



# Things to Come:

A JOURNAL OF BIBLICAL LITERATURE,

WITH

SPECIAL REFERENCE TO PROPHETIC TRUTH.

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**Publishers Note:**

The original twenty-one volume set of THINGS TO COME is reprinted in these seven volumes. Volume seven contains a complete and combined subject and scripture index.

The nearly one hundred year old original set of books, from which this seven volumes was reprinted, had yellowed, even brown pages. Therefore, you will note some printing technical problems such as faint letters and smudges which could not be avoided. We hope that the availability of these books will outweigh any printing flaws.

**Respectfully,  
George L. Johnson  
INVICTUS**

# THINGS TO COME.

A Journal of Biblical Literature,  
WITH  
SPECIAL REFERENCE TO PROPHEPIC TRUTH  
.. AND ..  
"That Blessed Hope."

VOL. VI.

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## PREFACE.



**I**N no previous year has God so owned and blessed *Things to Come*. Letters from all parts of the world bring us tokens of His presence and favour, and do more than encourage us: they fill our hearts with joy and our lips with praise.

With His help we shall go forward without care either as to the praise of man on the one hand, or the fear of man on the other hand, studying only to show ourselves approved unto God as workmen that need not to be ashamed, rightly dividing the Word of Truth.—2 Timothy ii. 15.

THE EDITOR.

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# THINGS TO COME.

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## Editorial.

### "SANCTIFICATION."

THIS is one of the four things which God has made Christ to be unto His people. They are "Wisdom, and Righteousness, and Sanctification, and Redemption" (1 Cor. i. 30).

It is a common practice with those who do not see the truth of "the two natures" to constantly speak of Sanctification as if it were a progressive work by which the Old nature is constantly improved until it is made meet for the inheritance of the saints (*i.e.*, sanctified ones) in light.

But the opposite is the fact. Scripture never speaks of "a change of heart." That is man's formula. God speaks of a "new heart" being created: but never of the old heart "changed." True, with Israel in the coming day of blessing, the heart will be ex-changed—the stony heart for a heart of flesh, but even that will not be the "change" of one into the other. The Holy Spirit never speaks of His work as being the improvement of the Old nature. On the contrary, He tells us that the old man is hostile to God (Rom. viii. 7): that he cannot get to know spiritual things: that they are foolishness to him (1 Cor. ii. 14).

From this it is surely clear that if the natural man can neither "receive" nor "get to know the things of the Spirit of God," how can he be sanctified? The flesh is eternally opposed to the spirit; *i.e.*, the Old nature is eternally opposed to spirit, which is the New nature, as Gal. v. 17 testifies. Conflict is not Sanctification! Neither is the Spirit of God in His operations in our New nature improving that with which He is carrying on a warfare.

Those who are looking for Sanctification as a progressive work are looking for a ground of peace in a sanctified nature, instead of being occupied with that peace which has been made by the perfect sacrifice of Christ. Instead of being occupied with Christ's finished work *for* them, they are taken up with an ever un-finished work *in* them. It is a question of Christ or self; and the only reason why multitudes of Christians are occupied with progressive sanctification is because it exalts self. Whereas the work of the Spirit is just the opposite—*viz.*: to glorify Christ. "He shall glorify me" were the Saviour's words (John xvi. 14), and in them we have a standard by which we may test everything in us and around us.

"But OF HIM are ye in Christ Jesus, who of God is made unto us . . . Sanctification." This is one of four things which we have in Christ. Christ is made unto us "Righteousness." How? and When? By our works? By anything we can do? Righteousness is expressly declared

to be "to him that worketh not" (Rom. iv. 5). So it is with all that we have "in Christ." As it is with Righteousness, so it must be with Sanctification. Righteousness is declared to be "without works," but most Christians to-day want to have Sanctification *by works*. But Sanctification is put on precisely the same ground as Righteousness. As we get the one, so do we get the other, for we get both in Christ. Surely our readers must see that we can no more work out a Sanctification for ourselves than we can work out a Righteousness of our own.

True, it is written of holiness—"without which no man can see the Lord" (Heb. xii. 14). It does not say, without a certain measure of holiness, but without the thing itself. How then are we to get it? the answer is:—In precisely the same way that we get Righteousness,—*in Christ!* We get Christ by gift, by grace, and by imputation, and it is all Christ from first to last. Our *standing* is in all His perfection. There is only one standing for every saved sinner. We cannot grow in this standing. It is perfect. Nothing can be put to it and nothing can be taken from it; our knowledge of it and experience of it, and our enjoyment of it may grow and will grow. But it is one standing and the same standing for the weakest, poorest, youngest, humblest child of God as well as for the highest and most learned. It is not a question of knowledge, but of life. And that life is Christ. In Him we have got a perfect righteousness by grace. In Him also we have a perfect Sanctification by grace—Righteous before God, as He is righteous: Holy before God, as He is holy, because Christ "*is made*" both to us. Both are perfect. So that the child of God is wholly righteous and wholly sanctified, and his standing is perfect, eternal, and unchangeable, because it is Divine.

True, our *walk* is marked by failures, and infirmities, and falls, and sins. This is quite a different matter. Our walk is quite distinct from our standing in Christ, and cannot affect it in the slightest degree.

"MADE MEET." This is the absolute truth as to the present position of all who are in Christ as the result of His eternally perfect work for us. And it is occupation with Him and with what God has made us to be in Him that will cause us and enable us to "walk worthy of His calling."

It will not be brought about by occupation with our walk.

We do not live by the study of biology, or breathe by the study of pneumatics, or hear by the study of acoustics, or get warm by studying the theory of heat. In like manner we cannot grow by trying to add one cubit to our height: or add one year to our life by "taking thought" about it.

How then can our *walk* be made worthy of our calling? Only by the word of Christ dwelling in us richly: only by the application of that word to our hearts. Hence it is written: "Sanctify them through Thy truth: Thy word is truth" (John xvii. 17). It is the special office of the Holy

Spirit to constantly apply this Word to us. Hence, "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thess. ii. 13).

But this is not any attempt to improve our walk. Thus occupied, the New nature feeds and grows and becomes strong. There will be growth here, but, as to our standing in Christ, that is perfect, and in Him we are righteous and holy in all His righteousness and all His holiness

## Contributed Articles.

### THE FIRST EPISTLE TO THE CORINTHIANS: *Its Structure and Scope.*

BY THE REV DR. BULLINGER.

WE have seen, by the structure (Oct. 1898, vol. V., page 40) which shows the order and arrangement of these seven Epistles of the Holy Spirit to "the churches," that Corinthians and Galatians follow the Romans, and that they both manifest departure from, and failure as to the "doctrine" and "instruction" contained in the Epistle to the Romans. The Epistles to the Corinthians are characterised by "reproof," and that to the Galatians by "correction." The former as to *practice*, the latter as to *doctrine*.

These three Epistles form, therefore, a group by themselves, definitely marked off from the other four. These three contain more quotations from the Old Testament than any other three. This is the one feature which gives them the same character, and unites and links them together, while it separates them from all others.

To take the Corinthians first (both Epistles); we shall have to discover their great distinguishing feature or scope. This can be done only by noting their structure, and comparing the different members and their subject matter:—

#### I CORINTHIANS, AS A WHOLE.

A		i. 1-9.	Epistolary. Salutation. Introduction.
		B	a   i. 10-iv. 16. Ministerial reproof and explanations.
			b   c   iv. 17. Mission of Timothy to bring before them the remembrance of Paul's "ways" and teaching
			d   iv. 18-21. Visit of Paul promised.
		C	v., vi. Things reported to Paul.
		C	vii., viii. Things enquired of Paul.
		B	a   ix.-xv. Ministerial reproof and explanations.
			b   d   xvi. 1-9. Visit of Paul promised.
			c   xvi. 10-18. Mission of Timothy.
A		xvi. 19-24.	Epistolary. Salutations. Conclusion.

From this simple, yet beautiful structure, we note at once the absence of "doctrine" and "instruction," as such; and the large part of the Epistle that is occupied with "reproof," and the setting right of what is wrong. Nearly the whole of it is thus occupied. Chapter after chapter is taken up with reproof and ministerial explanations.

Even the parts which look like doctrine or instruction are introduced by way of *reproof*. In chap. xiii., charity is enlarged upon, but it is "a more excellent way" than that which he had been dwelling upon in chap. xii. They might covet "spiritual gifts," but it was better to covet Divine love with all its grace and powers.

In chap. xv., the resurrection is taught, but it is introduced by way of *reproof* because some among them had said: "There is no resurrection of the dead" (ver. 12), and has asked: "How are the dead raised up" (ver. 35).

Everywhere, this is the tone which pervades the whole Epistle. In Romans, the teaching is positive; here, it is negative. In Romans, the teaching is put forth as something to be learned and understood: here, it is presented as something which had been taught, but departed from.

There are points of contact, many and marked. But it will be noted that what is stated dogmatically in Romans is treated apologetically in Corinthians; and obliquely rather than directly. For example:

In Rom. iv. 15; v. 13; vii. 5, 7, 13, we have the direct teaching that without law there can be no transgression; but in 1 Cor. xv. 56, it is introduced as part of the argument to show what resurrection does for us in destroying death and sin and law.

In Rom. iii. 27, we have the direct statement of a fact that all boasting is excluded. In 1 Cor. i. 29, it is brought in indirectly, as a reason for what has been said "that no flesh shall glory in His presence."

In Rom. viii. 38, etc., nothing is able to separate us from the love of God in Christ, "neither things present nor things to come," etc., etc.; but in 1 Cor. iii. 22, the same fact is introduced as a reason why they should not "glory in men, for all things are yours, whether . . . things present or things to come," etc.

In Rom. viii. 30, we have the direct statement that whom God "did predestinate them He called also; and whom He called them He justified also; and whom He justified them He glorified also." But in 1 Cor. vi. 11, the same thought is introduced indirectly. The Corinthians "did wrong and defrauded" their brethren, as the unrighteous and ungodly did; and after describing their characters the Holy Spirit says: "And such were some of you; but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus and by the Spirit of our God" (R.V.).

In Rom. vii. 24, 25, we are taught directly that there is a deliverance from this dying, mortal body, and that God will in due time accomplish that deliverance; but in 1 Cor. xv. 57, it is introduced indirectly as one of the glorious results of resurrection: "But thanks be to God which giveth us the victory through our Lord Jesus Christ."

In Rom. xiv., we have definite positive, practical instruction as to our walk before those who are "weak in the faith"; and amongst other things, the principle is laid down as to matters that offend the weak conscience of a brother in Christ, inasmuch as "none of us liveth to himself." Meat or wine could hardly be obtained, except that which had been offered to idols. As to the eating of this, the question is settled in Rom. xiv. It is not wrong in itself, but if a brother's weak conscience considers it to

partake of idolatry, and regards it as "a thing offered to an idol" and, therefore, as an insult to God; then we are not to touch it in his presence and cause him to stumble. But in 1 Cor. viii., the same matter is treated of from a different standpoint. It was one of those questions which the Corinthian saints had enquired of Paul (vii. 1) as a practical question; and it at once becomes a personal question, and is dealt with by way of reproof. "Take heed" (ver. 9). "When ye sin so against the brethren and wound their weak conscience, ye sin against Christ." It is not treated of merely as something they were not to do (as in Romans), but as something they had done.

In Rom. vi. and vii., the conflict between the New nature and the Old is explained and set forth in all detail. In 1 Cor. ix. 26, 27, an example of it is given, showing how he maintained this conflict in himself, because he did not wish his ministerial labour to be thrown away, but to be such as God would approve.

In Rom. v. 12-21, we have the "first man" and the "second man"; the first Adam and the last Adam and all the wondrous contrast between them, showing how death entered by the one and life comes by the other. In 1 Cor. xv. 21, 22, 45, these two federal heads are referred to not as a plain direct statement of doctrine, but indirectly as part of an argument: "For since by man came death, by man came also the resurrection of the dead. For as all in the Adam die, even so shall all in the Christ be made alive."

We have seen how, in Rom. xvi. 25, 26, "the Mystery" is referred to and stated as a fact. The time was come for it to be made known, that the saints might be established as the Church of God, apart from the *earthly* hope of Israel as a nation, *now*, that as a nation Israel was cast-off. The saints were to know a higher and a *heavenly* calling. But in 1 Cor. ii. the reasons are given why, when the apostle was at Corinth, he could not preach "the Mystery" to the saints there.

Their state was a contrast to what it should have been: they failed to exemplify in practice the elementary truth that they had received; even now they need *reproof* before he can communicate that of which he is about to write to them. Instead of recognizing that they were "one body in Christ" and "members one of another" (Rom. xii. 5), they were forming separate "Bodies" of their own, and classing themselves under different teachers, and everyone said "I am of Paul; and I of Apollos; and I of Cephas" (1 Cor. i. 12). Instead of reckoning themselves as having died with Christ to sin, since he had died for their sins (Ch. xv. 4), they were living in sin. Instead of separation from the world by the cross of Christ, they were placing themselves under its authority (Ch. vi. 1). He may well ask: "Is Christ divided?" (ver. 13). No wonder he could not preach "the Mystery" to them. They were not in a fit condition to receive this wondrous truth. This member (i. 10-iv. 16), which is taken up with ministerial explanations, commences with a reference to this their condition. The commencement of any book of the Bible or of these Epistles is always important as furnishing a key to the whole. This Epistle commences (after the Epistolary salutation) at verse 10: "Now I beseech you, brethren,

by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together \* in the same mind and in the same judgment, for it was declared unto me of you, my brethren, that there are strifes among you."

This is why he could not preach "the Mystery" to them. For He goes on to say in chap. ii. 1, 2: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the Mystery of God.† For I determined not to know anything among you, save Jesus Christ and Him crucified." That is to say, owing to their divisions, and their being taken up with their own "Bodies," they were not in a fit condition, spiritually, to receive the revelation of the Mystery, which is the one Body of Christ, of which He is the glorious Head in heaven, and His people the members of it on earth. This is a spiritual Body. This is a spiritual union and a spiritual truth. It can be declared‡ only to spiritual persons.

Hence, he goes on to say (ii. 13-15): "And I, brethren, could not speak unto you as unto spiritual persons but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able, for ye are yet carnal; for whereas there is among you envying and strife and divisions, are ye not carnal, and walk according to man? For when one says I am of Paul; and another, I am of Apollos, are ye not men? § (iii. 1-4).

It is clear that this is the scope of 1 Cor. ii. and iii. So that the statement of chap. ii. 2: "I determined not to know anything among you save Jesus Christ and Him crucified," is wholly misunderstood when taken apart from its context, as though nothing came before it, and nothing comes after it; treating it as though it were the very end

\* *κατηρτισμένοι (kateertismenoi)*. The word refers to the mending of what is broken (Matt. iv. 21), the restoring of what is marred. As 1 Cor. begins, so 2 Cor. ends. For in 2 Cor. xiii. 11, this is the final word: "Be perfect," *i.e.*, be repaired, be restored, be perfectly joined together (1 Cor. i. 10).

† This is the correct and true reading here, and the Revised Version so gives it. The mistake is very slight, *μαρτύριον (marturion)* was written by some scribe for the more ancient reading *μυστήριον (musterion)*, a mere interchange of two letters. The scribe, like the Corinthians, was doubtless ignorant of the doctrine, and so, thinking it to be a mistake, put the word *marturion, testimony*, which he could understand. The Revised Version had no motive in putting "mystery" beyond giving the most ancient and correct reading.

‡ Lit. "I did not judge [*it well*] to know." This must be the meaning of 1 Cor. ii. 13. The verb *συνκρίνω (sunkrinō)*, occurs only here, and in the next epistle (2 Cor. x. 12). It means *to mix or put together*. This may be for the purpose of comparing, or of expounding or interpreting. In Daniel the nouns *σύνκριμα (sunkrima)* and *σύνκρισις (sunkrīsis)*, are frequently used of *interpretation and interpreting*. It is used for the Hebrew *פָּרַשׁ (parash)*, to *make clear* (Neh. viii. 8), *declare* (Num. xv. 34), *mark out distinctly* (Num. xv. 34). Hence it means, here, *declaring*, the two adjectives which follow are, one in the accusative plural (*feminine*), and the other dative plural (*masc. or neuter*); and the three words mean: "declaring spiritual [*things*] to spiritual [*persons*]." See the R.V. in margin.

§ Lachmann, Tischendorf, Tregelles, Alford and R. V. read: *ἄνθρωποι (anthropoi)*, *men*, instead of *σαρκικοί (sarkikoi)*, *fleshly or carnal*.



and height of Apostolic example instead of the very beginning.

It is a sad exhibition of the low estate of Biblical study when this text is thus misused and set up as a model to be followed, instead of set forth as a condition to be deplored.

These saints in Corinth were so carnal that they could not understand or receive truths which can be "only spiritually discerned." They were so divided up into parties that the Apostle could not teach them concerning the higher and deeper truths connected with their union with Christ. Without the preaching of "Jesus Christ crucified," there could be no preaching at all. But, beyond this, there was the preaching of Christ risen from the dead, and all that that means for those who died with Christ, and are risen again in Him: and there is the preaching of Christ's coming again from heaven with all the wondrous power of this truth for those who are waiting for God's Son from Heaven. The Apostle, therefore, judged it well not to know anything among them, "except Jesus Christ and Him crucified;" and this, for the special reason stated, that he "could not speak unto them as spiritual persons, but as unto carnal, even as unto babes in Christ." This resolve and determination on his part tells its own tale as to the condition of these Corinthian saints. They were not walking according to the light of Rom. v. 12—viii. 39; not appreciating their marvellous standing as risen with Christ; not walking "in newness of life."

"The Mystery" involves the full truth of this new and heavenly standing. It involves truth far beyond substitution in death; it involves *union with Christ* in all the value of his death, burial, and resurrection. It embraces the truths connected with His ascension and coming again. It involves not only our present standing in Christ, but the hope of our union with Christ in glory, when He shall come to be glorified in His saints.

Imagine the loss of these powerful influences on the life and walk of a Christian! We cannot be surprised at the practical *reproof* needed by these Corinthian saints. For what can be expected in the way of power or holiness in those who are ignorant of this standing, and of this blessed hope! No wonder we see such wide-spread distress at the unsatisfactory walk of many Christians; and no wonder that, from ignorance as to the cause of it, we see so many vain attempts in the present day to bring about this improvement in the Christian walk by other means and methods, instead of going back to the root of the mischief.

The object, therefore, of this first Epistle to the Corinthians is thus to lead them back, and to lead them on by the reproof administered to see what *Jesus Christ and Him risen again* means; and to teach them in his Epistle (chap. xii.) something of "the Mystery" which he could not announce to them when he first visited them, and planted the church of Christ among them.

**THE DISPENSATIONAL POSITION OF  
JOHN'S GOSPEL; or,  
THE FIG, THE OLIVE, AND THE VINE.**

By DR. BULLINGER.

**T**HE most cursory reader of Scripture must be aware of the special and unique position occupied by the Gospel of John. Its contrast with the other three Gospels

is most marked. It stands out by itself; while the other three form a group by themselves, and are generally known as "the Synoptic" Gospels, because they give a similar synopsis of the Gospel history.

John's Gospel is unlike them in nearly every respect; though agreeing, of course, with them in the facts and truths recorded.

The three Gospels were, doubtless, written at an early period; while the general consensus of scholars places the Gospel of John towards the end of the first century; the generally accepted date being in the last decade of the first century. It is placed by many even later than the Apocalypse.

And then its relation to the Epistles\* is also remarkable. For, while, like the other Gospels, it relates to the presentation and rejection of Christ, and thus stands in connection with the Old Testament, completing its history; yet on the other hand its contents seem to have a certain connection with church teaching as contained in the Epistles.

This latter fact has hindered some from receiving the truth concerning the Mystery, and caused them to hesitate; while it has perplexed many who clearly see and firmly hold that Revelation of the Secret purpose of God in His Church—the Body of Christ.

With the view of removing this hindrance and this cause of perplexity we desire to offer the following remarks:—

We must carefully distinguish between a fact and the *conclusion* which may be drawn from it. The one is true, the other may be erroneous. But we cannot have a true conclusion unless we note, and admit, and give due weight to the fact from which it is drawn and on whom it is based.

1. Now the first great fact is that to which we have already alluded, viz., the date when John's Gospel was written; viz., towards the close of the first century, some sixty years after the events recorded in it by the Inspiration of the Holy Spirit through John.

Now from this great fact is it not clear that neither the Apostle Paul nor any member of those churches to whom he wrote, *had ever seen the Gospel of John* at the time those Epistles were addressed to them?

Doubtless, the Gospel history in its great outlines was well known. The promise of John xiv. 26 was fulfilled, and the apostles remembered what had been said unto them. The other three Gospels, we may well believe, were written and their contents more or less generally known. But, John's Gospel, as we have it now, containing many private conversations (*e.g.*, John iv., ix., xi., xvii.), was never seen or known by the Apostle Paul, or the churches to whom he wrote.

