

NEW HOPE FOR EXILED JEWS

The International Sunday School Lesson for August 26 Is "The Captivity of Judah."—II Kings 25:1-21

By WILLIAM T. ELLIS

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Back of the surge and swing of the war, lie certain great interests which are quietly maturing plans made possible by the present universal upheaval.

stomach called the appendix, may die through disuse. The fall of Jerusalem and the conquest of Nebuchadnezzar were merely incidental.

This present day news of a possible new beginning for the Jews link practically to the story of the decline of the royal line, the fall of the last king of Judah, and the destruction of the city of Jerusalem.

Judah was not wholly dead, but so nearly so that only some measures could save the remnants. So God wiped her off His slate as a nation.

Great David's Lesser Son

We sing of "Great David's Greater Son"; this tale concerns the last and one of the least of his sons to occupy a throne, Zedekiah, so named by his heathen master, Nebuchadnezzar; a vassal in a state, a craven weakling in spirit, one of the most unroyal sons of the great king who ever sat upon the throne of Judah.

Even in the act of blotting out the national life for a time, we are given a rare indication of the long patience and eager affection of God, for Jehovah pictured as "rising up early and sending, because He had compassion on His people."

The Preacher's High Place

Dignity and honor have attached to the comings and goings of high commissions of the allied nations on these shores, because they are the plenipotentiaries of their countries. The man who comes with the Voice of God on his lips, as the ambassador of the Most High, should ever be accorded honor if His Master is to be pleased.

Like king, like people. If Zedekiah was a poor stick, the people over whom he reigned, and who fell with him, were a sorry lot. The nation was guilty along with the ruler; for the record runs: "Moreover, all the chiefs of the priests and the people trespassed very greatly after all they polluted the house of Jehovah, and they mocked the messengers of God, and despised His words, and scoffed at His prophets, until the wrath of Jehovah rose against His people, until there was no remedy."

This word needs to be said in a day when there is a pronounced tendency, as in Judah of old, to mock the messenger of God, to despise His Word and to scoff at His prophets.

A Deadly Disease

Or, to suggest a less violent end, the Jewish nation died of spiritual leprosy. By ceasing to exercise its spirit, the nation lost it; for souls, like the atrophied and troublesome

Every half-bredged youth about town, with never an original thought in his head, feels at perfect liberty to sit in judgment upon religion and the church and the ministry.

Essays have seriously raised the question in the light of recent revelations in the social and commercial, as well as in the political world, whether the sense of honor among men and women is dying out. There is more than a little evidence for this affirmative side.

The end of it all, sin's sure issue, was destruction. Nebuchadnezzar took Jerusalem, wrought a terrible destruction upon it and its people, without regard to age, sex or station, and made captive the feeble king. Before he put on Zedekiah's eyes he made him witness the death of his sons, the last picture that should remain on the brain of the miserable monarch as he languished to death in prison.

The End Thereof

The fierceness and the duration of this wreck of Jerusalem and the completeness of its destruction, as pictured only in a few bold strokes by the Scriptures, simplicity characterizes this book, which always suggests more than it tells, thus becoming the world's greatest treasure-house of ideas.

The wreck of Judah is the picture of the wreck of a lost soul. It is hard to believe that physical beauty, mental attractiveness, and natural grace of youth can change into leatherness because there is associated with these things no love of God. Yet Jerusalem, a city wondrously beautiful, became a desolation, an astonishment, a hissing and a curse.

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