

at the prospect of the glory to follow. Is not this the order set before us by the Savior himself giving it to us as his own example for us to follow? "Looking unto Jesus, the author and finisher of our faith: who for the joy that was set before him endured the cross, despising the shame, and ^dis set down at the right hand of the throne of God" (Heb.12:2). Indeed, the bitter agonies of the cross will never be forgotten by Him, nor will the redeemed ever fail of making mention of them; but will not the glories, the inexpressibly great proceeds of the infinite purchase price, the final consummation, be after all the wonderful thing in which the joy of the Redeemer and the redeemed will unite?

Since the prophets speak so much of the kingdom of the Redeemer and the glory of his reign, we propose to examine the testimony of the prophets to ascertain what they mean by this, of what nature the kingdom is, in what manner and under what conditions this kingdom is to function, and for what purposes it operates. We are well aware of the two divergent views in this regard: one, partly giving a symbolical signification to almost all of it, and the other party reading largely as it stands written, with due regard to the ordinary figures of speech.

We believe that a careful reading and examination of the language of the prophets will elicit clear testimony about their real meaning. There are many details of interpretation which will not at first sight compel acceptance. We pass these by. Our object is to point to the high-lights in these passages which are compelling, the very basis whence interpretation can and must proceed. And when once this shall have been established, there can naturally be little difficulty about accepting the details, the filling in of the picture.

While Christ reasoned with respect to his sufferings and the glory which would follow, as given by "Moses, the Psalms and all the