From this conclusion follows another: viz., that *it is possible therefore to have a model church* (1 Thess. i. 7) *without the special teaching of John's Gospel*. That is to say, the teaching conveyed to those churches by Paul's ministry personally, and by his Epistle, contained "all the truth" necessary to build up a perfect church in all its completeness.

This conclusion can hardly be questioned.

\* By the term Epistles here and in these remarks we mean the Epistles specially addressed to Churches as such, viz., Rom., Cor., Gal., Eph., Phil., Col., and Thess.

Our first point, therefore, is this, that, if there were to-day a company of Divinely-saved souls and they possessed *only Paul's Epistles* addressed to the churches, they would have "all the truth" necessary to build them up as a church. But if they had *only the Gospel of John* they would be without definite teaching as to man's ruin; God's righteousness; the two natures, and the conflict between them; union with Christ in death and Resurrection, the completeness and perfection of our standing in Christ; the doing away of ordinances in Christ; the difference between the Law and the Gospel; the nature and use of spiritual gifts; the nature and order of Resurrection as taught in 1 Cor. xv.; the Lord's supper; the mystery connected with Israel's blindness; the Mystery of the Church as the Body of Christ; its position, nature, and growth; its holiness of walk and its missionary activities (1 Thess.); the mystery concerning those who are "alive and remain;" the Resurrection of 1 Thess. iv.; and the Rapture as distinct from the day of the Lord, and given by special revelation from the Lord Himself (1 Thess. iv. 15); the mystery of iniquity as revealed in 2 Thess. ii., showing the nature and character of the revelation of Antichrist; and many other truths all-important and absolutely necessary for the building up of the Church of God.

In other words, while there is no vital truth of John's Gospel which is not contained in the Epistles, there are many important Church truths which are not in John.

2. The second great fact is, that, after the Church is taken up, there will be multitudes saved in various companies for various positions in glory. It is impossible to read Rev. vii., xiv., xv., and xix., compared with Isa. xxvi. 9, without being convinced of this fact.

The conclusion to be drawn from this fact is, that, those companies of saved ones must feed on the Word of God, as all other of the redeemed have always done. They will need its counsels, and comfort, and guidance, and instruction.

They will have the church Epistles, just as we have, to-day, the Old Testament histories, which are written "for our learning." But the church Epistles, for them, will be historical, and just what the Old Testament history is for us now. They will contain much matter concerning a time and circumstances which will then have passed away, and with which they have no practical or immediate concern. But they will need, besides this, some special Scriptures which shall meet and supply their need, and contain "all the truth" that suits their then circumstances without being encumbered and mixed up with certain church truths and church teaching, which will then concern only what is past and gone. And they will have it, and find it in a very special manner in the Gospel of John.

So that while the truths of John's Gospel may be found in the Epistles, the special church-truths are not found in John.

When the Church has been removed, God's dealings on the earth will be with Jew and Gentile as such.

God will be again dealing with His people Israel, and the godly remnant will need special Scriptures for that time. The Law, with the "Song of Moses" (Deut. xxxii.), will

tell them of God's goodness and of Israel's rebellion. The Psalms will put suited words into their mouth; while the Gospels will exhibit their rejection of Messiah, and the Epistles will give the Dispensational history of the Olive tree. But the Church of God will then have been removed, and the Gospel of John will come in as a precious link, taking Israel up where the Fig tree was cut down, and telling of that true Vine in whom then will be all their hope and all their desire.

As it is the Gospel of John which contains this teaching of the Vine, and sums up all the Old Testament revelations concerning it, so is it the key to the special position which this Gospel holds with relation to the other books.

These three Trees (and a fourth—the Bramble) give a striking illustration of the great land-marks which stand out in Israel's history. They are the same four as those mentioned in Jotham's allegory in Judges ix. 7-15. The FIG TREE, the OLIVE, the VINE, and the BRAMBLE.\* These four contain the whole dispensational history of Israel.

#### THE FIG TREE.

1. The earliest of all the trees named in the Bible is the FIG TREE. It is specially typical of Israel as to *national position*. The synoptic Gospels set this forth. Israel, as to national position, was like the Fig tree planted in a vineyard (Luke xiii. 6)—a place of blessing and advantage. It has special reference to Israel's moral and spiritual failure under the old covenant. The Lord came seeking fruit, but none was found; three years were given to it (the three years of His ministry), and at length orders were given to "cut it down" (Luke xiii. 6-9), and, *nationally*, Israel soon "withered away" (Matt. xxi. 19, 20; Mark xi. 13, 14). In Judges "sweetness" and "good fruit" are given as the special characteristics of the Fig tree. But it was just these which were wanting when the Lord came. It is just these which are lacking in Israel to-day.

#### THE OLIVE TREE.

2. The OLIVE is characterized by "fatness," and that "wherewith by use they honour God and man." This sets forth Israel's *covenant privileges*. Israel had "fatness" indeed, and privileges such as no other nation had. The Olive is specially associated with "the house of God" (Ps. lii. 8). But *religiously*, Israel did not "honour God." Hence, its *privileges* were taken away, some of its branches were "broken off," other branches are now "grafted in," and partake of the "fatness" of the olive tree. It is not "cut down" and "withered away," as Israel's political position has been. The Olive is the only *evergreen* of the three. Its wood, leaves and fruit are all good, telling of the blessings of God's everlasting covenant with Abraham and his seed, of His free grace, of His spiritual gifts, and of His eternal faithfulness. All these are included in the teaching of the Olive, and all are in striking contrast to man's Fig

\* This is not the order of the four in the allegory, for the Olive comes first and the Fig tree second. Because *privilege and blessing* were first bestowed (Gen. xii. 2: "I will bless Thee and thou shalt be a blessing), and were given and enjoyed before they had the *political position*, which is represented by the Fig tree. This is the order in God's counsel. But we have followed the *historical* order of the nation and considered the Fig tree first. All three are mentioned in Genesis and Rev. All three are mentioned together in Deut. viii. 8; Judges viii. 9-12; and Hab. iii. 17. All three remarkable in Botany: The figure is unique in its fluorescence—The Olive is the only evergreen of the three; the Vine, see Ezek. xv.

tree pretensions and failure. No! the Olive tree stands, and by-and-by the natural branches will be grafted in again. Israel had the privileges once, some of which are described in Rom. iii. 1, 2; ix. 4, 5; the great privilege being that "unto them were committed the oracles of God"; but now, Gentiles (as such) have this, among other of Israel's privileges, and to-day the Gentiles dispense to Jews "the oracles of God."

#### THE VINE.

3. The VINE speaks of Israel's *spiritual blessing*. Read Isa. v. and Ps. lxxx. God brought this Vine out of Egypt. He "planted it." He "prepared room for it." He did everything for it. But this Vine failed. Its hedges were taken away and the vineyard was trodden down. There is henceforth no blessing for Israel apart from Christ. He is the true or *very* Vine. All others were but types and shadows, He is the real<sup>\*</sup> Vine, well-pleasing to God, in Whom "He delighteth."

All *spiritual blessing* for Israel is bound up in Him. Without Him *nothing* can be done. He said "I am the true Vine," not the true Fig, or the true Olive; but the true or real Vine.

**NATIONAL POSITION.** The nation has, like the FIG TREE, been "cut down" and is "withered away," and it will never be restored under the same conditions, or under the old covenant. "Let no fruit grow on thee hereafter for ever." The kingdom has been taken from them, and will be given (as it has already been given in God's purpose) to a nation and a generation who will bring forth the fruits thereof. For "fruit" is the characteristic of the Fig tree. Yes, out of that old nation there will be a new one. A nation will be made out of a remnant of it (Matt. xxi. 43); a nation which will be "born at once." This nation will have a new covenant and a new political position altogether. This Fig tree will now soon put forth its leaves, for its summer is coming, yea, is "nigh at hand" (Matt. xxiv. 32, 33; Mark xiii. 28, 29; Luke xxi. 29-31).

**COVENANT PRIVILEGE.** The branches have been broken off, but the OLIVE TREE is not cut down or cast away. Some of its branches are only broken off. Others from a wild-olive tree have been grafted in, and presently the broken-off branches will be "grafted into their own olive tree," and their covenant privileges will be restored; their "fatness" renewed and used for the "honour of God and man." This Covenant was made with Abraham before there was an Israel; and all its privileges are included in the Olive.

**SPIRITUAL BLESSING.** The VINE has been wasted and devoured (Ps. lxxx. 13), and trodden down, and no rain waters it (Is. v. 5, 6). But the God of hosts will "return and visit this vine." His right hand will be upon the Son of Man† whom He has made strong for Himself. He will

\* In John xv. 1 the word is ἀληθινός (*alēthinos*) *genuine or real*, as opposed to what is unreal; not ἀληθής (*alēthēs*) *true*, as opposed to what is false.

† The title "Son of Man" in connection with this Vine, shows that it is connected with the earth, and not with the Church.

turn again, and cause His face to shine and Israel will be saved (Ps. lxxx. 14, 19).

As the Vine (connected with spiritual blessing in the world), Israel has wholly and altogether failed. It is characteristic of the Vine that its wood is of no use, not even to make a pin on which to hang anything (read Ezek. xv. on this subject). It has no power to stand alone, It needs support itself, but cannot give support to others. No! Israel, as the Vine, has failed. All spiritual blessing now and henceforth must and will be found only in and through "the true Vine," the *real* Vine, to which all others pointed; "the man of His right hand." All who do not derive their blessing from Him and partake of blessing through Him will be "cast out" and "cut off." But all who partake of strength and blessing in Him will stand for ever\* and yield that wine which shall cheer both God and man.

But now note specially the places of the Scripture where these trees are mentioned, and where their lessons are imfolded.

- (1). We have the *Fig tree* in the three synoptic gospels.
- (2). The *Olive* in Romans, and
- (3). The *Vine* in John.

It is in the Three synoptic Gospels we have the record of the dispensational history of the causes of the "cutting down" of the *Fig tree*, and the miracle of its "withering away." Now, in this present interval, it is in the Church epistles (Rom. ix.-xi.) that we have the *Olive tree*, and the record concerning the "breaking off" of the natural branches† and the grafting in of others.

While it is in the gospel of John that we have the *Vine* and its branches, the special scriptures‡ for the teaching of those who will specially need it in the days after the church has been removed. In that gospel, those companies of the saved will learn the precious truths which will be their support and their stay in the day of the great tribulation: "through" and "out of" which they will be brought.

	Thus we have in	
THE THREE GOSPELS	{	THE FIG TREE. Past Dispensational History. <i>National position</i> —Israel in the land.
		THE OLIVE TREE. The present Interval. <i>Covenant privilege</i> transferred— Israel not in the Land.
ROMANS	{	
		THE VINE. The future "Great Tribulations." <i>Spiritual blessing</i> . The new Israel— (formed out of the Remnant) re- stored, with all blessing in Christ.
JOHN	{	

\* This is not the Union which the Church has now with Christ. That is taught in the Epistles, not here. That is union in death and resurrection; this is quite a different thing.

† In Rom. xi. 16, 17, 18, 19, 21, the word is κλάδος (*klados*) the *olive-slip* or graft; while in John xv. 2, 4, 5, 6 the word is κλήμα (*klema*) the *vine-slip* or graft.

But concerning this Great Tribulation and the causes of it, we have further teaching from Jotham's Allegory. The three trees we have been referring to would not be king over the other trees. *But there was a fourth tree.* There was one that would, and that was

#### THE BRAMBLE!

The Bramble was willing to reign over them, and its words are prophetic. "Come and put your trust in my shadow." Ah! there was One who said: "Come unto me," but they replied: "We will not have this man to reign over us." He came in the Father's name, and they received Him not. But another is coming in his own name, and him they will receive (John v. 43). Yes! They will make a covenant with him, and he with them (Dan. ix. 27). They will trust in his "shadow," but it will prove to be only a shadow; for "a fire shall come out of the bramble and devour" them, and that will be the Great Tribulation.

But the Bramble itself shall be burned up and destroyed. For "of thorns men do not gather figs: nor of a bramble-bush do they gather grapes" (Luke vi. 44). No! only of the true vine can it be said, and of His people He will yet say: "From me is thy fruit found" (Hos. xiv. 8).

We thus learn the true dispensational position of the gospel of John, and have the key to its teaching: and if we rightly divide it we shall not use the truth of John xv. to upset the truth of Romans viii. as to our own present standing in Christ: nor set those two chapters in opposition, and then seek to explain away the difficulty which we have ourselves created through failing to rightly divide the word of Truth.

## Conference Addresses.

We cannot hold ourselves responsible for every expression of the respective speakers. Many things with which we may not wholly agree are inserted as being either suggestive or worthy of consideration.

### THE MYSTERY OF INIQUITY, 2nd THESSALONIANS II.

BY THE REV. T. GRAHAM (Vicar of Southborough).

(Read at the April meeting of the Prophecy Investigation Society, 1899).

A "MYSTERY," in the New Testament, is a *secret told*—something known because it has been revealed, and which could not have been known, but for that revelation. "The mystery of godliness" is God's revelation of His secret plan for man's salvation: "the mystery of iniquity" is God's revelation of the final issue of man's sin. It is necessary to insist upon this in view of a modern popular interpretation of prophecy, according to which men of old did but state their own convictions as to the development in the future of what they saw in the present. We are told of this prophecy that "Inspiration did not enable the Apostle to write history beforehand," and that "though his forecast has a spiritual truth in it, resting as it does on the right perception of the law of moral development, the precise anticipation which it embodies was not destined to be realized." If this be so, it is not easy to see wherein the inspiration of the sacred writers differs essentially from that of any wise observant politician

forecasting the future. But that this is not so we would with all energy protest. The promise that the Comforter would shew to the apostles things to come, the more general promise that He would guide them into all truth, was a promise of something other than "the right perception of the law of moral development." It was a promise of a revelation of things to be, and already existent in the purpose and knowledge of God. And this "mystery of iniquity" is no mere opinion concerning the trend of the events of his day, by a careful and experienced observer of the natural working of certain laws of cause and effect; it is "history written beforehand," a divine revelation of things to come, requiring for its fulfilment definite event.

That event is said to be the manifestation of "the man of sin;" or, as in the margin of R.V. and according to two of the best MSS., "the man of lawlessness"; whose appearance is out of, the fruit of, an apostacy of which the apostle had in person already formally and particularly forewarned the converts in Thessalonica.

Apostacy then, from whom or what? Lawlessness, with regard to what law? The answer is in the description which follows: "Who opposeth and exalteth himself above all that is called *God*, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." It may be that by "the temple of God" the prophecy intends a rebuilt temple in Jerusalem. There are prophecies which seem to point to a peculiar connection between the Jewish people and a Coming One in whom sin shall find its perfect incarnation, to a league between him and them, and to their revolt occasioned by the erection of his image in the Temple, "the abomination that maketh desolate spoken of by Daniel the prophet." But the language—"sitteth in the temple of God, shewing himself off that he is God"—surely requires a fuller and a wider meaning. It is not only a claim upon the Jews to worship the image of a man in a sanctuary of God; it is a claim which, from its nature, is made upon all men, because it is a claim to be possessed of the very attributes and prerogatives of God, to be the very and the only God.

The language of the prophecy points to an individual. It is not satisfied by a system, a Church, a line of men; it requires one who has neither predecessor nor successor; an individual representative of the apostacy; its head, its crown; and more, the apostacy in miniature, its general characteristics all represented in one man.

It is very remarkable that explaining the secret of this man's power, St. Paul uses to same word for his presence as for the presence of Christ.—"Then shall that lawless one be revealed whom the Lord shall destroy with the brightness of His coming (*parousia*): even him whose coming (*parousia*) is after the working of Satan, with all power and signs and lying wonders." To recognise the full force of this we must remember how it was with the Man Christ Jesus. His first coming, His presence and manifestation in the flesh, was after the working of the Holy Spirit, in all power and signs and wonders of truth. The operation of the Holy Ghost in and upon and for the humanity of the God-man is frequent and prominent in the gospel story. By the Holy Ghost was He conceived; with the same Spirit was He anointed to preach and to heal; by the same Spirit He cast out devils and wrought His miracles; there is nothing which He did in attestation of His claims but it is associated with, it is referred to, the Holy Ghost. In the man of sin is an awful mimicry of His endowments. The man Christ Jesus, the God-man, is anointed with the spirit of God above His fellows; the man of sin, the blasphemous Man-god, is endowed by Satan, is energized by Satan, as none has ever yet been; no, not even the greatest monsters of sin, of whom we rightly

think as devilish. And as the Lord's miracles were His credentials by which He answered the question: "Art Thou He that should come?" So does this man of sin attest his claims by the lying wonders which the working of Satan enables him to produce.

It is no mere clever trickery, no mere conjuring, which is attributed to him; but real wonders by Satanic agency. Perhaps indeed the "wonders" will be in great part influences upon the beholders themselves, duped into believing that they actually see what exists only in their imagination. There seems to be some real power in so-called mesmerism, hypnotism, and the like, to make men believe that they see what is really non-existent. However, the universal yielding to the claims of the man of sin will be largely due to marvels wrought by him in the power of Satan, even as by the Spirit of the Lord the Son of man confirmed His word by signs following. Yet this "working of Satan" is not to be confined to such "miracles." In that future day, when all that is called culture will have reached its perfection, men will not be persuaded by mere wonders. There must be some supereminent personal characteristics to secure the universal adoration which will be secured by the man of sin. "In proportion," writes Alford, "as the general standard of mental cultivation is raised, and man made equal with man, the ordinary power of genius is diminished, but its extraordinary power is increased. As men become familiar with the achievements of talent they learn to despise its daily manifestations, and to be more independent of mere men of ability, but they only become more completely in the power of gigantic intellect, and the slaves of preeminent and unapproachable talent." The truth of this is already before our eyes; and if when "that Wicked is revealed," Satan shall have permission to endow his creature with all that makes a man an overpowering fascination to men, together with the power of "miracles," there seems nothing improbable in the thought of universal acceptance of the claim to sole and universal adoration.

His triumph is to be of short duration. The language of the prophecy implies the final destruction of the apostacy within a little while. The manifestation of the man of sin is made in full, and then the Lord shall consume him "with the spirit of His mouth," and shall destroy him "with the brightness of His coming." By a mere breath, as it were, from the Lord's mouth, by the mere unveiling of His glory, shall all that mighty, vaunting, blaspheming host and its leader be reduced to impotence and swept from off the earth. Thus it is that the rightful King takes possession of His redeemed kingdom. Thus it is that the Prophecy breaks in upon man's dream of a world gradually becoming a world of universal peace. The natural enmity in the heart of fallen man against God and His law is not gradually to die away; our Missionary Societies are indeed for the evangelization of the world, but not for its gradual conversion; "the restitution of all things," the deliverance of creation from its bondage of corruption, the glowing promises of a future age of universal righteousness with its universal happiness, these are not to come in little by little, as men recognize and obey the laws of well being. But as the end draws near the ever active spirit of apostacy from God will rouse itself in accumulated strength, and burst forth in one last defiant revolt. Laodicean indifference will become active rebellion against God and His Christ—the ultimate development of the first sin, human nature's acceptance of the Tempter's "Ye shall be as gods," finding its full fruit in man's self-deification, his defiant assertion that man's true and only God is *man*.

(To be continued).

## Things New and Old.

### INTROSPECTION.

"Some spend much of their time in what is called introspection. Now introspection, like retrospection, is a useful thing in a measure, but it can readily be overdone, and then it breeds morbid emotions, and creates despair. Some are always looking into their own feelings. A healthy man hardly knows whether he has a stomach, or a liver; it is your sickly man who grows more sickly by the study of his inward complaints. Too many wound themselves by studying themselves. Every morning they think of what they should feel; all day long they dwell upon what they are not feeling; and at night they make diligent search for what they have been feeling. It looks to me like shutting up your shop, and then living in the counting-house, taking account of what is not sold. Small profits will be made in this way. You may look a long while into an empty pocket before you find a sovereign, and you may look a long time into fallen nature before you find comfort. A man might as well try to find burning coals under the ice, as to find anything good in our poor human nature. When you look within, it should be to see with grief what the filthiness is; but to get rid of that filthiness you must look beyond yourself. I remember Mr. Moody saying that a looking glass was a capital thing to show you the spots on your face; but you could not wash in a looking glass. You want something very different when you would make your face clean." (From *Barbed Arrows from the quiver of C. H. Spurgeon*).

### THE SPIRIT HIS OWN INTERPRETER.

Recollections of a sermon preached in Trinity Church, Cambridge, by the late Canon Carus (*October, 1863*), before a large number of the undergraduates of the University, from John xvi. 13.

"Young men of the University, we are lovers of learning for its own sake. You are here because you love to learn, and are anxious to have more knowledge than you already possess; but settle it as fixed principle in your minds whilst you are here "That there is no knowing the mind of Christ in the Scriptures of Truth, but by the showing of the Spirit." If you were reading a work by a living author, and were in doubt of that author's meaning, which would you do?—go to the author himself to explain his meaning, or ask a third person his opinion about the book? Of course you would go to the author. Well, our Author is a living Author. Holy men of God spake as they were moved by the Holy Ghost, and if you go to Him, in a true child-like spirit of humility, confessing your own ignorance and asking for His showing, sooner or later you will come to know all that it is necessary for you to learn."

