of the millennium. When the Lord Jesus descends, Palestine will run with blood. Israel will send forth men from Israel to the land of Nimrod, and they will waste the land of Nimrod. Micah 5 is to be fulfilled. Verse 6, - They shall waste the land of Assyria with the sword and the land of Nimrod in the entrances thereof. Moreover there is not only the peace aspect of verse 7, but, in verse 9, the remnant of Jacob shall be among the Gentiles in the midst of many peoples as a lion among the beasts of the forest. When has that taken place since Micah's day? It has yet to be fulfilled. But what is the lion doing? If he go through both treadeth down and teareth in pieces and none can deliver. Judah shall be a fear to the land of Egypt. Take other Scriptures to illustrate the character of the millennial kingdom - At its beginning very manifestly, e.g. Isa.

14:2 - And the people shall take them and bring them to their place and the house of Israel shall possess them in the land of the Lord for servants and handmaids and they shall take them captive whose captives they were, and they shall rule over their oppressors. 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, and they shall call thee, The city of the Lord, the Zion of the Holy One of Israel. Ch. 61:5 - And strangers shall stand and feed your flocks and the sons of the alien shall stand and feed your flocks and the sons of the alien shall be your plowmen and your vine dressers. The Gentiles will be caused to serve Israel and they will come bending down with a certain fear. Psalm 18 also declares that as soon as men hear of the Anointed they shall obey. The strangers shall submit themselves unto Me; - in the margin of 44, - yield feigned obedience. But you say, How then can Egypt be a base kingdom for 40 years? Will not the Lord's people be the kings of the earth? They will be the heavenly kings, but there will be earthly dominion as well. Do you ask for a proof? Let us turn first concerning Egypt to Ps. 68;29. Because of Thy temple at Jerusalem shall kings bring presents unto Thee. Rebuke the company of spearmen, the multitude of the bulls with the calves of the people till everyone submit himself with pieces of silver, scatter thou the peoples that delight in war. PRINCES SHALL COME OUT OF EGYPT, Ethiopia shall soon stretch out her hands unto God. Princes coming out of Egypt! Does any other Scripture confirm it? Isa. 60:9, Surely the isles shall wait for Me and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them unto the name of the Lord thy God and to the Holy One of Israel because He hath glorified them and the sons of strangers shall build up thy walls and THEIR KINGS SHALL MINISTER UNTO THEE, verse 11, - 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 THEIR KINGS MAY BE BROUGHT. But is it possible that Egypt would contain in it those who are under a judgment of some kind for at least some period. Zech. 14 even declares that it will be possible for Egypt to rebel in the millennial kingdom. Verse 17, And it shall be that whose will not come up of all the families of

the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain, and if the family of Egypt go not up and come not that have no rain, there shall be the plague wherewith the Lord will smite the heathen, or the Gentiles, that come not up to keep the feast of tabernacles. This shall be the punishment of EGYPT and the punishment of all nations that come not up to keep the feast of tabernacles. This shows us that the millennial kingdom will begin with displays of God's righteous judgment. Not only will there be the multitudes in the valley of decision, as Joel 3 makes evident; not only will the nations be gathered to Jerusalem, as Matt. 25 makes clear, but there will also be the sending forth of messengers from Jerusalem, and strangers who hear the messengers from the land of Israel will be caused to tremble, but they will not all yield obedience of the heart, many will yield feigned obedience. The messengers that go forth from Jerusalem are seen in <sup>Isaiah</sup> ~~Isaiah~~ 66. We read in that passage, verse 19, and I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul and Lud, that draw the bow to Tubal and Javan, 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, and they shall bring all their brethren for an offering unto the Lord. This has usually been taken as a prophecy of Israel going forth as God's missionaries. I am not quite sure if THAT is the primary aspect here. God may refer to the spared ones, of the nations who have seen His glory in verse 18. Then they go forth to tell His glory to the other nations and they come back in verse 20 bringing THE PEOPLE of Israel unto the Lord that there may be a complete gathering of that chosen nation. Let us recollect that verse 24 shows outside Jerusalem there will be carcasses in the Millennium as a reminder that sin brings death. Isa. 34 makes equally clear that the land of Edom will be still a desolation though the mount of Esau shall be judged and the remnant of Esau will escape. Rev. 18 declared that the site of Babylon shall become the prison house of demons and it shall never flourish. Thus God will leave a mark here and a mark there even as dust shall be the serpent's meat, to show that sin is not entirely removed in its effects

until there be the new heavens and the new earth wherein dwell<sup>e</sup>th righteousness. The Righteous One will reign on this earth, but of the new earth only can it be said, "wherein dwelleth righteousness". Beloved friends, I do not want to bewilder you by barely bringing all these Scriptures together, they need much definite prayerful STUDY. One is always feeling in such research how much more there is to learn of the purpose of our glorious God. My chief point now is this. You cannot find a fulfilment of these things in the past, and there is only one possible solution out from two. Either the passages do not mean what they say, or what I have said is to be literally fulfilled, and the nature of the kingdom of our Lord Jesus Christ is set forth. I trust we have no hesitation as to which alternative we take.