S. F.

## Bible Word Studies.

### HOPE.

BY THE REV. W. H. GRIFFITH THOMAS, M.A.  
(Incumbent of Portman Chapel, W.).

THE prominence given to Faith in the New Testament, and rightly emphasised in Christian experience, should not allow us to forget that Hope is also very distinctly brought before us in the Holy Scriptures, and should therefore have its due force in our daily life. As Faith is a primal necessity for the very existence of the Christian life, so is Hope for the full growth and ripeness of the Christian character. Faith and Hope are both essential; and, though they have an intimate connection with each other, it is possible to distinguish them so that the precise value and force of Hope may be clearly seen and appreciated. Faith looks backward and upward; Hope looks onward. Faith is concerned with the Person Who promises; Hope with the thing the Person promises. Faith accepts; Hope expects. Faith appropriates; Hope anticipates. Faith believes and takes; Hope desires and waits. Faith comes by hearing; Hope by experience. Faith is a root of which Hope is a fruit. Faith has an attitude towards good and against evil; Hope is concerned only with that which is good.

The elements of Hope are Desire, Expectation, and Patience. Not Desire only, for we may desire what we do not expect; nor Expectation only, for we may expect what we do not desire; but Desire and Expectation combined and exercised with that Patience or endurance (*ὑπομονή* *hypomonee*) which can wait for the full realization.

The teaching of the New Testament may perhaps be arranged so as to give the following *conspectus* for meditation.

#### I.—THE SUBSTANCE OF OUR HOPE.

1. Christ Jesus (1 Tim. i. 1): "Our Hope."
2. Salvation (1 Thess. v. 8): "The Hope of Salvation."
3. Grace (1 Pet. i. 13): "Hope . . . for the Grace."
4. Resurrection (Acts xxiii. 6, and xxiv. 15): Resurrection Hope.
5. Eternal Life (Tit. i. 2, and iii. 7): "In Hope of Eternal Life."
6. Righteousness (Gal. v. 5): "Hope of Righteousness."
7. Glory (Col. i. 27): "The Hope of Glory."

#### II.—THE CHARACTER OF OUR HOPE.

1. Personal (Phil. i. 20): "My Hope." Cf. "we might have" (Rom. xv. 4), "having" (2 Cor. iii. 12; 1 John iii. 3).
2. Indwelling (1 Pet. iii. 15): "Hope that is in you."
3. Living (1 Pet. i. 3).
4. Good (2 Thess. ii. 16).
5. Blessed (Tit. ii. 13).
6. Joyous (Rom. xii. 12): "Rejoicing in Hope."
7. Emboldening (Rom. v. 5): "Hope maketh not ashamed."

#### III.—THE CLAIMS OF OUR HOPE.

1. Confession (Heb. x. 23).

2. Boasting (Heb. iii. 6).
3. Explanation (1 Pet. iii. 15).
4. Purity (1 John iii. 3).
5. Endurance (1 Thess. i. 3).
6. Assurance (Heb. vi. 11).
7. Abundance (Rom. xv. 13).

#### IV.—THE CONDITIONS OF OUR HOPE.

1. *God, its Author* (Rom. xv. 13). Cf. Eph. i. 18.
  - (a) As Object: *εἰς* (2 Cor. i. 10; Acts xxiv. 15; 1 Pet. i. 21).
  - (b) As Foundation: *ἐπὶ* (1 Tim. iv. 10; v. 5; vi. 17; 1 Pet. i. 13, and iii. 5).
  - (c) As Sphere: *ἐν* (1 Cor. xv. 19).
2. *The Gospel its Revelation* (Col. i. 23): "The Hope of the Gospel."
3. *The Scriptures its Warrant* (Rom. xv. 4; Acts xxvi. 6).
4. *Christ its Sustenance* (Col. i. 27).
5. *The Holy Spirit its Supply* (Rom. xv. 13).
6. *Heaven its Incentive* (Col. i. 5; Heb. xi. 18).
7. *Faith its Basis* (Heb. xi. 1).

When the teaching of Scripture on Hope is thus collated and given due prominence, we can easily see the force of the well-known passage in Rom. viii. 24: "For in hope we were saved." Our salvation had in it a future reference and purpose. We are not "saved by hope" (A.V.), but through or by faith, though we were also saved with reference to hope with definite and glorious reference to the blessed hope revealed in the Gospel. (See Sanday *in loc.*) We can also now appreciate the allusion to this hope as an "anchor" (Heb. vi. 19), in its power to keep us from drifting, and as a "helmet" (1 Thess. v. 8), to preserve us from defeat. We can, moreover, picture to ourselves the sad state of those who are described as "having no hope" (Eph. ii. 12, note *μη*), and at the same time rejoice in the Apostle's exhortation against sorrowing as do the majority (1 Thess. iv. 13), "who have not a solitary hope."

It remains only to note that Hope as a grace is very different from a mere spirit of hopefulness, or a natural buoyancy of temperament. It is a distinctly Christian virtue, the result, as we have seen, of union with God in Christ, and having for its immediate object the Lord Jesus at His glorious appearing, and for its ultimate, eternal, and exhaustless substance the glories of Heaven, and God as our all in all.

## Questions and Answers.

#### QUESTION NO. 200.

W. H., New York. "How do you explain Matt. xxiv. 34: 'This generation shall not pass till all these things be fulfilled'?"

We do not wonder at the perplexity which is created by assuming that "these things" (referred to in verses 29-33) which occur *after* the great tribulation (verse 29) are all to be fulfilled during the generation to whom the Lord was speaking.

And we do not wonder either that the many explanations fail to set the difficulty at rest, but seem rather to increase it by being so apparently invented for the purpose.



We believe that the true explanation is to be found in the verb used (*γίνομαι, ginomai*). It means *to begin to be, to become, arise*. It is not the ordinary word for *fulfil*. The difference will best be seen by referring to Luke xxi., where we have both words. In verse 24 we have "until the times of the Gentiles be fulfilled" (*i.e.*, filled full). But the word here is *πληρώω (pleeroō)*, *to fulfil*, while in verse 32, which corresponds with Matt. xxiv. 34, we have the other, which is quite a different word (*γίνομαι, ginomai*), as in Matthew.

The meaning is that the very generation to which Christ was speaking should see *the beginning of these things* (*viz.*, those mentioned in Matt. xxiv. 4-6. Mark xiii. 5-7. Luke xxi. 8, 9). They did see the commencement of "these things," as the Lord said they should.

A similar mistake with this word creates another difficulty in John xiii. 2. "And supper being ended." It is quite clear from verses 26, 27, that supper was not ended. Indeed it had only just begun, which is exactly what this word means. The R.V. renders it "during supper," but it means "supper having commenced." Dr. Gill beautifully renders it "supper being served."

We believe therefore that Matt. xxiv. 34 should be rendered "This generation shall not pass till all these things have begun to take place." Then, as no difficulty is created, there is none to explain.

QUESTION NO. 201.

C. W. C., Helensburgh. "Please could you explain the meaning of the following verses:—"Saints" (Dan. vii. 21), "Remnant" (Joel ii. 32), "Elect" (Matt. xxiv. 31)? In what way are they related to each other?"

These terms all relate to the same persons, *viz.*, the elect remnant of Israelitish saints who will be God's people on the earth after the Church has been caught up.

The Church of God is not in Daniel, Joel, or Matt. xxiv.

## Signs of the Times.

### JEWISH SIGNS THE COLONIAL TRUST.

*The Jewish World* thus gives expression to its thoughts on the success of the launching of this new Financial Trust, which seems destined to play an important part in the Zionist Movement. After speaking of the hopes and yearnings, strivings and convictions representing the active sentiments of those who have brought this fund together, the Leading Article goes on to say:—

"Was ever such in this materialistic world before? We believe not; and yet there are thousands who do not realise what this means, and give heed to advocates whose prattle betrays their incapacity of thought.

"The history of the Zionist movement, and it needs no writing yet, is one of struggle and achievement. Struggle against powerful but inert forces, achievement by massing units thrilled with the desire to be active. The Jewish Colonial Trust in this in no way differs from the Congresses, the success of the one is the success of the other, but the one represents the vocal and the other the financial side of the will-force of Jewry. This is the secret of the Zionist movement, and the one that will carry it to success; it is a people's movement, in which all classes and sections belong to the people. The distinction between what was and what now is in Jewry is so great that it is as difficult to phrase this "rose water" revolution as to define the limit of power or the maximum effect of the new order of things. If the Jews had ceased to be a nation, then they have suddenly become one, and are fired with national instincts, with a desire to be robbed

with the modern vestures of nationhood. The Jewish Colonial Trust represents that wish in a concrete form, and its existence is an evidence of the power that may be exercised by a machine whose motive power is the will-force of a determined people; and with these powers at command, who shall say what cannot be achieved? The success of the Trust has confounded all the arguments of the opposition, the presaging of the hostile section of the press, and it has proved that the power in Jewry lies not with the merely rich.

"Success lies in the application of the will-force of the Jewish people, and the question the sensible man should ask himself is not "shall I not silently join in the ranks of my people and take my share of the toil and the hardships of this march of Zion." Far be it from us to belittle the efforts made by those who in past years have borne the brunt of supporting the tens of thousands who appealed for help, and cried out against the persecuting hand of those who supposedly worship the historic Jew; but we think they should be the first to recognise the moral advantage of a success which has given independence and backbone to the down-trodden, and therefore be all the more willing to unite and sink personality in order to maintain a principle which has been dear to all generations of Jews. Union would be the greatest and most worthy achievement. This should be the real moral and most worthy result of the latest Zionist success."

### RELIGIOUS SIGNS.

"THE WHOLE WORLD LIETH IN THE EVIL ONE."—R.V.

Then, whoever undertakes to "raise humanity" must have greater power than this one who is declared to hold the world in his grip. Yet for all this, preachers don't appear to take it very much to heart. They seem to be paying more attention to citizens than to sinners. This cry of "raising humanity" brings those who are working for it into strange alliances. The Holy Ghost has declared, "Cursed be the man that trusteth in man and maketh flesh his arm" (Jer. xvii. 5).

A SERMON BY MR. RHODES.

"The social work of the Salvation Army has come under distinguished and fashionable patronage. A meeting on its behalf was held yesterday in the Mansion House, the Lord Mayor presided, Mr. Cecil Rhodes made a speech. 'In my own church, there are many disputes as to instruments, as to the lighting or non-lighting of candles, as to the wearing of embroidered garments: but let us put all those details aside, and recognise that we are all human beings. Be he an officer in the Salvation Army, be he a minister of a church, the person engaged is *working for the elevation of humanity*.'"

The "distinguished patronage" the child of God is to expect is specified in 1 John iii.: "Therefore the world knoweth us not because it knew HIM not."

It is hard to see what affinity there can be between the keen projector of railways in Africa and the Salvation Army. It may be that the system of business in the latter has drawn forth the admiration of the other.

SECRET INSURANCE.

"The *Commercial World* declares it has in its possession a letter sent to a newly-appointed agent of the Salvation Army Life Assurance Society by an assistant superintendent, in which the latter says:—

"You will find we have proposals *on the life of another, i.e.*, any one may insure a relation, providing they are in good health, without the relative's knowledge.

"Go in with all your might; do your very best. Remember it is for the glory of God. All profits made after paying all claims, meeting expenses, and paying 75 per cent. of the same to participating members, go to *extending the kingdom of God.*"—*Daily Mail*, April 20th.

From the above it may be inferred that the text-heading of this article is not taken into account by either of the financiers.

Judging by the following, such progress has been made in this "raising humanity" that the next thing to do is for man to get a city to his tastes. So here enters another "physician" (of Glasgow) for this business.

THE IDEAL CITY.

"At the morning service in Trinity Church yesterday, the Rev. Dr. John Hunter delivered the first of a series of discourses on 'The Ideal of Civic Life and Duty,' before a crowded congregation. The reverend gentleman selected as his text Revelation xxi. 2:—'The holy city coming down out of heaven from God.'"

And in the course of his sermon the preacher makes this monstrous statement:

"And to-day, as yesterday, the world's hope is in its dreamers in the men with clear eyes and ardent hearts. The opinion that man made the town and God the country would not bear examination. Human nature and life were more full of God than the phenomena of the material world, and civilization and the city a directer and fuller revelation of the divine than primitive and country life. . . . The city of God in the Bible was not a city in Heaven, but a city to be built up in this world."

This is a flat denial of God's word, for the text contradicts his words. That city *comes down from heaven*. But what follows is the climax of folly, we might perhaps say blasphemy:

"The water of life, pure, fresh, and clear as crystal, did not flow through our city as through the city of St. John's *dream*, but it had been introduced into every house, and an unlimited supply of it might be had by all. They had gas or electric light in the street, shop, and dwelling, instead of oil lamps and candles, and sanitary appliances in their homes."

The *Glasgow Herald* (April 17th) may well write in its leading article:

"Our churches are—well—largely stone and lime."

And finishes up with this conclusion:—

"That the community in its mass has no acute sense of citizenship, much less an ideal, is, we are sorry to believe, not more true than that it has no acute, no convincing, sense of religion. In regard to both it is little better than a case of rubbing along somehow, hoping, when there is hope at all, for the best."

And not likely to have when such rubbish is preached.

"Humanity," after all, it seems, must wait. We are certainly more in accord with the newspaper than with the preacher.

"But ye are forgers of lies, ye are all physicians of no value. O that ye would altogether hold your peace! *And it should be your wisdom* (Job xiii. 5).

"Humanity" is to be elevated by a gospel of gas. Such preacher's "*views*" harmonize with the sceptic who asserted that the man who discovered gas did more for mankind than any religion had done.

The reply he received was telling and to the point. "That being so, when you come to die, and you desire to find consolation, you *had better send for the gas-man*."

In this way a *religious* WORLD is being manufactured, and the press detects its hollowness:—

"THE VERY LATEST VOGUE.

"I was informed on the best authority the other day that it was now 'the smart thing' to be religious. . . . I assure you a serious attitude will be 'the thing' this season. There will be quite a run on the bishops and clergy generally. . . . The May meetings are to be extremely smart functions. We all of us gave up something this Lent. Lady A."—she named a sprightly dame of high social status—"surrendered cigarettes; and I didn't taste green Chartreuse once!"—*The Critic*.

The religious world may for a time consent to be amused; but one thing it will not be deceived in, and that is, that this is religion based on the Word of God. Rather will the world come to the conclusion that there is no such thing, that the whole is a fiction, and these dealers in religious wares, mixed with comic songs, are the biggest fictions of all.

"THE VICAR'S MUSIC HALL.

"The Rev. Dr. Robert Foster Burrows, vicar of St. Andrew's, Birmingham, was summoned yesterday for unlawfully keeping St. Andrew's Hall for public music without a license.

"A police-sergeant said that when he visited the hall a young woman in male attire was on the stage singing a comic song. The programme for that evening consisted of three sketches, for which a first-class company was engaged.

"As the profits were for the benefit of the church and its work, the summons was dismissed. But the defendant was told he must get a license before having another such entertainment."—*Daily Mail*, April 27th.

Now, we have been gathering from all parts of the world, and all we can say is, in answer to the appeal: "Watchman, what of the night? Watchman, what of the night? The morning cometh, AND ALSO THE NIGHT."

It will be a comfort to many hearts to hear what a converted Hindoo says:

"THE FAITH OF A CONVERTED HINDOO.

"To the Editor of THE SUN.—Sir: Excuse me, as a visitor to your country, in writing to thank you for your remarks under 'Preaching Without Religious Faith.' I am converted from Hindooism; the Brahmanic blood runs through my veins. Nothing could have brought me to the Lord Jesus Christ but two things—(1) the consciousness of my guilt; (2) that Christ had atoned for me. The light of revelation in my soul warned me of a hell; since then the Scriptures have affirmed it, and, with the acceptance of Jesus, the burden has gone. I am a missionary now, and have been in the work since 1883.

"After spending ten years between Great Britain, Europe, India and Ceylon, I solemnly say that I have not found any scheme, plan, or amusement which can or will ever come up to the power of the Gospel of Christ. I have just come to visit this country for the first time, to study American methods of Christian work, and to find out how far the people who send us missionaries believe in Christ and the Bible for themselves. The opinions and remarks of the clergymen you comment upon make me feel that I am not safe among such theologians. The Gospel has an eternal charm for me, a pagan convert. I find elevating pleasures and joys in it. It has transformed me. I believe in the inspiration of God's Word, permanent and unchangeable; otherwise man has no permanent standard to appeal to. I feel I must give this testimony in these days of loose interpretations of the Scriptures. I am forgiven much, so I wish to say a word for Him who has made me what I am."

*The New York Sun*, March 5th.

P. N. CHAKRABURTY.

Israel, in the day of their departure from God, realizing that their power was gone, turned to Egypt for help, and this was the reproof sent to them: "Woe unto them that go down to Egypt for help. . . they look not unto the Holy One of Israel, neither seek the Lord" (Isa. xxxi. 1).

"Turn ye unto Him from whom the Children of Israel have deeply revolted" (ver. 6).

The wickedness is more pronounced in this day because the light is greater.

#### SPIRITIST SIGNS.

"NEITHER GIVE HEED TO FABLES."

It is a wearisome business to be chronicling the doings of religious flesh. The Word of God is set aside; but man will have a religion of some sort, and having got rid of the *old Book*, sets to work to provide a new revelation. This, the Spiritists are doing, by "calling spirits from the vasty deep" to tell their disciples something fresh.

But our last month's *Things to Come* proved from their own organ that these revealers play tricks.

"BEHOLD YE TRUST IN LYING WORDS THAT CANNOT PROFIT."

Israel resorted to the same source, and we know the end of that.

"Have ye not seen a vain vision, and have ye not spoken a lying divination. Whereas ye say, The Lord saith it, albeit I have not spoken" (Ezek. xiii. 7).

All the consolation their guides can give is "We have no security against your being fooled."

But the last number of *Light* devotes much space to an important question which is answered by one of their superior mediums. It can hardly be conceived what a loss knowledge has sustained all this time through being unaware of the facts Spiritism has brought out! the fathomless abyss of ignorance we have all been in! The question is:—

"Do spirits see the sun, moon, or stars?"

If, after the answer given, their readers are no wiser than they were before, then the spirits must have been playing tricks again.

"Suppose that a spirit comes back into this world; his optical apparatus not registering the vibrations belonging to this world's light, he would be in darkness. That is all. It could not be otherwise. Then go back again to the spirit side. What is the source of the vibrations known as light? Here we must confess that while science and philosophy help you to understand many things, they have hardly reached the position of being able to help you on this point, because the ultimate analysis of all things leads you back to the Incomprehensibility we call God."



After all, it is only "suppose." And, "optical apparatus" does not seem a very scientific way of putting it.

But *supposing* they don't come back, then it appears they don't see the moon, and darkness must be the result. That is all. But the medium gets more scientific as he, or she, warms to the subject, and makes an effort to help to a conclusion:—

"The Divine activity radiates through the universe, and according to grade and condition produces phenomenal consequences. On the material side you find worlds, systems, suns, universes, so many focalised conditions of Divine action, from each collectively and individually radiating the Divine energies."

There is a way of appearing to answer questions by figuratively throwing dust into the eyes. Here is a jumble of words that has an appearance of wisdom, but no clearing up of the great question whether spirits "see the moon." Let us try again:—

"When you get into the spiritual world you find there conditions, centres, worlds, which radiate the more subtle powers or forces that flow from, or are the results of, the Divine activity, and such vibrations are related to, or the spiritual organisation is accordant therewith."

Now, if it is not clear after this that spirits do *see the moon*, then *Light* belies its name, and the agitated mind ought to be at rest. Everything is upset again by this statement:—

"There is no necessity for spirits to see the material sun, moon, and stars."

This silly question takes about one thousand words to answer. And this is to take the place of God's Holy Word that gives us the revelation of Himself! Those who would put this rubbish in place of its soul-sustaining truths, this puerile, childish, pitiful twaddle, must be very far on the way to the believing "the lie" that His Word declares is to ensnare those who "believe not the Truth."

## Editor's Table.

JOHN XVI. 8-12.

With regard to our answer to question No. 198, in our June Number, a correspondent sends us some interesting remarks. He points out

1. That the question before the world in the Apostles' day was: "Is Jesus the Christ or not?" and the testimony of the Holy Ghost was first as to His Person and the great "SIN" in rejecting Him as the subject of prophecy. *In this we have Peter's ministry.*

2. The testimony that followed was, and is to-day, concerning "RIGHTEOUSNESS." *In this we have Paul's ministry.*

3. The testimony of the future, when the Anti-christ is sitting in the Temple of God, will be concerning "JUDGMENT" after the Church is removed. That testimony will be as to His divine personality according to the gospel of John, and His title to the throne of David according to the gospel of Matthew. Blessing will then be seen and shown to be found only in union with the true Vine, not in natural descent from Abraham, nor yet in Jerusalem. *In this we have the future Jewish ministry* spoken of in Matt. xxiv. and xxviii. after the translation of the Church.