On another occasion, if the Lord enable, I hope to speak more about Gog and Magog, I think that subject will give much light in this connection, but now we must leave it to pass on to one or two other difficulties. Matt~~X~~ 24:14 has been mentioned. Our beloved Lord there says, And this Gospel of the Kingdom shall be heralded in all the inhabited world with a view to a witness unto all nations, and then shall have arrived the end. You will notice that the first few Verses of the chapter finish at verse 8, - All these are the beginning of sorrows. The end begins at verse 15. Verse 9 - 14 gives the intervening period. We are not told its length, it is the present time during which the redeemed of the Lord should be hated by all the nations, because of the Lord's name, as verse 9 puts it. Alas, many of us realize that verse 12 is being fulfilled, "Because iniquity shall abound the love of many shall wax cold." So we have set forth in the wondrous sequence of Matt 24 the beginning which is from the death of the Lord Jesus to the destruction of the temple, the in-between which is from the destruction of Jerusalem till the time of Antichrist, and the end which is the time of Antichrist. This Gospel of the kingdom is associated very definitely with the middle. The term "Gospel of the kingdom" occurs more than once in Matthew, but we also find in Acts that when Philip went down to preach at Samaria and there was the beginning of taking the Gospel to the Gentiles, from which the apostles had held back; at once it says that he was "Gospelizing

the kingdom", for the word "preaching" is, as you know, frequently, "Gospelizing" and in Acts 28 when Paul is at Rome we have his ministry to the Jews and to the Gentiles alike, not only concerning Christ, but he heralded the Lord Jesus Christ and the kingdom of God. Every true declaration of the Lord Jesus must emphasize His coming back. There must be a stress on the Kingdom. The last book of Scripture begins with an allusion to it. Our hearts are longing for Christ's return, and we should be anticipating that glorious day. He is waiting on the right hand of the Father until His enemies be made His footstool. It is His expectation, shall it not be ours as well? The Gospel of the Kingdom is thus set forth before us in its wondrous beauty and fulness.

Another brief question concerns Rev. 20. There we read of a thousand years. I would point out that this is the only passage that mentions a thousand years, and it speaks thus verse after verse. We read, Satan bound a thousand years, verse 2. Not loosed till the thousand years are finished, verse 3. The faithful servants of the Lord lived and reigned with Christ a thousand years. The rest of the dead lived not till the thousand years were finished. Blessed and holy is he that hath part in the first resurrection...they shall be priests of God and of Christ and shall be kings with Him a thousand years, and verse 7 adds, and when the thousand years are finished Satan shall be loosed. Is there another passage in the whole of Scripture which in every succeeding verse mentions the same period of time? I question it. Here then is a tremendous stress upon the thousand years. A day is with the Lord as a thousand years, and this is the Sabbath day of the week since Adam. Man has not laboured and done all his work, but God has accomplished a work and because of the "It is finished" when our beloved Lord bought the field as well as the treasure in it, He must have the field for the thousand years. The field is the earth, the world, and Christ, having purchased it, according to the parable, must have it. So during that thousand years Satan will be bound. When we come to consider Gog and Magog we shall see that they are associated with more than one period in the thousand years. We shall notice, moreover, what we have already seen in part, that man is BAD even when Satan is bound, for the flesh is wrong. True much OPEN

rebellion will be crushed down, but good government will not save a soul. Good surroundings did not keep Adam, and earthly advantages will never cause salvation. Except a man be born from above he cannot see the kingdom of God. All human attempts at political improvement and social religion fall. The Lord Jesus has shown on the pages of Scripture that a thousand years of good government will not make people good.

A somewhat difficult question has been asked with respect to the future of England. I do not feel able to speak definitely upon this point, for England is not mentioned by name in Scripture, nor is it easy to find a symbolic description of which we may say. This is plainly England. We find a man like Alexander on the pages of Scripture, and when the prophecy has been fulfilled we see the description fits him and no one else. But we cannot say this with regard to prophecies including our own land. I take it, however, beloved friends that we do well to remember the following facts. First, England WAS included in the Roman Empire, and will therefore very probably be associated with the revived Roman Empire. Probably all nations within that revived Roman empire will go through various changes of circumstances, and these will include certain judgments; - and, beloved friends, the nation among which we are found is no exception to the rule that favoured nations are proud nations. Before God the pride of this land and the pleasure loving of this land coupled with the hollow religious profession of this land must be a very grievous sin. There is no Christian country according to Scripture, though there are Christians OUT FROM every nation under heaven. Every land is evil, and if this land be part of the revived Roman Empire, it will be in the federation that acknowledges Antichrist. But it would appear that all nations within that covenant will not all the while be so closely linked with him. I do not know to what extent England's strange relationship to Egypt will affect its position in the future. We must remember that power from Egypt stands up against Antichrist just at the end. Power from Egypt. An incidental illustration that Egypt has not yet become such a base kingdom as Ezekiel says it will be, if it can be the kingdom that rises up, it must have some power within it. Now one of the four kingdoms of the