JOHN XV. 2.

Another valued correspondent sends us further light on this verse, based on the distinction between the word used for "branch," which occurs only in these verses (2, 4, 5, 6), κλήμα (*kleema*), and the usual word elsewhere (κλάδος, *klados*). This, as well as our own answer, may be correct,

and if interpreted according to the true dispensational position of John's gospel, may be helpful and true. But, the fact is, that both this and our own answer in the April Number (though correct) may mislead, by assuming that we have Church teaching and Church truth in John's gospel. The difficulty of reconciling John xv. with Rom. viii., ought to show us that the *true* explanation must be sought for on dispensational lines, and on a more rightly dividing of the word of Truth. Until we are able to do this, it will be more really helpful to suspend further reference to John xv. on the old Church lines.

VOLUME V.

is now ready, price 2/-. We ask our readers to use as many copies as possible as presents to their friends, and thus to make *Things to Come* more widely known.

A NEW COLUMN

is opened this month, and kindly undertaken by the Rev. W. H. Griffith Thomas, M.A., Incumbent of Portman Chapel. It will consist of a series of

BIBLE WORD STUDIES,

and will, we are sure, be found both interesting and profitable. The word this month is "Hope." Next month it will be "Meditation."

JEREMIAH IN IRELAND.

In *The Banner of Israel*, for March 26th last, Chancellor Hanan refers to our articles on this myth. Mr. Fairfield writes to readily accept Chancellor Hanan's admission of lack of knowledge to enable him "to verify Mr. Glover's calculations." He points out the automatic impossibility of agreement between the Anglo-Israel position and the testimony of the genuine Irish history. Mr. Fairfield shows that Chancellor Hanan gives Mr. Glover's whole case away *en bloc*, by accepting Professor Kelly's statement that "the bards could not agree on the place that Ollomh and his seven successors (whom all the Irish historians make his descendants in blood) were to hold in Irish history." The verdict of those "best authorities" whom Chancellor Hanan fancies are on his side, is, that no reliance is to be placed upon any of the legendary portion of Irish history. Mr. Fairfield concludes by saying: "What I insist on is, that Identitists should give dates accurately, and not invent them." We are sorry that more important matter on Biblical and Spiritual subjects does not admit of our giving our readers the pleasure of reading Mr. Fairfield's interesting and conclusive paper.

With regard to the editorial note in our April Number, on the terrible infringement on the Royal Rights of the Lord Jesus in the Anglo-Israelite book which we referred to, it may have seemed incredible to our readers, but what will they say to this extract from it which we omitted to give:

"It is by ignoring the right of his father Joseph to the paternity of our Lord, that difficulty in realising the fulfilment of God's promise has arisen"! If we do regard this right, we are told that "we shall rid ourselves of a deal of medieval and pagan mysticism; and a scheme for this world's history will open out before us in its wonderful development."

That God may preserve us and our readers from this Anglo-Israel "Scheme" is our earnest prayer.

# THINGS TO COME.

No. 62.

AUGUST, 1899.

Vol. VI. No. 2.

## Editorial.

### "THE MANIFOLD WISDOM OF GOD."

IN Eph. iii. 9, 10 we read that the Mystery "from the beginning of the ages hath been hid in God, who created all things\* to the intent that now to the principalities and authorities in the heavenlies might be known by means of the Church the manifold wisdom of God, according to the purpose of the ages which He made in Christ Jesus our Lord."

There have been many "ages," and all have been purposed with reference to Christ and His Church.

Through all the past ages "the Mystery" was kept hidden in God. Not to any heavenly power or angelic being was it made known; and certainly not to any mortals on earth, in any revelation either written or oral. If, in the face of this, any contend that it is referred to in the Old Testament, or anywhere prior to Rom. xvi. in the New Testament, then language is useless for the purposes of revelation, and it is vain for us to pursue this or any other subject of holy writ.

But, now, it has been revealed. To Paul; and, through him to the Church of God on earth; and, "by means of the Church" to the heavenly beings and powers.

Eph. iii. 10 teaches us that now, at this present time, God is doing what He had never done in any previous age: viz., demonstrating to the heavenly beings something of this manifold† wisdom; and using the Church as His object-lesson, by means of which one of the parts of this infinite multifarious wisdom is being made known.

These heavenly beings are all created beings, like ourselves; but on a different plane, with different powers, attributes, and gifts: but still, created.

The great central point of this wondrous wisdom concerns our Lord Jesus Christ, "for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or lordships, or principalities, or authorities; all things were created by Him, and for Him. And He is before all things, and by Him all things subsist. And He is the head of the Body, the Church" (Col. i. 16-18).

The great lesson seems to be that, apart from Christ the Creator, no created being of any kind can subsist; that apart from Him no created being can stand upright or continue to exist. Hence we read in Heb. i. 3 of His "upholding all things by the word of His power." Apart

\* The words "by Jesus Christ" are omitted by all the Critical Greek Texts and R.V.

† *Much-variegated* is the meaning of the Greek word.

from Him they did not exist, and apart from Him they cannot subsist. This is the great lesson which God is now teaching in heaven to the heavenly powers.

1. For the angels themselves cannot stand, apart from Him. We read of "the angels that sinned." Before the creation of man Satan and his angels fell, and afterward (in Gen. vi.) there were others who were "disobedient." Read 2 Pet. ii. 4, Jude 6, and 1 Pet. iii. 19, which refer to the disobedience of the same "spirits" in the days of Noah, and are now in "chains of darkness" and "reserved in everlasting chains." If these are not the "in-prison spirits," then, what are they? Angels then, could not stand alone, apart from Christ, but only as they were *upheld*.

2. Man, too, has proved a sad object-lesson. He was placed in a wondrous position. No human beings were ever placed in such favourable conditions or had such advantages. Man had the garden of the Lord for his home; the image of God for his likeness; the Lord God Himself as his friend and teacher; the tree of life, the symbol and pledge of immortality; his trial, the slightest (though the most subtil). Yet, how did that age terminate? Man had free-will, but how did he use it? For God? No, never; either then or since. And yet men to-day speak of nothing being done without free-will! Do we believe in it? Indeed we do! But we observe this solemn fact, that it was *never used for God*, but always against Him. Adam so used it, and yet without one of Adam's privileges or advantages, and with a fallen perverted nature—not created by God in His image as Adam was, but begotten (Gen. v. 3) by and in the likeness of fallen Adam himself—poor man, to-day, thinks he can do better!

The teaching of the Church of England on this point is clear, though it is not believed by the vast majority of those who call themselves its "members" and "ministers." Nor is it believed by the sects, only by a few in all the sects who are looked down upon as dirt, and the "sect that is everywhere spoken against" (Acts xxviii. 22).

The tenth article plainly states that: "The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God preventing (*i.e.* going before) us, that we may have a good-will, and working with us when we have that good-will."

This is our firm belief. We believe in "free-will," but when it is a question of "coming" for life and salvation (which is the burden of most pulpits and hymn-books) the verdict of Christ is "YE WILL NOT COME UNTO ME."

Man has proved that, "apart from Christ," he can do nothing, and so far from walking or coming, he cannot even "stand upright."

Cast out of Eden, man's descendants, born in Adam's likeness, ended in universal apostacy; and were all destroyed in the judgment of the flood, with the exception of eight persons.

3. Then God, out of Noah and his sons, made a new generation and gave man another trial. He put the sword in Noah's hands; divided the nations, setting their bounds. But they soon rebelled against their Creator, and were scattered in Divine judgment. So much for man's free-will collectively, as well as individually. See Gen. ix., x., and xi.

4. But at the end of Gen. xi. we see another shade of this many-coloured wisdom. God will now make a new nation altogether. And he chooses out one man (Abraham). He makes him his "friend"; makes an unconditional covenant with him. The Holy Spirit tells of the privileges of that great nation in Deut. iv., v., etc., and Rom. iii. 1, 2; ix. 4, 5.

Israel possessed a Divine Revelation, a Divine ritual and Divine ordinances. All was Divine. No nation under the sun ever possessed such privileges. But placed in Canaan—another Eden, Israel rebelled against God, and forsook Him for all the abominations of the heathen. God gave them rulers and judges and kings and priests and prophets, and last of all He gave them His beloved Son to bless them. Did Israel have free-will? Yes, and the people used it too; and it found expression in these words: "We WILL NOT have this man to reign over us!" "His blood be upon us and on our children." Their will was done. They had their wilful way, and to-day we see them without a king, and without a prince, without a sacrifice, and without a land and without a home.

5. And now God will do a new thing. Now He will reveal a secret which He had kept hidden in Himself through all the ages. He has taken another Man, "the second man," "the last Adam." The Creator Himself becomes man, and is made the Head of a new creation. Sinners out of every nation are taken up and taken out by the Holy Spirit, and are gifted, in pure grace, with a new nature altogether; they are made new creations and are baptized with this One Spirit into One Body, which is Christ—the Mystery.

No more trial, no more "probation" (as it is popularly called). No more free-will. This has been proved—already, and quite sufficiently. No longer are they *offered* something which they may or may not *take*, but they are *given* something which they do *receive*. No longer, are they told to "come," but they are *compelled* to come in, and they come, willing slaves to the Saviour's feet. Made willing in the day of His grace and power. *These will stand*, because, and only because, they are "in Christ." The Church of which they are a part—yes, *that* will stand, because it is the Body of Christ. But the *others*? What of them? Why, they have betrayed the Church just as before Israel betrayed the Christ, and they will not stand in the judgment.

But these—who died with Christ and are risen again with Christ—these will soon be caught up to meet Him in the air, so to be for ever with the Lord. Nothing can separate the members from that Body—or from His presence and His love.

This is part of "the manifold wisdom of God," which angelic beings are now learning: God being the teacher and

the Church the object lesson. And the next lesson will be concerning

6. Israel. Israel shall then follow and learn that in virtue of the original unconditional covenant made with Abraham, they shall be restored, and when *the old heart shall be taken away* and a new heart given, then Israel too shall stand. Then their free-will will be for God: Because God will have already "worked in them both to will and to do," as He has already done with us. Then they will work out that good-will and give glory to God in the highest, and be a blessing to man upon earth. All nations shall be blessed in them.

7. And the nations. What of them? For a thousand years they will have had privileges and blessings never before known on earth. The presence of Christ in perfect righteous rule: and Satan bound. But what effect will that have had on the old fallen nature of man? Will a thousand years of glorious blessing and peace have changed that old nature or influenced that free-will? No! on the first provocation when Satan shall be loosed they will rise up and use it in rebellion against God—the author and giver of all their good. They will gather themselves against God in final rebellion against Him, and will be for ever destroyed (Rev. xx.).

That is the end of man's free-will. God is indeed demonstrating His manifold wisdom by means of His Church. And the lesson is this—that without His life none can live, and without His power none can stand.

And to think that this is now our portion and standing in Christ! How wonderful that poor sinners like ourselves can be an object-lesson for angels! Yet so it is, for we are in Christ. For ever secure in Him. Not trusting in our own righteousness or wisdom or strength, but knowing by a blessed experience that we are blessed—"with all spiritual blessings in the heavenlies, in Christ."

## Contributed Articles.

### THE SECOND EPISTLE TO THE CORINTHIANS.

*Its Structure and Scope.*

THE Second Epistle to the Corinthians has precisely the same scope as the First Epistle.

An examination of its structure shows us that the great bulk of it (more than one-half) is taken up (as the First Epistle is) with Ministerial explanations and Epistolary matter; and this by way of reproof for failure as to the teaching given in the Epistle to the Romans, and departure from its doctrine and precepts.

2 CORINTHIANS, AS A WHOLE.

A | i. 1, 2. Salutation.

B | a | 3-11. Thanksgiving.

b | 12. His Ministry.

C | i. 13-ii. 13. Epistolary.

B | a | ii. 14-17. Thanksgiving.

b | iii. 1-vii. 4. His Ministry.

C | vii. 5-xiii. 10. Epistolary.

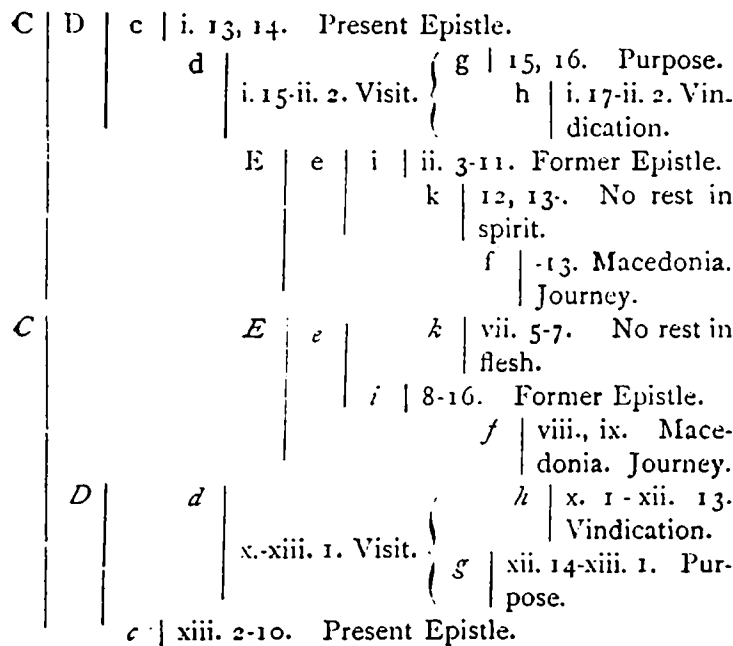
A | xiii. 11-14. Salutations.

It will be seen from this that considerably more than half the Epistle is occupied with Epistolary reproof; and a comparison of this with the Epistle to the Romans will bring out the same features as those seen in the First Epistle.

It is evident from the above structure that the two important members are C and C, which occupy eight chapters out of the thirteen into which the Epistle is divided.

We must, therefore, set these two members out in greater detail; and it will be seen that, though they are separated in the general structure, there is a perfect design and correspondence between them.

THE EXPANSION OF "C" (i. 13—ii. 13) AND "C" (vii. 5—xiii. 10).



The more the above structure is examined, the more will its perfection and beauty be seen. Member answers to member with perfect correspondence. Nothing is wanting in any part. There is, first, the main introversion of D, E, E, D. Then there are the sub-introversions of c, d, d, c; i, k, k, i; and g, h, h, g. Between all these introversions there comes one alternation, e, f, e, f.

If the scope of this epistle is to be understood, its structure must be studied. Then, we must remember that the portions marked by the corresponding letters read on from one to the other, and must be taken together; all between them being regarded as in a parenthesis. Mental confusion must result if this be not observed.

Then there is the same reference to Romans as we saw in the first epistle; and these references have the same character.

In Romans we have the frequent mention of "the righteousness of God," as a matter of doctrine and instruction. We have the same in 2 Cor.: but introduced not as a revelation, but in the course of argument, and given as a reason: e.g., 2 Cor. v. 21, "that we might be made the righteousness of God in Him."

In Rom. v. 13, we learn directly that "sin is not imputed where there is no law" (So-iv. 15). In 2 Cor. v. 19 it comes

in as part of another argument, "that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them."

In Rom. v. 15, the vicarious death of others in Adam is stated, and all are said to "have died" through the one offence of that one man (Adam). In 2 Cor. v. 14, the same fact that "all died" comes out indirectly, and as part of an argument, to show the love of Christ as a power constraining the apostle in his devotion to their cause (verse 13). "For, whether we were beside ourselves, it was for God (i.e. for His glory): or are sober-minded, it is for you (i.e., for your good). For the love of Christ (to us) constraineth us; having judged this—because One died for all, then all died\* (in Him); and He died for all, that they that live should no longer live to themselves, but to Him that died for them and was raised again." The argument being, to show, that he, in view of this love of Christ as manifested to him, was constrained to labour for them to such a degree as for them to think him beside himself. Thus the great truth of our death in Adam, and our death in Christ comes out indirectly, whereas in Rom. v. 15 it is stated dogmatically: as is also the truth that we, having died with Christ, should henceforth "walk in newness of life" (Rom. vi. 4, and xiv 7, 8).

In Rom. viii. 3, we are taught as a matter of doctrine that God sent His own Son in the likeness of sinful flesh; and, by His sacrifice for sin, He condemned sin (i.e., the old nature) in the flesh. But in 2 Cor. v. 21 it is given as a reason why in acting as ambassadors for God, God exhorted by them, and they besought on behalf of Christ—"Be reconciled to God, for He hath made him that knew no sin, to be sin (i.e., a sin-offering) for us."

In Rom. viii. 18, we are taught that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." But, in 2 Cor. iv. 17, precisely the same truth is introduced as a reason why he fainted not (ver. 16) at all the persecutions and tribulations he underwent for their sakes, as detailed in verses 8-16. "For which cause we faint not; . . . for the momentary lightness of our tribulation worketh out for us in ever surpassing measure an eternal weight of glory; we, considering not the things that are seen, but the things that are not seen: for the things that are seen are for a time (or temporary), but the things that are not seen are eternal."

Closely connected with this is Rom. viii. 23. We are taught as a matter of fact that, like the whole creation, we, who have the first fruits of the Spirit, "groan within ourselves waiting for our sonship (manifestation) that is to say, the redemption of our body (in a glorious resurrection and transformation)." But, in 2 Cor. v. 2, this same groaning for the same object is introduced, indirectly, as a further reason why the apostle fainted not at the persecutions and afflictions which he endured for their sakes; and why we consider the things which are unseen, and desire that resurrection body—"the building we shall have

\*Aorist tense, as referring to a past definite act.

from God—a house not made with hands, eternal, in the heavens. For indeed, in this we ardently groan, longing to be clothed upon (or, to get put on us) our house which is from heaven.”\* Resurrection is the one great theme of this passage. It commences with resurrection in Chap. iv. 14, “knowing that He that raised up the Lord Jesus will raise up us also with† Jesus, and will present us with you.” Then it goes on to give three reasons for this assurance: “for” (iv. 15), “for” (iv. 17), “for” (v. 1). This is why we groan, earnestly desiring our resurrection body, knowing that, while we dwell here in this body, we must continue to be absent from the Lord. And therefore we are always of good courage, and knowing‡ that, while we dwell here in this body, we are away from our home with the Lord (v. 6, 8).

We have no right whatever to introduce the thought of *death* into this passage. There is no reference whatever to it, except in verse 3, as the one condition in which he would “not be found.”

Resurrection is the one great thought and subject of the whole passage. And death would never have been introduced by interpreters if the blessed hope of resurrection had not been well-nigh lost by the churches.

In Rom. xi. 25 we have the dogmatic explanation of Israel's present “unbelief” and “blindness”: and the definite promise that it was to be only temporary and partial; because “there will come out of Zion the Deliverer, and will turn away ungodliness from Jacob” (ver. 26). But in 2 Cor. iii. all this is referred to as part of another argument, and as flowing from the *reproof* with which the chapter commences. “Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you. . . . Ye are our epistle, etc. Christ's Epistle ministered by us, written not with ink, but with the Spirit of the living God, not in tablets of stone, but in fleshy table of the heart.”

Then he goes on to explain this ministration of the Spirit (ver. 8), and contrasts it with the writing on the table of stone given by Moses. This latter was glorious, but it was done away. This ministration of the Spirit (Christ's epistles in your hearts) is glorious, and it shall never be done away as that was. “For, (ver. 11) if that which is done away [*was done away*] by glory (διὰ δόξης, *dia doxees*), much more that which remaineth [*remaineth*] in glory (ἐν δόξει, *en doxee*). Seeing, then, that we have such a hope (*i.e.*, of our work's remaining in glory), we use great plainness of speech, and *are* not as Moses who put a veil over his face to check the children of Israel gazing too intently at the end (or eclipse) of that which was being done away.” *i.e.*, We are not as Moses. He gave

\* ἐξ οὐρανοῦ (*ex ouranou*) out of heaven, or heavenly. The word rendered “house,” is οἰκητήριον (*oikeeteerion*): it is used only here and in Jude 6 of that *body* which angels have and which some who fell, left (and were thus able to commit the sin referred to in Gen. vi.; 1 Pet. iii. 19, 20; 2 Pet. ii. 4, 5; Jude 6). Hence we ardently long “to be clothed upon with our spiritual heavenly body,” which we shall have at our resurrection.

† Tregelles and the best texts and R. V. read *with* Jesus, not “by” Him.

‡ Θαρροῦντες . . . καὶ εἰδότες (*tharrountes . . . kai eidotes*), these words refer to their state and condition.

the law, and though it ministered death, it was glorious; so glorious that even his face shone with such glory that the people could not look on it, and he had to put a veil over it; which (glory) is done away, as is the Law which he ministered. The People could not look on Moses' face, neither could they see that the Law was to be done away. Nor can they see now: but the illustration is now reversed. It is they who now have a veil on their heart, their minds are blinded, and they cannot understand the “reading of the old covenant, which old covenant is done away with in Christ.” They could not look on the glory of Moses' face (which was afterward done away) because of his veil; and they cannot see now the glory of the Gospel (though it remains in glory) because of a similar veil; but that veil is not on Christ or the Gospel, but on their own hearts. And then comes in, incidentally, the blessed fact which is a matter of doctrine and revelation in Rom. xi. 23, 26, that that veil is to be taken away from their heart: for, when their heart shall have turned to the Lord, that veil will be taken away” (2 Cor. iii. 16), *i.e.*, their heart shall have turned because that veil will be already previously taken away.

In Rom. xiv. 10 the *Beema*\* or “judgment seat” of Christ is spoken of directly in connection with a definite precept in the practical portion of the epistle. “We must all stand before the *Beema* of Christ.” This is the reason why we are to deal considerately with those who are weak in the faith, and who have a tender conscience. In 2 Cor. v. 10 a similar statement is made.

Except that in Romans it is παραστησόμεθα (*parasteesometha*), “we shall stand before,” and in Corinthians it is φανερωθήναι (*phanerotherenai*), “we shall be manifested.” But in 2 Cor. v. 10 it is introduced, not in connection with a direct precept, but indirectly, as a consideration why the apostle laboured with and suffered among the Corinthian saints, endeavouring that, whether present or absent, he might be acceptable to God (ver. 9): and he goes on to add another reason: “For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance and not in heart. For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause.”

In Rom. xv. 20 he states a definite fact, and says: “Yea, so have I strived to preach the Gospel, not where Christ is named lest I should build upon another man's foundation.” But in 2 Cor. x. 13-16 this is introduced in self-defence as will be seen by reading from verse 8.

In Rom. xv. 30, so simple a thought as to their striving together in prayer for him, is a direct request. Whereas, in 2 Cor. i. 11, it is introduced indirectly: God had delivered him, and would yet deliver him, they also “helping together by prayer.”

\* The word *Beema* means literally a *step* or *pace* (Acts vii. 5); hence, of any raised platform about a *step* high (*i.e.*, about 2½ feet). Among the Greeks it was used of any raised place, rostrum, or tribune for speakers in public assembly (Acts xiii. 21). Law Courts had three: one for the judge, and one each for the plaintiff and defendant. Thus it was used also of the raised dais from which prizes were given away to those to whom they had been awarded; and not the bench from which a judge gave sentence upon prisoners who might be brought before it.

From all these examples (and there may be several others), it is clear that there is a close connection between these two Epistles to the Corinthians and the Epistle to the Romans.

We do not mean that the Corinthians had read the epistle to the Romans\* and then departed from its teaching. But that, as a church, they had received the same or similar instruction as the Romans through his ministry, and had failed to give a practical manifestation of it, individually, socially, and ecclesiastically.

Unless we learn the teaching contained and given in the Epistle to the Romans we too shall fail in like manner.

## Conference Addresses.

We cannot hold ourselves responsible for every expression of the respective speakers. Many things with which we may not wholly agree are inserted as being either suggestive or worthy of consideration.

### THE MYSTERY OF INIQUITY, 2nd THESSALONIANS II.

BY THE REV. T. GRAHAM (Vicar of Southborough).

*(Read at the April meeting of the Prophecy Investigation Society, 1899).*

*(Continued from page 8).*

IT is more than probable that St. Paul had referred his hearers to the prophecies of Daniel. It will be helpful to us to recall them. In the vision of the great Image (Dan. ii.), and in that of the four beasts (Dan. vii.), five empires are predicted successively to dominate the world. The book of Daniel itself suffices for the identification of the former three—they are Babylon, Medo-Persia, and Greece. The fourth is the Roman Empire; and the fifth is the universal and everlasting kingdom of the Son of Man. In the vision of the image there is no revelation of an individual head of the fourth empire; but in the vision of the beasts, when Daniel would know in particular the truth of the fourth beast, of its ten horns, and of "the little horn" which came up among them, the reply is in language which implies a supreme monarch. In Dan. viii. is predicted, in the vision of the ram and the he-goat, the destruction of the Medo-Persian Kingdom by "the King of Grecia," and the division of his kingdom into four parts at Alexander's death. These four divisions are regarded as still existing when absorbed with the Roman Empire. "The latter time of their kingdom" seems to mean the latter time of the kingdom of which they shall form part. In this latter time, in the last days of the Roman Empire, "a king of fierce countenance shall arise," and the prophecy goes on to describe an individual king. In brief, the visions of Daniel predict an empire, in some sense the Roman Empire, as a confederacy of ten kingdoms, each with its own king, ruled by one supreme monarch, continuing until the advent of the Lord Christ in His glorious majesty to establish His own kingdom in all the world.

Now this supposes the existence of the Roman Empire, not in ruins, but as a mighty world-wide empire at the time of the Lord's second advent. But where and what is the Roman Empire to-day? It may indeed be said that the empire exists in the nations which occupy the old Roman territory; but surely they as they are, do not satisfy

\* For Romans was not written till afterwards.

the requirements. These require ten definite kingdoms, and a unity of these ten under one king. It is not possible satisfactorily to indicate these ten, and we look in vain for the required unity in any of the concordats or alliances amongst modern nationalities. May not the solution of the difficulty be in such a future state of things, such a relationship between the nations, that the whole will be tantamount to a real revival of the Roman Empire?

Let us turn to another prophecy, that of the beast in Rev. xiii., xvii. The beast with his seven heads is the world-power embodied in the great empires of the world's history. Of these, in the Seer's day, five had arisen and passed away—Egypt, Assyria, Babylon, Medo-Persia, and Greece. The then existing kingdom was Rome, the remaining seventh was yet future. Eighteen centuries have passed, and the Roman Empire of St. John's day has gone. Has the seventh yet arisen? The answer must be in the negative. Since the fall and subdivision of Rome, no kingdom has combined the nations in one. Yet the seventh must arise, for prophecy is history written beforehand. Where and what will it be? May not the answer be in the marvellous appearance of one of the heads—"as it were wounded to death; and his deadly wound was healed." It may be assumed that it was the seventh head that had this appearance; and the intention seems to be that the seventh head will be the sixth revived. The last world-empire is to be a revival of the Roman: and if, as we may assume, the seventh head was that which had the ten crowns, the revived empire will be a confederacy of ten kingdoms. And yet it will be under one supreme monarch: the ten kings "have one mind, and shall give their power and strength unto the beast." This is more than agreement to unite for the support of the one kingdom which they compose. The language throughout implies an individual head over all; and if he is called "the beast," it is because he, in his own person, is the epitome of the world-power. In him personally shall "all that is in the world" be found in miniature. All that is enmity to God, all that is loved and worshipped by fallen man, all earthly perfection. To this personal form of the beast, the interpreting angel seems to refer in the difficult words (Rev. xvii. 2), "the beast that was, and is not, even he is the eight, and is of the seven, and goeth into perdition." This cannot mean another head of the beast, another world-kingdom. The heads are seven, and no more. But the seventh, the ten-crowned kingdom, has its supreme king, and this eighth is he—a man possessing in his own person all the characteristics of the beast-power as variously manifested under all the seven heads; he is "of the seven," in that in him personally so far as is possible are combined the main features of godless worldly glory. And thus endowed, he, in his unapproachable supremacy, will be universally acknowledged, and universally worshipped. Moreover, as Daniel's "king of fierce countenance" shall be mighty, "but not by his own power," as St. Paul's man of sin in his coming is "after the working of Satan with all power," so to the beast of St. John, "the dragon—that old serpent the devil, gave him his power, and his throne, and great authority." No marvel is it that the world submits to his claim. Here in one man are seen united, and in perfection, all that has ever characterised the world's own great men, in any and every field of success, in arms, in statesmanship, in learning, in science, in art, in eloquence, in legislation, and all these powers recommended, directed, energised by the working of Satan himself. Let such an one arise and all the world will wonder after him and cry, "Who is like unto the beast?" "Because they received not the love of the truth, that they might be saved, God shall send them strong delusions that they should believe a



lie." The very things on which men rely as their defence against imposture, and of which they boast as their glory—their learning, wisdom, culture, and the like—shall only serve to strengthen the fascination with which the man of sin shall hold them to a united, hateful, determined endeavour for the annihilation of all religion but the worship of this man; until suddenly destruction falls upon him and his gathered hosts, as the Lord descends upon them in the flaming fire of His vengeance and to establish His own kingdom. The great image is suddenly smitten to destruction by the stone which swells to a great mountain, filling the whole earth. The fourth beast with its ten horns, and its little horn, "speaking great words against the most High," is given to the burning flame before the face of one like the Son of Man, who forthwith receives the everlasting kingdom of the whole world. The king of fierce countenance stands up against the Prince of princes, and is "broken without hand." The beast of St. John's vision opens his mouth in blasphemy against God, and makes war upon the Lamb until the King of kings comes, when the beast is cast into a lake of fire, and his host is slain, and Satan is bound, and the Lord's Millennial reign is brought in (Rev. xix., xx.) So that the man of lawlessness, of St. Paul's prophecy, who claims to be God, and will allow none other worship but the worship of himself, is destroyed with the brightness of the Lord's coming.

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## Things New and Old.

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### "THE PILLARS" AT JERUSALEM.

IF we take this view of the subject, we find that St. Paul did with "the elders at Ephesus," precisely the same as he did with "the Pillars" at Jerusalem, both cities being the religious centres of the Gentile and Jewish world at the time. He went up "by revelation to Jerusalem, and communicated unto them that Gospel which I preach among the Gentiles, but privately to them of reputation, lest by any means I should run or had run in vain." He confines himself to "the Pillars" of the Church, as he styles them (Gal. ii.). What then, is meant by this course of action? It is this: that while St. Paul was publicly preaching the claims of Messiah to the Tribes of Israel in their several cities, he took "the Elders" and "Pillars" of Ephesus, in other words, the matured Christians—the elder teachers of the communities—and unfolded to them the nature of the purposes of God in Christ which were "hidden in God from before the foundation of the world" (Eph. i. ii. iii.); purposes and revelations that were about to come to the front, when the question of "the kingdom" was closed with Israel. These unfoldings related to "the whole counsel of God," put before the elders of Ephesus, and what he styles as "my gospel," "laid before the Pillars at Jerusalem." And these were finally to carry the Christians into new relations, and out of all earthly ritual belonging to "a worldly sanctuary." These things would have been too "strong meat" for the multitude at the time, and overthrow such faith as they had, and the apostle felt consequently that to attempt it would be "running in vain." Nor do we ourselves purpose to deal with those

subjects in these articles, as the main theme before us is that of the restoration of the kingdom to Israel. But when this question comes to an end, afterwards the apostle does say "a dispensation (or economy) of the Gospel is committed unto me" (1 Cor. ix. 17). This does not mean a mere stewardship entrusted to Paul, but a new divine arrangement was now revealed by God, and entrusted to him, as he says in another place, "for to make all men see what is the dispensation (economy, *οικονομία, oikonomia, (i.e.) administration*) of the mystery which from all ages had been hidden away—away—in God" (Eph. iii. 9). Such was the nature of what St. Paul calls "my gospel," and also again "the whole counsel of God"—an economy or dispensation of God that could not be worked into the narrative of the Acts, as the time for it had not come yet.

And on this prefatory nature of the Acts of the apostles, Dr. Salmon has the following judicious remarks; "But unless we suppose that St. Luke projected a third work, which he did not live to execute, I find it hard to explain his silence as to the deeply interesting period of Church history which followed Paul's arrival at Rome in any other way than by assigning a very early date to the book (p. 391).

And again: "We conclude, then, that this book must have been written before the period when Paul's letters had passed from being the special property of the several churches to which they were addressed, and had become the general property of Christians.

Secondly, the Acts not only do not mention Paul's Epistles, but show very scanty signs of acquaintance with them" (Introd. N. T., by G. Salmon, D.D., Regius Professor of Divinity, p. 402). This is most true, and an additional evidence, that whilst the question of "the Kingdom" is not finally closed with Israel, the Acts confines itself mainly to that question, nor were the Christians as yet prepared to go further.

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### TRUTH AND FICTION.

MANy people live in a world of dreams and fancies. For them facts have few attractions. They ignore history, they disbelieve truth, disregard fact, and build their castles in the air. About three-fourths of the books taken from the public libraries are said to be fiction: probably the proportion of fiction in Sunday-school libraries is as large or larger.

A religious publication specially devoted to the study of the Scriptures, and having an enormous circulation, in asking for advertising patronage, makes the following statement: "In a late issue eighty-six books were reviewed with more or less detail, and these were the subjects in numerical order: *fiction*, 28; education, 13; missions, 11; general literature, 8; history, 7; religion, 6; travel, 5; biography, 4; war, 4."

This is a record of a publication which is designed to go into the hands of Sunday-school scholars, teachers, and superintendents, which is specially devoted to the exposition of Scripture, and which has often announced that no books were desired for notice except such as they ordered and

purchased. And if in *such* a publication, among the books noted there are 28 books of fiction to 6 books of religion, and 11 of missions,—more than one-third of the whole number of books noticed being fiction,—what may we look for in secular publications? And if one-third of the reading of Sunday-school people is fiction, what can be expected of the outside world at large?

This everlasting tide of fictitious slush, leaves men ignorant of the grand occurrences of past ages; ignorant of the march of events; ignorant of the course of empire; ignorant of the hand of God in history; ignorant of the fulfilment of Scripture prophecy; and so unprepared to give a reason for their faith and hope, and liable to make shipwreck of faith and plunge downward into the abysses of skepticism and despair.

Men are deluded with false theories, they have fictitious reformations, fictitious social conditions, fictitious prophecies of a good time coming; fictitious revivals, fictitious conversions, fictitious death-bed scenes, fictitious theories of heaven and glory, until they finally come to believe that the Bible is a mass of fiction; and when some "scientist," falsely so called, tells them that everything is fiction, and there is no pain, no sickness, no sin, no devil, and no God, they are so saturated with the spirit of error that they can deny everything they know is true, believe everything they know to be false, and go on to share the fate of those who make lies and love them and are ruined by them.

H. L. H.

## Bible Word Studies.

BY REV. W. H. GRIFFITH THOMAS, M.A.,

*Incumbent of Portman Chapel.*

### MEDITATION.

*What does God's Word say about this most necessary and vital part of the Christian life?*

#### I.—THE OBJECT OF MEDITATION.

1. God's Word.—Josh. i. 8; Ps. i. 2; Ps. cxix. 15, 23, 48, 78, 97, 99, 148.
2. God's Work.—Ps. lxxvii. 12; Ps. cxliii. 5.
3. God Himself.—Ps. lxiii. 6; civ. 34. "Of HIM."

N.B.—No call to meditation on *self* or *sin*, but on *God*. "In His light we see light" on ourselves. The soul must be occupied with *Him*.

#### II.—THE NATURE OF MEDITATION.

1. Personal.—Ps. civ. 34. "My." Not someone else's.
2. Real.—Ps. xlix. 3. Thinking of God definitely.
3. Verbal.—Ps. v. 1. Talking to God simply.

#### III.—THE TIMES OF MEDITATION.

1. Day.—Ps. cxix. 97. Daily. God, the first thought.
2. Eventide.—Gen. xxiv. 63. After work is over.
3. Night.—Ps. lxiii. 6. God, the last thought.

#### IV.—THE ELEMENTS OF MEDITATION.

1. Remembrance of the past.—Ps. cxix. 23.
2. Realisation of the present.—Ps. cxix. 97, and cxliii. 5.
3. Resolve for the future.—Ps. cxix. 15.

#### V.—THE BLESSINGS OF MEDITATION.

1. Spiritual Strength.—Ps. i. 2*f*. Power to resist.
2. Spiritual Success.—Josh. i. 8 and 9. Power to bless.
3. Spiritual Satisfaction.—Ps. civ. 34. Power to enjoy.  
Application.—1 Tim. iv. 15.

## Questions and Answers.

### QUESTION NO. 202.

Several inquirers have asked us, from time to time, as to where and with whom they ought to worship.

We have hitherto refrained from answering such questions, because we are not directors of the conscience, but ministers of the Word. However, we have lately read *Two Letters*, written by Mr. A. N. Groves in 1834 and 1836, which have been so helpful to ourselves, that we feel we ought to pass them on to others. They are too long for reproduction here, so that we shall have to be content with a few extracts, and must condense the rest in our own words, omitting what is purely ephemeral and personal. We ought, however, to state, to make the words more intelligible, that Mr. Groves was associated with Mr. J. G. Bellett and T. N. Darby in 1827, in Dublin and Plymouth; and that one of the letters is addressed to the latter; while Mr. Bellett and others always spoke of Mr. Groves as "the father of these principles," which united them in fellowship.

The subject is entitled: *Catholic Christianity and Party Communion*, and they deal with "the principles of union and communion in the Church of God."

"Let us then for a moment dwell on the principles that ought to regulate our intercourse as Christians, of whatever sect or name, and examine to what extent we are *free*, and to what extent *bound*; or rather what are the limits within which our communion with an individual as a Christian, or a body of individuals in public worship is to be confined." The principles of communion of the church on earth must be those which shall prevail in Heaven; and the more nearly they assimilate now, the more perfect they will be.

What are those principles? *Loving all whom Christ loves, because they bear His impress.* If it be asked how are these to be distinguished? we may look for the Holy Ghost to help us. If it be asked what is to be done with their errors? These are no bar to communion, unless they bar Christ from the erring brother's heart. While we hope Christ lingers, let us linger; and rather be behind than before, to quit; in pitiful remembrance of our own iniquities and unnumbered errors. So long as we judge Christ to be dwelling with a man, that is our warrant for receiving him; and for the charity of that judgment that declares Him not there, we are responsible. But we must stay on the ground given by Peter, seeing God has given him the like gift He has given unto us. Who are we that



we should withstand God? And as to his errors, we must bear them, and, seeing they cannot be removed from *us*, (till, with sorrow, they are removed from *him*) we must bear this burden for the Lord's sake, for our brother's sake, and for our own sake; remembering that, perhaps while we are bearing his burdens, he is bearing ours, and thus we are mutually fulfilling the law of Christ in bearing them for each other. We are to love and bear with him, because Christ does, be other things as they may.

Then, as to communion with congregations, we must consider ourselves in the double position (1) of individuals who have duties to ourselves, and (2) of members of the Body of Christ, an immense brotherhood, embracing the universal church throughout the world, in all the congregations of the saints, where Christ still walks amidst the golden candlesticks, notwithstanding unnumbered weaknesses and errors.

Our first duty in selecting the congregation with whom we should stately worship should be to consider where the form is most Scriptural; where the ministrations are most spiritual; where there is the sweetest savour of Christ; where our own souls are most instructed in the Word; and where the Holy Spirit is most manifestly present with those who minister and those who hear.

As to our liberty in Christ, to worship with any congregation under heaven where God manifests Himself to save and to bless, Can there be in any Christian mind, a doubt? If my Lord should say to me in any of the many congregations of the church: "What doest thou here?" I would reply: "Seeing Thou wert here to save and sanctify, I felt it would be safe to be with Thee." If He again said (as indeed He may among most of us): "Dids't thou not see abominations here, an admixture of that which was un-Scriptural, and the absence of that which was Scriptural, and in some points error, at least in your judgment?" My answer would be: "Yea, Lord; but I dared not call that place unholy, where Thou wert present to bless; nor by refusing communion in worship, reject those as unholy whom Thou hadst by Thy saving power evidently sanctified and set apart for Thine own."

Our reason for rejecting corporate bodies is that God doth not manifest Himself among them, though He may pluck some individuals as brands from the burning. To these we cry, standing on the outside: "Come out of her, my people; come out of her."

Among the others, we stand with Christ *in the midst*. We would linger, with the Lord, in testimony rather than cry like Edom in the day of Judah's sorrow—"Down with her, down with her, even to the ground."

To the question, Are we not countenancing error by this plan? Our answer is, that, if we must appear to countenance error, or to discountenance brotherly love, we prefer the former, hoping that our lives and our tongues may be allowed by the Lord, so intelligibly to speak, that at last our righteousness shall be allowed to appear. But, if not, we may feel we have chosen the better part, since we tarried only for our Lord's departure.

But so long as Christ dwells in an individual, or the Holy Spirit works in the midst of a congregation, blessing

the ministrations to the conversion and edification of souls, we dare not denounce, or formally withdraw from either, for fear of the awful sin of schism, of sin against Christ and His Mystical Body.

If we depart from these fundamental principles, we shall, instead of standing forth as witnesses *for the truth*, be standing forth as witnesses *against error*, and have lowered ourselves from heaven to earth in our position as witnesses.

Let our aim be to manifest forth that *life* we have received from Christ by seeking to find that life in others; so that, as Christ had received them, should we also to the glory of God the Father. Let us share with them in *part*, though we cannot in *all*, their services. In fact, as we have received them for their *life*, we cannot reject them for their systems.

The moment the witnessing for the common life as our *bond* gives place to a witnessing *against* errors, by separation of persons, that moment the narrowest and most bigoted mind amongst us will rule, and the enlarged heart will yield before the narrowest conscience; while *light*, and not *life*, will be the measure of communion.