Grecian part or Macedonian part, Alexander's part of the Roman Empire will be Egypt. I do not know whether God indicates that there may be associations between lands as England and Egypt, - both ends of the Roman world, and that the concerns of one may be identified with the other. This is remarkable, namely that the greatest type, or one of the greatest types of Antichrist, who, it would seem from Rev. 17 must be a revived Roman Emperor revived, resurrected, one of the greatest types of Antichrist, Antiochus Epiphanes, when he was on his career found that the ships of Chittim came against him. Now the term "Chittim" was used for western naval power. Evidently the allusion is in this passage to Rome. Apparently, however, a large portion of the EARLY verses of Dan. 11 will be repeated in history. Possibly, therefore, we may find some suggestion in Scripture that ships of Chittim will come into prominence in the last days. Chittim is primarily Cyprus, its town being called by that name, and Josephus calls attention to this historical fact. It is remarkable that England has its influence here as well, and Chittim is also marked in the same association before the return of the Lord, in Num. 24:22. "Nevertheless the Kenite shall be wasted until Asshur shall carry thee away captive. And he took up his parable and said, Alas, who shall live when God doeth this! And ships shall come from the coast of Chittim, and shall afflict Asshur and shall afflict Eber, and he also shall perish forever". This is quite parallel with the two-fold view in Dan. 11. It is rather remarkable that England has such association with both Cyprus and Egypt. It is yet more remarkable in this connection that the one who has been placed at the head of military arrangements in England at the present time was engaged when young in the survey of Palestine. I suppose it must be acknowledged from Scripture that the last battle will be fought in Palestine. It is more than a coincidence that Lord Kitchener should have, probably, more acquaintance with the Palestine battle-fields than any man living, because associated with the Survey. When he had finished that survey, he was sent to Cyprus to survey the island, and afterwards was associated with Egypt. These facts may be more than a coincidence, to illustrate that England has a certain place in future history. More, I am not prepared to say. In all that

I have just now said, I have only referred to Scriptures of which the fulfilment is uncertain. I do not mean the fact of fulfilment. The application is uncertain, but I have put these points before you that, AS events are fulfilled, it may be the Lord will graciously bring these Scriptures to mind and encourage us in the knowledge of that which is His will. But to the child of God no earthly nation can come forward as God's representative. He belongs to a heavenly nation, and with ITS concerns, and ITS future his life is wrapped up. We realize that as to the rise and fall of empires God is overruling to work out His purposes and whatever happens to this long favoured land in which we live, we must recognize that the Judge of all the earth does right, that there have been wondrous privileges accorded to believers in these isles. We recognize, and we thank God beyond all circumstances, for we realize THINGS do not arrange our life, but God Himself. Our position, therefore, is to pray for kings and for all that are in authority, but to leave the future in God's wise arrangements. Every land needs a reminder of what sin is, that the Christians in every land may be separated from their worldliness and earthiness, and live in holy fellowship with one another, looking for that Blessed Hope and the appearing of the glory of our great God and Saviour Jesus Christ. For, beloved friends, I do not want that the result of this meeting should be speculation or that it should be simply an increased interest in the order of prophetic events, but that if we know the Name of our precious Lord we should be those who are longing for His return, and who live with that separation from the world's pleasures the world's attractions, the world's honors, the world's schemes of every kind and manner, that we should live apart from these because occupied with Him Who has bidden us to occupy till He comes. The sands of time in the present age are fast running out. We have little period of witnessing and suffering, let us not fail to use it. The Lord HIMSELF is graciously interceding for us. The joy of the Lord is our strength, the Spirit of God will enable that we should war the good warfare. His kingdom is not out from this world, else would His servants fight for His royal rights, but now are they to be willing to be despised and rejected of men as He was, till He comes Whose right it is to reign, and, if we remain under, we shall reign with Him with that blessedness and that holiness in His glory, which has no merely earthly glory, and no earthly parallel but which is Divinely promised, and all the promises of God are yea and amen in OUR LORD JESUS CHRIST unto the glory of God by us.

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