It is surely better to bear with their evils, than to separate from their good.

It is useless to force others to *act* in uniformity further than they *feel* uniformity. Otherwise we merely afford a ready outlet to the propensities of the flesh under the appearance of spiritual authority and zeal for the truth.

And the end of it all will be that, though only brethren in a Father's house, many will exercise more than a Father's power, without a Father's heart of mercy.

Some of Mr. Groves's words are almost prophetic. He says that where all this is the case; where others have *grown up in* this system, without being *led into it* through suffering and sorrow, there will be felt, overwhelmingly, the authority of men; who will be known more by what they *witness against* than what they *witness for*; and that, practically, this will, in the end, prove that they witness against all except themselves, having a Shibboleth, which, though it may be *different* from all others, will be just as *real*.

## Signs of the Times.

### JEWISH SIGNS.

#### "EVER FORWARD."

*The Jewish World* thus writes, under this heading, its views as to the Zionist Conference held in London in June last:

"Dr. Herzl has again come to London, he has been seen, and he has conquered. On Monday evening a gathering, held within a stone's throw of Trafalgar Square, acclaimed Dr. Herzl as the leader of Israel in the same enthusiastic manner as the vast audience that joyfully gathered round him in the Great Assembly Hall in October last. These great scenes of enthusiasm are a new element in modern Jewish life, they are phases indicating the new life which Zionism has breathed into the dry bones of Israel. This enthusiasm has a great inner meaning; it is not merely the expression of personal loyalty to

the Zionist leader, nor mere transports of joy at the progress of the Zionist movement; these great assemblages recognise that they alone are in a position to give free expression to the feelings of the Jewish people cooped up in the Russian Pale, of the tens of thousands persecuted in Roumania, and as guardians of that power they lift their voices so that the ends of the earth may know who and what has the confidence of the Jewish people. If this real sense of union were realised in every Jewish circle there would be an end to much which, as Dr. Herzl said, it is to be hoped is not the common property of those who are not within the fold.

"The speech delivered by Dr. Herzl, whilst it deserves the most careful reading, needs little annotation or comment. It is a clear and definite statement of ways and means. . . ."

"In fact, he openly stated that the movement has progressed many stages since October last, when he hinted at coming successes, which then meant the approaching reception by the German Emperor of the Zionist deputation which waited upon His Imperial Majesty in Jerusalem. Many crowned heads and great statesmen have set the seal of their admiration, if not of absolute approval, on the scheme, and Dr. Herzl has moreover explained—and the explanation will be read in the *Yildiz Kiosk*—the methods by which he will endeavour to attain the desired end. There is thus practically an end to secrecy, and the presentation of a clear line of action, which lifts the movement above all the weak querists who could not realise that sublime faith is so noble a sentiment that it outvies the value of even absolute knowledge. And here let us point out that the successes achieved by Dr. Herzl are not personal attainments; it is because the vast masses of Israel yearn for Zion, and are willing to sacrifice for the cause of Zion, that a movement has been created, the leader of which is a spokesman for Israel. The success of the Zionist movement is perhaps the greatest of modern proofs of the moving power of sincere enthusiasm. . . ."

"These achievements point distinctly to further successes. And there is nothing mean or sordid or small in the views enunciated by Dr. Herzl. Not merely home, rest and peace for wandering Israel, but the opportunity for the attainment of that high state of civilization which the prophets have so poetically described. The heights of this ideal should win for the cause every Jew who claims to be a friend of Israel. . . ."

It is not necessary for us to comment on these things. It is enough that we should live to see this movement among "the dry bones" of Ezekiel's vision. We can only stand still and say, "it is marvellous in our eyes."

Dr. Herzl concluded his address with these significant words:

"It is not a question of the creation of yet another Jewish Bank, for there are plenty already under various masks. It must be—it shall be—a Zionist Bank. What does that mean? Will the share capital of the Bank be used to buy the land for which we strive? Two millions would be too small a sum for that purpose. Had we such ideas we should deserve to be ridiculed and called fools."

#### "PALESTINE ON LEASE."

"The Bank has another object than this. It is the means for securing the Charter which I suggested in my reference to a leasehold tenure. Our desire is to obtain from the Turkish Government a Charter for the Colonisation of Palestine under the sovereignty of the Sultan. Turkey will gain unheard-of profit when she permits the industrious, peaceful and commercially-equipped Jews to develop the natural riches of the country. There are to-day but few Turkish statesmen who cannot see the utility of the Zionist movement from this point of view. The Jews will bring modern art and industry to Turkey."

#### "A GLIMPSE OF THE FUTURE."

"What the realisation of our plan would mean to Europe, reigning sovereigns and statesmen of the highest position have recognised in the clearest fashion. It would be the end of the bitter, hateful Jewish question, though none of us suppose that all Jews will go to Palestine. Only those who so desire to improve their lot will go, and our reasoning is the simplest in the world. The decrease in the Jewish population in Western Europe will raise the economic value of the Jew, so that, as a matter of fact, he will be worth more. We shall carry culture to the East, and Europe in turn will profit from this work of ours. We will create new trade routes, and none will be more interested in this than Great Britain with its Asiatic possessions. The shortest route to India lies through Palestine. We will make use of the products of cultivated countries until we are able to cultivate our own. But we will ourselves speedily produce. In the last fifty years more and greater changes have been brought about in human life than in the previous thousand years. By the aid of steam and electricity a new spirit has been raised—one that goes joyously through the world.

This spirit will sway over the Zionist movement. I will not speak of the countless industries that have been manifolded by the newer power of life. What can I, a poor barbarian from the Continent, say about this to the inhabitants of England?—(Laughter). You are far ahead of us in all technical industries, just as the great politicians of your country were the first to see the necessity for extending your colonial possessions. This is the reason why the flag of Greater Britain waves over every sea, and, to my mind, this is why the Zionist idea, which is a colonising plan, should be easily and quickly grasped in England. Everything that human industry can create in other countries we will establish there, where in the wondrous days of old, milk and honey flowed. Why shall this not be possible once again? And especially now, when we are so much better acquainted with nature's secrets. Look back at the conditions of the days gone by, and you will yourselves supply the answer. If I had not already spoken at some length, I would show you the advance made in the primary necessity of life, bread. I would recount its history, the development of its manufacture, and its present position. Note the remarkable changes and developments in industries in which fermentation plays a part—Bread and beer, wine and vinegar, rum and cognac, tobacco and cheese—how everything has been changed. If I had not a holy horror of being called fantastic and an Utopian, I would draw you a picture of our country with railways, telegraphs, telephones, automobiles, and other such fabulous things.

#### "THE NEW-OLD COUNTRY."

"But I do not think that the creation of such things in the new-old country is the end of Zionism. I do not believe that our people have borne their yoke so long under such sad circumstances merely to bring a new method of trade back to their home. The sufferings of our much-tried people must have another meaning—a yearning after justice, after humanitarianism, must be in us and we must satisfy it. One is perhaps not in the most elegant company, when one strives for a goal in the company of "beggars and starvelings," but I do not speak from the pulpit of a synagogue, and so I may be permitted to say that we Zionists do not shrink from joining "beggars and starvelings" when the end is righteousness.—(Cheers). Perchance by this means we will discover the possibilities of social improvement, and by realising this ideal, thus aid other much-burdened nations. Then shall we be true Israelites.—(Enthusiastic cheering)."

We can see the link which will unite Zionism with Spiritism, and the new gospel of the modern pulpit. It is expressed in one word—

#### "HUMANITARIANISM!"

But that this will not make them all "true Israelites" we know full well.

Side by side with this, *The Pall Mall Gazette* (July 1), devotes a special article to the question of

#### THE EUPHRATES VALLEY RAILWAY.

We are assured that this question "is again being discussed by diplomacy, in spite of statements to the contrary."

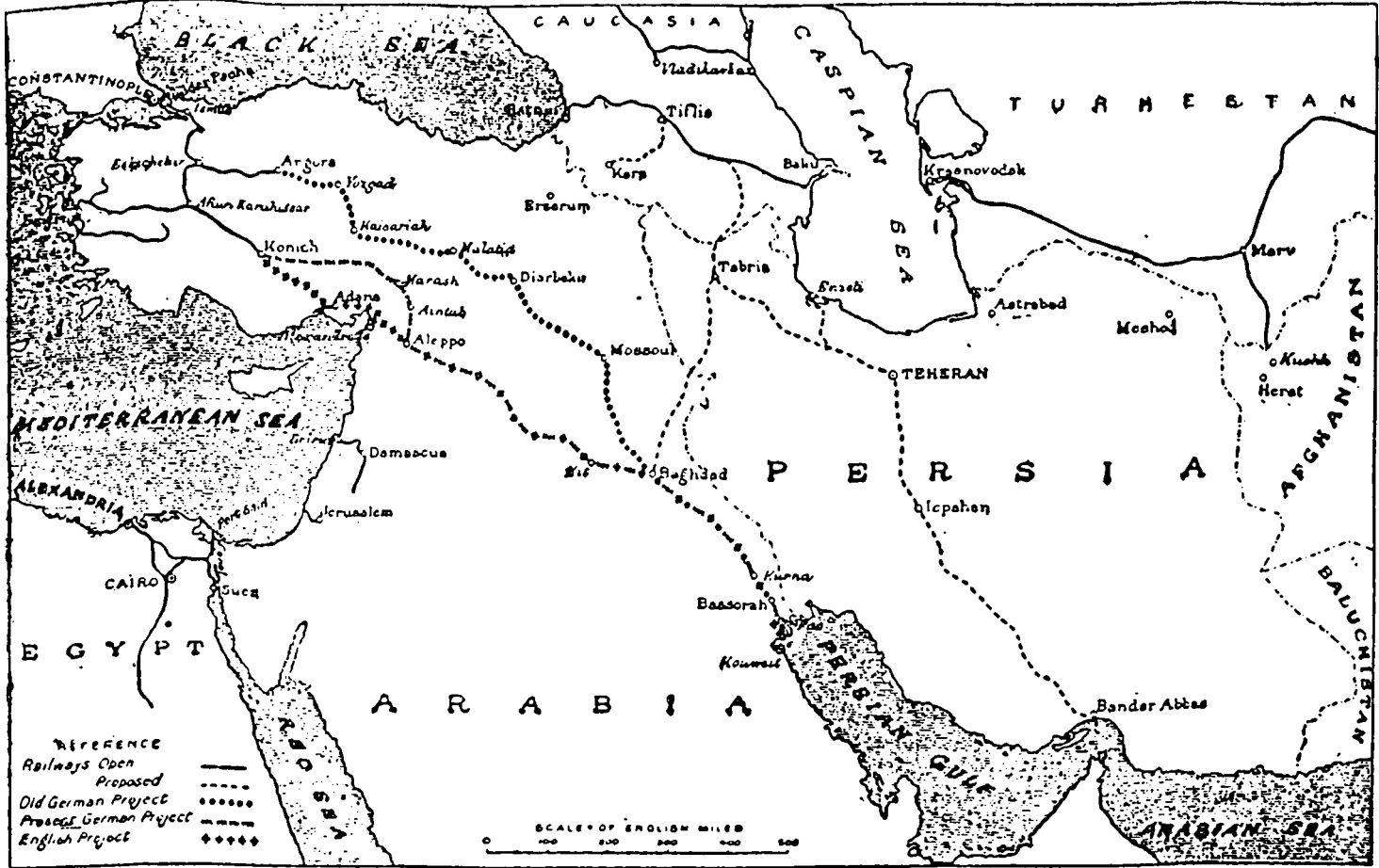
The article traces the failure of Count Kapnist's (Russian) demand for a concession, and informs us that

"An English syndicate, with powerful financial backing, made overtures to the Turkish Government for the construction of the Euphrates Valley Railway. The line, as proposed by them, is to start at Koniah, which is now the terminus of the Anatolian Railway system in Asia Minor, and to run through Adana to Aleppo (with a branch to Alexandrette on the Mediterranean), then to follow the valley of the Euphrates as far as Hit, where it is proposed to cross the river and go on to Baghdad, from whence the line is to run through Bassorah to a suitable point on the Persian Gulf between Fao and Kouweit. This line would, on the one hand, connect Constantinople and Europe with the Persian Gulf, and on the other, by its branch from Alexandrette to Aleppo, the Mediterranean with the Persian Gulf."

It then shows how this will bring India within 177 hours of London, and shorten the present journey by six days.

The opposition now to be met is a German project, but "in spite of their strenuous efforts, however, the Sultan personally shows a marked preference for the English group."

We give a map to illustrate the subject as it now stands: and taken in connection with Dr. Herzl's words quoted above the whole subject is truly remarkable and significant.



RELIGIOUS SIGNS.

“WHICH HAVE FORSAKEN THE RIGHT WAY”  
(2 Pet. ii. 15).

The religious papers shall speak for themselves in this issue. We are often charged with being pessimistic. But what they please to call “pessimism” is, to the believer instructed in the ways of Jehovah, a spiritual insight of things. “He made known His ways unto Moses and His acts unto the children of Israel” (Psa. ciii. 7). Many are cognizant of the “acts” of Jehovah, but profoundly ignorant as to His “ways.” When instructed in His ways we are safeguarded from abounding and rapidly advancing error. That which the ignorant call pessimism is the reverse to those who are enlightened, and will be more likely to enable them to know “How blessed is every one that feareth the Lord; that walketh in His ways.”

The following extract is from the *Glasgow Herald*:

“At the end of another year the Presbyterian Churches of Scotland face the question whether they are making headway against the forces that act in opposition to them, and sadly confess that they are not. Indifferentism, materialism, alcoholism remain as potent as before. The Churches are working; they build Houses of God, establish new congregations, encourage missions more or less heartily, endeavour, with more or less of compunction, to make their services “interesting and attractive.” They admit, nay proclaim aloud, that the net result is almost nil.”

Here is another. *Daily News*, June 14th:  
“AN AGNOSTIC WORLD.”

FASHIONABLE TO ACT WITHOUT GOD.

“In his Merchants’ Lecture yesterday, at the Dutch Church, Dr. Rogers took for his subject, “An Agnostic World,” basing his discourse on the fifth verse of the 28th Psalm. The Psalmist had to do with an Agnostic world, and the Christian to-day had to do with it. In the business world to-day there were, he admitted, numbers who desired to do what they were doing to the glory of God, but in the great mass of the world’s trade how little was there of the recognition of God. So in literature there was an immense mass without recognition of God. Society was to its very core Agnostic. It was not fashionable to say that there was no God, but it was fashionable to act as though there was no God.”

There is no difficulty in accounting for the truth of Dr. Rogers’s solemn statements when we think of the condition of the pulpits in America as well as in England.

THEOLOGICAL “FREAKS.”

We are indebted to the United States for supplying some distortions (or “prodigies”) in the physiological world. These are popularly called “freaks.” It looks as if we may expect a supply of theological “freaks” from the same country. Those we already possess over here form a very formidable show, and are on exhibition in many pulpits.

THE DECLINE OF FAITH.

“Never before has it been so evident as it is now that a sweeping revival of religion is necessary to save many churches of different denominations in New York from falling into a religious indifference which must be destructive of their spiritual vitality unless it is overcome by such extraordinary means.”

We can but indicate a few of these “freaks.” Space will not allow a detailed account.

“The first sermon of the Rev. Dr. Hillis as pastor of Plymouth Church in Brooklyn was devoted to extolling Christ without any reference to the Atonement or any doctrine which raises Him to a divine or a supernatural elevation. He spoke of ‘the supremacy of Christ among men of genius,’ said ‘Jesus is the supreme literary artist,’ and celebrated the wonderful power of His ‘imagination.’ Nowhere in his sermon was there any evidence of the positive faith which gave the impulse to Christianity; only generality, sentimentality, the vague imaginings of a mind without any definite belief were made manifest in the pretty sentences of Dr. Hillis.”—*New York Sun*, March 18th.

Being on the look out for “literary artists” only, it became certain that others might be found superior. So the next step is to preach.

SERMONS FROM NOVELS.

“To make Sunday night sermons popular, Dr. Hillis adopted the plan of selecting themes and characters from popular novels instead of the Bible. Three of his recent sermons were founded on Hawthorne’s *The Scarlet Letter*, Hugo’s *Les Miserables*, and one of George Eliot’s novels.”

Later accounts verify the above statement. From New York the information is that he “created a further sensation yesterday evening by preaching a sermon on Tennyson’s *Lily of the King*.”

"At the conclusion of the sermon the pastor commenced a prayer with the first two verses of "In Memoriam," and closed it with the last two lines of "Crossing the Bar."

"The congregation seemed delighted with the innovation."—*Daily Mail*, May 2nd.

Then we have another instance of

#### DEPARTURE FROM THE FAITH,

that is, on the supposition that the reverend preacher ever had the possession of it:

"The Rev. Dr. Van Dyke, preaching on the Atonement, declared his belief 'that the Son of God would have come into the world whether man had sinned or not,' a confession which conflicts radically with the whole orthodox theory of the sacrifice of Christ. He said also that 'there are a thousand true doctrines of the Atonement,' which is substantially the same thing as saying that no doctrine specifically is true, for instance, the doctrine of the Westminster Confession, to which Dr. Van Dyke pledged loyalty when he was ordained a Presbyterian minister. He rips up the Westminster settlement and re-opens the whole question for discussion."—*New York Sun*, March 21st.

The next we present to our readers, is one of those of whom it may be said they are

#### "BLIND LEADERS OF THE BLIND."

"Next, Dr. Rainsford would turn the Church into a great machine for catering to the popular tastes for amusements and for alcoholic stimulation. . . . Instead of the old way he demanded a new way. 'The Church ordinances and methods,' he said, 'deliberately,' 'are not such as will promote the spread of the Church.' . . . Dr. Rainsford said also that he does not believe in the 'theory of verbal inspiration.' . . . He rejected also the 'physical resurrection of the personal body,' and said: 'I do not know any man that does believe in it.' Yet when he consigns the body of the dead to the grave the Prayer Book requires him to say: 'We therefore commit his body to the ground.' . . . He repeats this, but he does not believe it, and does 'not know any man that does.'"

The last one we can make reference to is a sermon by the

"Rev. Dr. Scudder, the pastor of a Congregational Church of Jersey City. He wants the Church to 'take all forms of innocent amusement and sanctify them'; not to be 'so wrapped up in the glories of heaven as to neglect the important issues of earth.' . . . That is, he is for the Church's making this life enjoyable instead of proceeding on the old-fashioned theory that enjoyment in the life to come is the only enjoyment really worth consideration."

After recording these evidences of "forsaking the right way," the writer very truly remarks:

"Such is the pass to which ministers are brought when they undertake to preach religion after having lost religious faith."

Things are taking the same course in this country, and no better heading can be found than the one the paper gives:

#### "THE RELIGIOUS WORLD."

"'Yes,' replied the Dean of Ely, as I put my question to him, 'I am taking part in the Shakespeare Festival this week at Stratford . . . going to the play (II. Part 'Henry VI.') on Saturday, and to the complete text of 'Hamlet' on Monday afternoon and evening . . . and preaching the commemoration service in Stratford Parish Church on Sunday morning.'"

During the conversation the Dean referred to "Shakespeare the Prophet," which he justifies in this way—the interviewer puts the question:

"'You speak of "Shakespeare, the Prophet?"'—'Yes. Was he not a Prophet, a national Prophet in the true sense of that word? You remember Shelley's definition in his "Defence of Poetry," when he compares the Poet and the Prophet, and shows how the inspiration of the true Poet is in fact the same as that of the Prophet—there are not two inspirations, for there is but one Holy Spirit . . . He was no teacher of dry dogmas, but the preacher of "words made flesh."'

#### "THERE SHALL COME . . . SCOFFERS"

(2 Pet. iii. 3).

The true nature, source and aim of so-called "Christian Science" is seen by its exact correspondence with 2 Pet. iii. 3. For these "scoffers" have come, and they practically ask the question: "Where is the promise of His coming?" by the teaching revealed in the following paragraph:

"'Christian scientists' were loudly in evidence yesterday (June 5th, 1899) at Queen's Hall, Langham Place, when one of their foremost advocates, Mr. W. N. Miller, Q.C. (Toronto), C.S.B. (Massachusetts), gave a startling address on the fashionable new cult. Lord Dunmore presided. The lecturer described himself as a convert, because he had himself been cured of deafness by its singular operations on the mind; and he added testimonies, which he affirmed to have come within his own experience, of influenza, hip-joint, and other "cures," which a rather sceptical audience received with well-bred reserve. He concluded by demanding for Christian science that it was 'the Second Coming of Christ' to heal the sick in His name and conquer death."

#### SPIRITIST SIGNS.

"WE GROPE FOR THE WALL LIKE THE BLIND;  
AND WE GROPE AS IF WE HAD NO EYES."

(Isaiah lix. 10).

One of the apostles of Spiritism recently said:

"The Bible is not infallible; it is not even consistent." What can be said of the floundering of Spiritism? The unveilings are so profound, with such "deep thought," that only poetry can give expression to them. This is the best they can do:

"Into the silent, starless Night before us,  
Naked we glide;  
No hand has wrapped the constellations o'er us,  
No comrade at our side,  
No chart, no guide.  
Yet fearless toward that midnight, black and hollow,  
Our footsteps fare;  
The beckoning of a Father's hand we follow,  
His love alone is there,  
No curse, no care."

How a "Father's hand" is to beckon out of that which is "black and hollow" is beyond all human conception.

This is the message we have heard and believe—"God is light, and in Him there is no darkness at all" (1 John i. 5).

"WITH THEIR TONGUES THEY HAVE USED  
DECEIT."

Having gone so far, and given nothing for hope but "a starless Night" (with a capital N), the page before this (*Light*) tells us of "the truth of the Bible sayings":

"Hence the truth of the Bible Sayings, when properly understood, that only the Son can reveal the Father. In other words, only the consciousness of affinity with God can give us the true knowledge of God. Man at his best is, for man, the best revelation of God, as Dr. Franz Hartmann has pointed out:

The question, What is God? resolves itself into the corollary, What am I? To answer this question is not a matter of natural science, but of self-consciousness; and he who has attained that state cannot satisfactorily describe it to another who has not experienced it himself. To attempt it were useless, because he would be as little understood as God Himself, whose sole object for untold ages has been to manifest himself, and whose manifestation is the whole of the universe, but who is still misunderstood and unknown. Real knowledge of God is not a matter of understanding for the mortal mind; it belongs alone to the 'Son of God,' having become revealed in man. Only the God *in* man can really know the Divinity of the universe to be His own real Self."

Here we can see the beginnings of the great "lie" that shall find its culmination in "that man of sin . . . who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God" (1 Thess. ii. 3, 4).

This is where the "Gospel of Humanity" will bring the world to, and all preachers of it may flatter themselves in their performances, as they minister to the pride of the natural heart. Nevertheless they are doing the work of the DEVIL.

To the question, "How is Christ regarded in that sphere?"

"The control said that amongst the spirits with whom he was associated, Jesus Christ was regarded as one of the world's heroes and martyrs whose example, in many respects, the nineteenth century might copy a little more closely than at present."

This is a day for plain speaking without being hindered by the fear of man. There are many pulpits delivering the very same "heresies of damnation" (R.V.), and are considered leading lights in the religious world. They are teaching "Incarnation in Humanity," or as it is sometimes called, "the development of humanity."

We shall have more to say on this by and by.

The best inadvertent summing up of this pernicious and God-dishonouring teaching which we ever heard came about in this way:—Some earnest preacher was in the open-air doing his best to declare the Gospel of God. He spoke of this counterfeit, this fraud that Satan was palming off upon the world, and not being skilled in correct pronunciation called it the devilupment (devil up-ment) of humanity. Archibald Brown was listening, and encouraged the preacher by saying: 'Well done, young man, you've described it exactly, though the word was not pronounced correctly.'

As already said, these teachings of the spirits are on parallel lines with the popular preachings of to-day. It figures in novels, and accords with such books as *In His Steps*.

The sad feature is, that congregations listen complacently, they "sit under" these blind leaders Sunday after Sunday, and have not enough spiritual discernment to detect where the poison comes in. Hence it is that Spiritism is welcomed by all such, as an advanced revelation, only to be

#### "LED AWAY WITH THE ERROR OF THE WICKED" (2 Pet. iii. 17).

Proof of this will be seen in the following extracts:

"All Spiritualists know, or ought to know, that the mere fact that communications have been received by abnormal means is in itself no guarantee of their reliability, and that from whatever source information may come, whether normal or abnormal, the same evidence is needed to justify its unqualified acceptance."

This is from *Light*, April 22nd, by which we learn that those that "peep and mutter" can give "no guarantee of their reliability"; but on May 13th the Editor must have forgotten what had been asserted before, as he gives from the *Arena* an address by one of the greatest oracles—Mrs. Cora L. V. Richmond—on "The Spiritualism of To-day":

"It has proved itself a solvent of all religions and philosophies, by correcting erroneous ideas born of imperfect human interpretations concerning a future life, and substituting knowledge.

"Its sources of inspiration are the invisible hosts. Its teachers and messengers are the great, the wise, and the loved ones who have passed on.

"It has removed the fear of death and of what might come to the spirit after the dissolution of the body, by a knowledge of the states and conditions of those who have passed beyond that change.

"Immortal messengers have brought the knowledge of their states of existence, and have announced in unmistakable ways the nearness of that so-called 'undiscovered country.'"

Yet in the paper of the *same date* (May 13th), in answer to some one not quite sure of this, the Editor said:

"We are often asked how it is that communicating spirits fail to remember particulars, which, as we say, 'must be perfectly well-known to them.'"

Two explanations are ventured, but there is no answer. The querist must be satisfied with "may," "may be," or "has in some way":

"The second explanation is that as, in communicating, the spirit has, in some way, to enter into earthly conditions and use earthly instruments, the difficulties may be enormous, something akin to wading through cross currents or *plunging into a fog*, or, possibly, like trying to spell out a message through a type-writer in the dark."

This "solvent" proves to be a deceit—these "immortal messengers" are likened to a "type-writer in the dark." We, on the other hand, *know* from the Word of God that they are lying, deceiving spirits, coming with all deceiver-ness of unrighteousness. . . . because they who listen to the spirits receive not the love of the truth (2 Thess. ii. 10).

Thus, after all, there is nothing better for one's comfort than "a fog." So the poet we began with—"no chart, no guide"—and the comforter we close with, come to perfect agreement, and the worst of it is that those who would sail on this ocean of doubt, fog, and darkness, do not believe the only Chart which marks out these "hidden rocks," and have not even a fog-horn.

## Editor's Table.

### TOKENS OF DIVINE FAVOUR.

We have had such proofs of our Lord's approval of our work that our hearts are overflowing with joy.

Letters from all parts of the world tell of spiritual blessing received through *Things to Come*. We wish it were possible to let our readers see them and share our joy.

One letter has brought us such a thank-offering to God, and from God, as will enable us to continue our happy work without care as to ourselves, and without seeking the praise or heeding the fear of man. We may not say more. But one of the immediate results will be the reprinting of

#### VOLS. I. and II.

Many of our readers will be glad to hear that we intend, if the Lord will, to reprint such of the monthly parts of Vols. I. and II. as will enable us to complete a goodly number of these vols.

In our next issue we may be able to name a date and state the terms on which they will be issued.

#### FIXING DATES.

The Rev. Michael Baxter writes to say, that "while admitting fallibility . . . as to the mistaken expectation of the end of this age being nearly the end of the century, I have entirely adopted the view advocated by John A. Brown in 1823 . . . that 1917 will probably be the end of this age."

We need not trouble our readers with his reasons, as, like all his other reasons, they are based on the "year-day" theory, and are as untrustworthy as all the previous dates which have been put forth, each correcting the other. Long before 1917 we may have another change, for there is no finality in such a system.

We prefer not to make our blessed hope the laughing-stock of an unbelieving world; or to defer that hope to a distant day, and thus lose all the wondrous power it is designed to exert on our lives.

#### "HOMES OF HOPE."

The last report of preventative and reformatory work among young women is sad reading, but it shows the necessity for and usefulness of this branch of Christian effort. The Report tells of an increase in the numbers helped and blessed. Few works require to be carried out with greater care; and few find greater difficulty in making known its details: so that great responsibility rests on the committee and management. It is our part to state our full conviction that these are worthy of the fullest confidence by those who desire to help this branch of Christian service, and we therefore heartily commend it. Contributions may be sent to Wm. Hornibrook, Esq., 4 Regent Sq, London, W.C.

# THINGS TO COME.

No. 63.

SEPTEMBER, 1899.

Vol. VI. No. 3.

## Editorial.

### "BEHOLDING."

"THEY LOOKED UNTO HIM AND WERE LIGHTENED."  
(Ps. xxxiv. 5 (6).)

**I**N these words we have the secret of peace and happiness and of real progress in Christian life.

All looking elsewhere, whether at ourselves or others, ends in darkness and trouble.

Hence the danger of reading biographies to the neglect of the Word of God.

Our great Enemy knows, better than thousands seem to know, that our strength, light, peace, and joy come from "looking off unto Jesus," and occupation of heart with Him. Hence his one great aim is to keep us from doing this.

The **SINNER** he will occupy with his *sins* as long as he can; with the pursuit of sin, and the pleasures of sin. When quickening comes, then

The **PENITENT** he will occupy with his *repentance*, and his sorrow for sin; until he is concerned as to whether he has repented enough or aright.

The **BELIEVER** he will occupy with his *faith*, in the same way.

The **SERVANT** he will occupy with his *service* till he becomes so absorbed in it that he has no time to be occupied with Him to Whom the service is supposed to be rendered. And finally

The **SAINT** he will occupy with his *holiness*; and so absorb him with his walk, and his life, and his state, before God, that he fails to learn the *standing* which God has given him in Christ, and loses the very power which alone can secure for him the walk which he strives to attain.

Now it is clear that, in each of these cases, the enemy succeeds in keeping the soul from Christ.

Anything will do so long as it accomplishes this one great object. Anything, however good and true and even right in itself, the enemy will use, provided it engage the heart and prevent it from looking unto Him Who is the only true source of light and peace.

Our temptation is to seek the blessing, instead of seeking the Blessor, who has already blessed us with all spiritual blessings in Christ (Eph. i. 3).

What we need is the spirit that breathes in this Psalm (xxxiv):

"I will bless Jehovah at all times:  
His praise shall continually be in my mouth.  
My soul shall make her boast in Jehovah:  
The humble shall hear thereof and be glad.  
O magnify Jehovah with me,  
And let us exalt His name together."

This is occupation of heart with Him, which will do more to make our walk what we would have it than all our efforts and attentions bestowed on the walk itself.

Occupied with Him we are saved from the snare which ever besets the Christian. We are prone to believe that we *are* just what we *feel* we are: that we are just as good as we *feel* we are; or just as bad as we *feel* we are. But this is not the case, nor is it the standard by which we are to be tried.

We find it difficult to understand how we can be different in God's sight from what we are in our own. Yet so it is. We are different in His sight from what we are in our own. We see ourselves in the light which He sheds abroad in our hearts: and, which reveals to us more and more the awful corruptions of our old nature. Whereas God sees us only in Christ, and as what He has made us to be in Him. He can look upon the humblest and weakest believer, and say as He said of Christ: "This—this is my beloved son!"

This seems too good to be true! and so thousands of real Christians think it presumption to take such high ground; and yet it is nothing but disobedience not to take it. When we are told that to "walk worthily," it means that we are to walk, "giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light" (Col. i. 10, 12).

This brings us back to the secret of a holy life. It is summed up in one word:

### "BEHOLDING."

This is the English word; but in the Greek there are four important words, which all bear on this great subject. We want our readers to see them and learn their lessons. The first word

1. *κατοπτρίζομενοι* (*kat-op-tri'zom-e-noi*). This occurs only once, in 2 Cor. iii. 18, and it means *beholding-as-in-a-mirror*. Moses had been with God, and the Divine glory was reflected in his face. He had begun to be changed! And we shall be like Him altogether when we shall see Him as He is (1 John iii. 2). Beholding Him now, as in a mirror, we get more and more like Him: but, when we shall see Him as He is, we shall be changed, in a moment, in the twinkling of an eye, and these bodies of our humiliation shall become like His own glorious body (Phil. iii. 21).

In looking at himself in an Eastern mirror, which was made, not of glass, but of polished metal, the person saw himself in the mirror, but those around saw the reflection of the mirror on his face. And this would be white or yellow, etc., according to the metal of which the mirror was made; *he* would not see this reflection or *change* on his face at all, but *others* would see it. Just so it is with those who are thus as in a mirror "beholding" Christ in the glory of His person and the perfection of His work. They become changed, and Christ—the mirror—whom they behold is reflected on and in them, and thus, without an effort, they are



more and more "conformed to His image." *They* may not be conscious of it, but *others* will see it, and take knowledge of them that they have been with Jesus.

The second word is:

2. *θεόωμαι* (*the-a'-o-mai'*). It means *to-behold-as-in-a-theatre*. In fact our word *theatre* is a Greek word from this very root. So the verb means—to behold as persons behold in a *theatre*, *i.e.*, with interest, eagerness and delight. This is the word used of Christ, when He tabernacled among men. "We beheld his glory, the glory as of the only begotten of the Father" (John i. 14). Here was occupation with Christ. "We have seen with our eyes," the enraptured Apostle exclaims (1 John i. 1). This is the word used of those who saw Him go into heaven (Acts i. 11). They beheld, as persons entranced: and we shall thus behold when He comes again to be glorified in His saint.

3. *θεωπέω* (*the-ō'-re-ō*). This is a kindred word, relating rather to the Olympic games; or, as we should say to-day, athletic sports. The *θεωρός* (*the-ō-ros*) was the official State representative at these great festivals. As we should put it in England, he would have *the Royal Box*, or chief and best seat, in the best position for beholding what is going on. Hence we may say that it means *to behold as from the Royal Box*, the place of privilege. It is used by Christ of us in His prayer to the Father in John xvii. 24. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me."

That is how the saints are to behold His glory. They are to be "with Him": in the highest, chiefest position: and are to behold, as at a mighty festival, the display of that glory before their eyes.

4. *ἐποπτεύω* (*ep'-op-teu'-ō*). This means *to-behold-as-an-initiate*. It is the verb used of initiating into all the secrets connected with heathen mysteries or religion.

The *ἐπόπτης* (*ep'-op'-tees*) was one who had been thus *initiated* and admitted to full communion with those who possessed the knowledge of the religious secrets of the Eleusinian and other so-called "mysteries."

This word is used by the Holy Spirit only in the Epistles of Peter. In 2 Pet. i. 16., Peter says: "We were made or admitted to be eye-witnesses (*ἐπόπται, εροπται*) of His majesty" on the mount of Transfiguration. It was indeed an initiation to the three Apostles when they thus beheld His glory.

In 1 Pet. ii. 12, we have another initiation, *viz.*: that which the heathen had when they beheld the good works of Christians ("your good works which they shall behold"), and iii. 2, "on beholding your chaste conduct." That is to say, the life of a true Christian was to the heathen as great a revelation as when they first beheld the mysteries of their religion.

Here, then, we have a complete view of these four words, and the lessons they teach:

1. Beholding as in a mirror.
2. Beholding as in a theatre.

\* Which, we must remember, were *sacred occasions* to the Greeks.

3. Beholding as from a privileged position at a high and sacred festival.

4. Beholding as an initiate.

Thus is the secret of a *holy* life set before us.

It is all summed up in the verse with which we commenced from Ps. xxxiv. "They looked unto HIM and were lightened." The word in this verse is, of course, Hebrew, and has no connection with the four Greek words we have enlarged upon.

It means *to direct the eye to, to look upon with deep interest, regard, respect, affection, etc.*

It first occurs in Gen. xv. 5, in connection with the Covenant which God was about to make with Abram, and He says to him: "Look now toward heaven!" Yes, that is it. Look now toward heaven. Look unto Him. Behold the everlasting Covenant. "To Abraham and his seed were the promises made": and *beholding* and directing the eye to these promises we shall indeed be lightened. We shall behold the Promiser, and not merely the promises; the Blessor, and not merely the blessing; "Him," and not "It." Herein lies the secret of getting true light. Light in the heart; light in the understanding; light on the walk; light for time; light for the dark valley of the shadow of death; light for Eternity.

## Contributed Articles.

### THE EPISTLE TO THE GALATIANS:

*Its Structure and its Scope.*

BY THE REV. DR. BULLINGER.

WE now come to the last Epistle of the first group of three Epistles (which we may call the Romans group)—the Epistle to the Galatians. It has the same relation to Romans that Colossians has to Ephesians. Both relate to doctrinal failure, and are characterised by "correction."

The Epistle addressed to the churches of Galatia stands out very distinctly from all the others; and yet every one can see its link with the Epistle to the Romans. Commentators never fail to call attention to this likeness. But what has not yet been noticed is the *nature* of that relation and the *character* of that likeness.

The structure gives us the scope of the Epistle and the key to its design. In one point it differs from the Epistles to the Corinthians, in that it is mainly occupied with *doctrinal* matters, rather than *practical*; but it is like the Corinthians in that, when these are mentioned, it is to correct a departure from the teaching of the Epistle to the *Romans*:

Notice the commencements of the two Epistles: the point of each will be at once seen.

Rom. i. 1.

"Paul, a servant of Jesus Christ, by Divine calling an apostle, separated unto God's Gospel."

Here we have the key to the Epistle as a whole; we are thus prepared for its structure, and expect to see this opening theme enlarged and developed; the departure proved, and the evil corrected. This is exactly what we do see.

First the Apostle has to show at some length the nature of his Gospel, and how he obtained it and his apostleship; then, he proceeds to show why he thus marvelled at their doubt of his authority and their removal from his teaching.

The Epistle was written before the Epistle to the Romans in point of time, (see Appendix), but it is clear that he had taught these Galatians the same truth and the same Gospel which he soon after records in that Epistle to the Romans. It is also clear that the churches of Galatia had soon departed from his teaching.

The Structure of the Epistle to the Galatians.

A | i. 1-5. Epistolary; and Salutation.

B<sup>1</sup> a<sup>1</sup> | i. 6—ii. 14. Paul's solicitude for them. "I marvel" (i. 6), and Defence of his Apostleship and Gospel.

B<sup>2</sup> a<sup>2</sup> | iv. 11-20. Paul's solicitude for them. "I am afraid" (iv. 11). "I stand in doubt of you" (iv. 20).

b<sup>2</sup> | iv. 21—vi. 10. Doctrinal correction.

B<sup>3</sup> a<sup>3</sup> | vi. 11-14. Paul's solicitude and only ground of joy.

b<sup>3</sup> | vi. 15. Doctrinal correction. Concluding summary.

A | vi. 16-18. Epistolary; and Salutation.

The whole scope of the Epistle lies before us in this structure. Beyond the very brief Epistolary portions (i. 1-5 and vi. 16-18), the whole Epistle is taken up with alternate expressions of anxious *solicitude* on their account, and the *correction* of their doctrinal departure from the truth as it is set forth in the Epistle to the Romans.

In this Epistle there is an alternation of solicitude and correction just as there is in the Epistle to the Colossians, which is also taken up with doctrinal failure.

On the other hand, it differs from the structure of the two Epistles to the Corinthians, in that the Epistolary portion occupies only as many verses in Galatians as it occupies chapters in Corinthians.

This likeness to Colossians in what is *doctrinal correction*, and this contrast with Corinthians in what is *practical reproof* is remarkable, and settles for us what is the true scope and object of the Epistle to the Galatians.

\* The word is ἕτερος (*heteros*), another of a different kind; hence, here a rival gospel. And so the verse goes on to say: "which is not another (ἄλλος, *allos*, another of the same kind), but there be some that trouble you and would pervert the Gospel of Christ."

Gal. i. 6.

"I marvel that ye are so soon removing from him that called you in the grace of Christ, unto a different\* Gospel."

This is seen still further, when we compare the correspondence between the two principal doctrinal portions "b<sup>1</sup>" (ii. 15—iv. 10), and "b<sup>2</sup>" (iv. 21—vi. 10).\*

The Expansion of "b<sup>1</sup>" (ii. 15—iv. 10) and "b<sup>2</sup>" (iv. 21—vi. 10):

*Doctrinal Correction.*

b <sup>1</sup>	c		e		ii. 15-21. Justification.		
					f		iii. 1-5. Expostulation.
b <sup>2</sup>	c		e		d		iii. 6—iv. 11. Illustration (Abraham and his one Seed).
					d		iv. 21-31. Illustration (Abraham and his two sons).
c		e		v.	1-6. Justification.		
					f		v. 7—vi. 10. Expostulation.

The minor members are also constructed perfectly: as note this.

d		g		iii. 6-9. The Promise.		
				h		10-12. The Curse of the Law.
				i		13, 14. Redemption through Christ.
				g		15-18. Promises.
				h		19-25. The use of the Law.
				i		25—iv. 11. Sonship in Christ.

Similarly we may expand this last member "i." "i." (iii. 26—iv. 11).

*Sonship in Christ.*

i		j		iii. 26-29. Sons and heirs.		
				k		iv. 1-6. Illustration.
				j		7. Son and heir.
				k		8-11. Application.

Likewise we may expand the above member "k" (iv. 1-6). Illustration.

k		l		iv. 1. The Child.		
				m		-1. The Servant.
				n		2-. The Tutors and Governors.
				o		2-. The appointed Time.
				p		2-. The action of the Father.
				l		3-. Children.
				m		3-. The Servitude.
				n		3-. The Tutors (Elements "Stoicheia").
				o		3-. The appointed time.
				p		4. The action of the Father.

It is hardly necessary for us here to enlarge further on and exhibit all the minutiae of the various structures of the Epistle. We could not do so without greatly impeding the course of our study and interfering with our design, which is to show the object and aim of the Epistle as a whole.

Now, having discovered its scope, we may proceed to develop it; and show its bearing on the likeness between this Epistle and that to the Romans.

What is stated plainly and as direct teaching in Romans, was departed from very soon after it had been taught to the Galatians. The same subjects necessarily arise, therefore, but in a different form and connection.

\* The third "b<sup>3</sup>" (vi. 15) is merely a condensed concluding summary of the whole.



There was nothing that called forth the teaching in Romans beyond the good-pleasure of God to instruct us. But in Galatians, after that instruction had been received and departed from, it was necessary to re-state many of the subjects by way of "correction." So that the similar statements and references which we find in the two Epistles are approached from two different points of view. For example:

In Rom. i. 2 we have the direct statement that the Gospel of God's Grace was "promised afore" by His prophets in the holy Scriptures. In Gal. iii. 8 it is introduced as part of an argument:—"The Scripture, foreseeing that God would justify the Gentiles through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed."

The fulfilment of the promise predestined and made "afore," was accomplished at the time appointed in the counsels of God. In Rom. v. 6 it is solemnly declared that "in due time Christ died for the ungodly." But, in Gal. iv. 4 it is introduced as part of an argument that "when the fulness of the time was come, God sent forth his Son."

The natural depravity of man and the degradation of the Old nature, the flesh, in man, is set forth clearly in Rom. i. 18-32. But, in Gal. v. 19-21 it is introduced in connection with the opposition of this flesh (the Old nature) to the spirit (*i.e.*, the new nature), and in contrast with "the fruit of the Spirit."

The futility of privilege is set forth in Rom. ii. 17-29, where it is shown what true circumcision is, and how it must be that of the heart, and spiritual, and is not "outward in the flesh." Whereas, in Gal. v. 6 it is given as a reason why Christian believers should not be circumcised, because, in that case, Christ would profit them nothing and they would be debtors to do the whole law.

"The just shall live by faith." This, in Rom. i. 17, is set forth as the foundation of God's Gospel of grace, in which the righteousness of God is revealed; while in Gal. iii. 11 the very same words are quoted (from Hab. ii. 4) as the correction of the departure from the teaching of the Epistle to the Romans: thus: "But that no man is justified by the law in the sight of God it is evident: for, The just shall live by faith. And the law is not of faith: but The man that doeth them shall live in (or better, *by*) them."

Deliverance from the Law is the great subject of Rom. vi. 1—vii. 6, where this blessed fact is stated, proved, and illustrated, first by the case of master and servant, and then by that of husband and wife. But, in Galatians ii. 19, the fact is brought in incidentally: "For I through (or by means of) law died to law, that I might live unto God." And (in chap. v. 18) to show one of the results of being led by the new nature: "But if ye be led by the spirit (*i.e.*, the New nature) ye are not under the law."

The aim, object, end, and use of the Law is set forth in Rom. v. 20, "that the offence might abound": and, in vii. 7, that it might convict of sin. In Gal. iii. 19 its use is mentioned in connection with the fulfilment of God's promise to Abraham: "It was added for the sake of (*i.e.*, to bring out and make manifest) transgressions, till the seed should come to whom the promise was made."

The conflict between the two natures, "flesh" and "spirit," is fully defined and explained at length in Rom. vii. 17-25, as a matter of *instruction*; while, in Gal. v. 17-26, it is introduced as a motive for Christian walk in service to one another (see verses 13-15), and the reason and exhortation is added: "This I say then, Walk according to spirit (*i.e.*, the New nature), and ye will in no way (then) fulfil the flesh's desires (the Old nature's); for the flesh (the Old nature) desires against the spirit (the New nature), and the spirit (the New nature) [*desires*] against the flesh (the Old nature); and these are opposed one to another, in order that ye should not do whatsoever things ye may wish." And then, at the end of this reference to Rom. vii., the correction is again introduced, in verse 26. "If we live [*according*] to spirit (the New nature) we should walk also [*according*] to spirit (the New nature). We should not become vain-glorious, provoking one another, envying one another." Thus is a practical use made of the doctrine of Rom. vii., and the correction is administered, showing how it is only sound doctrine that leads to a sound life and walk.

Sonship and heirship are explained and set forth in Rom. viii. 14-17, showing that as many as are led by Divine spirit (*i.e.*, the New nature from God) are sons of God, having received a sonship spirit, whereby they cry Abba: *i.e.*, Father. But in Gal. iv. 5-7, similar words are used in connection with quite another subject, *viz.*: that being made sons of God, we are no longer children (like bond-servants) under tutors and governors, but in the Father's appointed time have been set free from the bond-service which is connected with the observance of "days and months and times and years." These have to do with *religion*, not with Christ, and those who are "in Christ" are freed from the bondage of Religious ordinances.\*

The names for the two natures, "flesh" and "spirit" are used in Galatians as in Romans; and the same care has to be taken as to whether it should be written or printed *spirit* or *Spirit*. The section in Galatians which treats of the two natures opens with the correction and question (iii. 1-3): "O foolish Galatians, who hath bewitched you† . . . before whose eyes Jesus Christ was openly set forth *as* crucified.‡ This only I wish to learn from you. Was it on the principle of the works of the law that ye received the spirit (*i.e.*, the New nature), or by the hearing of faith (*i.e.*, the report which ye believed)? Are ye so senseless? Having begun in spirit (*i.e.*, the New nature), are ye now going to be made perfect in the flesh (the Old nature)?" So again (chap. v. 16), "according to spirit (the New nature) walk ye, and the flesh's desires (the Old nature's) ye will certainly not fulfil."

In both Epistles the fundamental truth is maintained that "there is no difference" between men (Jew or Gentile) before God; but, in Romans, this is taught as a positive

\* See *Figures of Speech*, under the Figure of "Repetition."

† The words "that ye should not obey the truth" must go out according to the Textual Critics: Griesbach, Lachmann, Tischendorf, Tregelles, Alford, and R.V.

‡ The words "among you" must go out also, according to the above authorities.

truth : (See iii. 22 ; x. 12 ; xi. 32) : while, in Galatians it forms part of an argument as to the promise of life in Christ being given apart from the Law. See Gal. iii. 22.

The same references are made to Abraham and his Seed. In Rom. iv., the teaching is positive and dogmatic as to justification now by the same faith as that of Abraham. While, in Gal. iii., the consequences of this, and the connection between the Promise and the Law are worked out so as further to show and make clear the logical results of this great truth.

As to baptism, there is the same remarkable reference to "as many as (*οσοι, hosoi*) were baptised," &c ; and while in Romans we are taught the dogmatic truth as to our death with Christ, expressed "in the likeness of His death," the old man being put off, having been "crucified with Christ"; here (in Gal. iii. 27) the baptism with the Spirit is referred to, whereby Christ, the New Man is put on,\* *i.e.*, that those, who are risen with Christ "in the likeness of His resurrection," wherein they are to exist, (Rom. vi. 5) stand covered with Him and His righteousness as with a garment. No longer reckoned as being in the first Adam, but standing before God on new ground, resurrection ground, "in Christ," having thus "put on Christ," not by baptism in water, but by burial and resurrection with Christ. When the exhortation is given to "put on Christ" it can mean only that we are to reckon ourselves as having died and risen in Christ. How else can it be done? Truth, to be *practical*, must be *practicable*. In what way can we mortify the flesh? Not by controlling it. Controlling is not killing, and the word rendered "mortify" means to put to death. By what act, then, can we put the flesh to death, except by reckoning ourselves as having died, according to Rom. vi. 11, and by knowing that our old man was crucified with Him (Rom. vi. 6)? This is the knowledge which is given in Romans, and the practical outcome of it is (see in Gal. ii. 20) : "Christ, I have been crucified-together-with ; yet I live ; and yet it is no longer that I live, but in me Christ." †

Gal. v. 24 : "They that are Christ's have crucified the flesh with its affections and desires." But how? Only by the reckoning of Rom. vi. 6, 11.

So in Gal. vi. 14. It is the cross of Christ which has this meaning now for all who were crucified with Him by God, and in God's sight.

In like manner we may ask : In what way are we to "put on Christ," except by faith, reckoning that we have risen with Christ, and walking on resurrection-ground in resurrection life?

Thus we have shown, and have seen, the intimate relation between Romans and Galatians, and the nature and character of that relation.

\* The context "there is neither Jew nor Greek," shows that the baptism here named, whereby Christ is put on, is that with the Holy Spirit administered by the Lord Jesus, as in 1 Cor. xii. 13 and Coloss. iii. 10, 11. The Spirit of Sonship, the power whereby the Lord Jesus was proved to be the Son of God, Rom. i. 4. Where the Spirit of the Lord is there is liberty, 2 Cor. iii. 17 ; Gal. v. 1.

† This is emphasised by the figure of *Epanadiplosis* (in the Greek), by which the sentence is made to begin and end with the same all-important word, "Christ," as shown above.

This completes the first group of (three) Epistles ; or rather the first great text-book—*Romans*, with its two subsidiary books (Corinthians and Galatians) supplementing it by bringing out and developing still further its wondrous teaching. This is done in two ways : (1) by showing the bearing of Romans teaching on the mistakes of *practical* life by the *reproof* conveyed in the Epistles to the Corinthians ; and (2) by showing its bearing on various errors of *doctrine*, which come from not heeding its teaching, as shown by the *correction* given in the Epistle to the Galatians.

## Conference Addresses.

We cannot hold ourselves responsible for every expression of the respective speakers. Many things with which we may not wholly agree are inserted as being either suggestive or worthy of consideration.

### "THE MYSTERY OF INIQUITY."

#### 2nd THESSALONIANS II.

By the REV. T. GRAHAM (Vicar of Southborough).

(Concluded from page 18).

**B**UT what shall we say of the papacy? Does it not so fulfil the prophecy that we need not look for further fulfilment? This, it must be admitted, was one of the firmest convictions of the Reformers ; and of the English translators of the Bible, who in their address to James I., flatter that monarch with having "given such a blow unto that man of sin as will not be healed." It certainly is not surprising that this interpretation should have been warmly accepted by those who bore the full burden and heat of the battle against Rome in the height of her power. And it remains that there is such an agreement between the features of the papacy and those of the man of sin, that it may be said with confidence, the prophecy anticipates the papacy, and the papacy fulfils the prophecy. But here, as often elsewhere, the prophecy is not satisfied by one fulfilment. Its "height or fulness" has not yet been reached, even in the iniquities of the papacy ; the awful possibilities of sin have not yet been fully and finally revealed, no, not even in Rome at her worst. In particular, the prophecy conveys the idea of a person, an individual, rather than that of a system continued from age to age, and headed by a succession of men. Moreover, "he that opposeth and exalteth himself against all that is called god or that is worshipped ; so that he sitteth in the temple of God, setting himself forth as God," goes further than even Papal blasphemy. The Pope pretends to create objects of worship, but he himself adores and insists upon adoration of them. The Papal claim is a claim for divine honours, but for these as the visible representative of God, the personal Vicar of Christ. But the man of sin will not hear of any Being higher than himself. He is no Vicar—no representative of deity, and as such to be honoured. He is the avowed adversary of every object of worship but himself. He does not say, "I am in the place of God, but, I am the one and only God, the sole object of divine worship—the Godhead is myself." This is future. There have been monstrous forms of sin, the papacy not the least of them, in which the prophecy has had large fulfilment : but the ever working enmity to God in the heart of fallen man has yet to be consummated.

We pass to one of the most difficult features in the prophecy, *the restraining power*—"he that now letteth." It is evident that St. Paul had spoken in Thessalonica upon this much more clearly than he now writes. "I told you, and ye know what withholdeth." It is also evident that he does not write more specifically merely because it was needless to do so. His reticence is rather due to the fact that such was the restraining power that it would be highly impolitic, dangerous even, to specify it in a letter which predicted its removal, and which, falling into the hands of its supporters, might provoke hostilities. The well-known interpretation which identifies this mysterious restraint with the Roman Empire seems to call out the question, What were St. Paul's personal expectations? By some it is answered, the lawlessness to which he refers is the violent enmity of the Jew; and Rome it was which restrained and kept under Jewish violence. St. Paul had experienced both this enmity and its restraint. And he foresees, so it is by some supposed, a removal of that restraint in the decline of Roman power, and then a full and final development of Jewish hatred of all that is called Christian. "There is," writes an expositor, who takes this view, "only one objection to this interpretation of the apostle's words—they have never been fulfilled. The Roman Empire did not fall as speedily as St. Paul expected: there was, when it did fall, no such manifestation of a Jewish man of sin: and the Lord's coming is even yet future." The objection, thus frankly stated, is surely enough for the rejection of the apostle's supposed expectation, as the intention of the prophecy. He may have had such expectation. We may perhaps distinguish between his expectation as a man, and his prophecy as the utterance of an inspired man. Is it not possible that he may not have known the precise fact in which the prophecy was to be fulfilled? May it not have been with him as with the elder prophets, "enquiring and searching diligently what or what manner of time the spirit of Christ which was in them did signify"? And if he had a private expectation of a Jewish outburst following the fall of Rome in the near future—an expectation which was not realised in event—the prophecy is not therefore reduced to a mere natural anticipation of future things, probable to human judgment carefully examining the trend of things present. It remains a revelation by the Holy Ghost of actual historical events to be.

However, it seems certain that whatever his private expectation of a manifested lawlessness, he must, in some sense, have intended Rome by the restraining power. And his language justifies the thought that Rome, in some sense, was intended by the Holy Spirit of the prophecy. "Ye know what restraineth," here written, implies that he had told them, not as his own opinion, but as the word of the Lord, that Rome in some way would restrain the "lawlessness" surging beneath the crust of society, from its final manifestation, until Rome had been taken out of the way. But Rome need not be the Roman Empire. It was the rule of Roman law, and the authority of the Roman magistrate that formed a bulwark of defence against popular violence. These of course were enforced by Roman military power, by Roman Empire. But these, and not merely force, were the defence of Christianity, where Rome was her defence.

Now, if it may be said in truth that the Roman Empire still exists in the nations which now occupy the Roman territory; much more confidently may it be said that Roman law exists, and is the informing spirit in all the legislation of those nations. It is still Roman law which restrains lawlessness, and so the prophecy remains a solemn word of warning that in His time God will break down the barriers

by which law and government now prevent the outburst of the revolutionary spirit: with the result of a general anarchy and confusion, such as on a comparatively small scale have been in the revolutions of modern Europe—anarchy and confusion out of which shall spring the one strong man, to be in his own commanding person the all-subduing power.

Is there anything in the phenomena of our own time to make the prophecy of practical interest to us? Surely there is. Who knows not, feels not, a lawlessness everywhere in the professing Church itself? It boasts itself already in the open. The undercurrent of revolutionary principle, the spirit of the commune, and also a godless socialism, seems to be strengthening and preparing for its permitted fulness of manifestation. And if, as is the case, the lawlessness of the prophecy is against God, are there not ominous signs of a wide spread rejection of God, both in public and in private life? To use a phrase of the Dean of Norwich, "the domestication of infidelity" is going on apace in a multitude of popular prints to be found in many a professedly Christian home, in many an English drawing-room.

In the estimation of not a few who still speak of the Bible as a good book, it is nevertheless crowded with imperfections, and often neither genuine nor authentic. Again, what parish clergyman does not know that one of his chief difficulties is a prevailing hard indifference to all religion. "There is nothing true—and it does not matter," is a common creed. Men have not sufficient interest to attack the faith, until they are pressed by the law of God which imposes restriction in the gratification of the senses, and then indifference becomes rebellion. "We will not have God to interfere with us and our pleasures—down with religion."

Again, who does not meet with the already avowed and open blasphemy which declares a "collective humanity" to be the only god? Man is already man's deity. But human nature cannot long worship the abstract, it must have the concrete; it must have some personal representative of this "collective humanity." Hence the almost worship of the public man of commanding and supreme genius—worship which cares nothing for his religious or moral character.

Once more, is it not true that the intellect of man was never so self-asserting as now, never so confident in its own resources, never so proud in its avowed desires to show itself independent of God? And to what is the tendency of intellectual influence? It is to a rank materialism: to a compulsory worship of the beast. "The value of wealth increases with the growing refinement of taste. The purest attributes of the human mind—the love of art, the worship of beauty, the keen sense of grace—combine to render intellectual man the slave of material prosperity." We are told that it is our wisdom to regard only the things of time and sense, to live for this world and not another, to be wholly occupied with what we can see and feel. The only immortality offered is that of being remembered here, for a few years after death. And as for God, if there be a God, he is an unknown God, and it is best to erect no altar to Him. Such is the character of much that we hear and read, and from men of the highest culture.

These are characteristics of our time whereunto we do well that we take heed as we view them in the light of God's sure word of prophecy. Taught by that word let us know the real character of modern infidelity beneath its mask of courteous liberality. The "Free thought," falsely so called, which repudiates all positive truth, which scorns the Bible as an antiquated fable, will not always be content to

tolerate the acknowledgment of God, and of the Bible as His word, by others. The time is coming when a confederacy of impious men shall demand the extermination of the Christian faith, and the death of all who will not receive the mark of the beast nor worship his image. God has revealed this consummation of infidelity that we may know what it really is, under all the disguises of the present: and surely, in the revelation of the judgment to fall upon that consummation, that we may know, to our comfort, that as infidelity advances, so it is advancing to its final destruction by the breath of the Lord's mouth, by the brightness of the Lord's coming.

## Things New and Old.

### THE PALGEY MAYIM, OR "THE RIVERS OF WATER."

An example of *Ellipsis* taken from Part I. of Dr Bullinger's new work on "Figures of Speech."

PROV. xxi. 1.—"The king's heart *is* the hand of the LORD, as the rivers of water; he turneth it whithersoever he will."

Here the second sentence is manifestly incomplete. There is a subject, but there is no verb, and no object, as will be seen if we present it in this way:—

<i>Subject.</i>	<i>Verb.</i>	<i>Object.</i>
The King's heart	is	in the hand of the Lord.
as the rivers of water	. . .	. . . . .

It is clear from this that we have to supply both the verb and the predicate in the latter sentence. What they are will be seen more clearly when we translate the other words more correctly.

The expression "rivers of water" is in the Hebrew פְּלָגֵי מַיִם (*Palgey mayim*). *Palgey* means *divisions of* and is the plural construction of פָּלַג (palag), to divide.\* The name of the Patriarch Peleg (*i.e.*, *division*) was so called "because in his days was the earth divided" (Gen. x. 25). The term *palgey mayim*\* is the technical term for the little channels or gullies of water which *divide* an Eastern garden into small squares of about 12 feet each, for purposes of irrigation. Hence the word is used for any little channel by which the water is distributed or *divided*, especially the channels which divide-up a garden. It is used also of the trickling of tears. In Ps. i. 3, the man who meditates in the law of God is like a tree planted by the *palgey mayim*, *i.e.*, in a garden, where it will have a sure supply of water and the constant care of the gardener! Not left out in the plain to shift for itself; to thrive if it gets water, and to die if it does not.

These little channels were filled by the gardener with water from the spring, or well, or fountain, which every Eastern garden must possess; and then the water was sent first into one channel, then into another, by the simple movement of his foot: as it is written, "the land whither thou goest in to possess it, is not as the land of Egypt from

\* פָּלַג (*palag*), to divide, occurs only in Gen. x. 25. 1 Chron. i. 19. "In his days was the earth divided." Job xxxviii. 25, "Who hath divided a watercourse," and Ps. lv. 9, "Destroy their tongues and divide them."

whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs" (Deut. xi. 10). The gardener did not deign to use a tool, or to stoop down and use his hands. But by simply moving the foot he dammed up one little stream, or by a similar movement he released the water in another.

Now we are able to supply the *Ellipsis* correctly in this verse:—

"The king's heart is in the hand of the LORD as the palgey mayim [*are in the hand of the gardener*]: He turneth it whithersoever He will."

To an Eastern mind this would be perfectly clear without the supply of the *Ellipsis*. Just as in England we use the expression, "A coach and four" and the supply of the *Ellipsis* "horses" is wholly unnecessary. But an Esquimaux, or a South Sea Islander, or an Arab, would ask, "A coach and four what?" It would be unintelligible to him, while with us it needs no explanation.

So when we learn and understand the customs and peculiarities of the East we can supply the *Ellipsis* from our knowledge, as Easterns would supply it naturally.

The teaching of the passage then is that just as the little channels of water in a garden were turned about by the simple movement of the gardener's foot, so the king's heart is as easily turned about by the LORD, "whithersoever He will."

Oh how full of comfort for ourselves, for our friends, for our children to know this, and to be assured of it! "On that night could not the king sleep" (Est. vi. 1). A sleepless night! The king's heart reversed—the law of the Medes and Persians brought to naught—and Israel was delivered. Oh how simple! Let us never again limit His almighty power—and it is almighty power that is required to turn the heart of man. We know how difficult it is to convince even a friend on the simplest matter of fact. But let us remember that the heart of even an Eastern despot is as easily turned by the LORD's mighty hand as the *palgey mayim* are turned by the simple movement of a gardener's foot.

### "ALL THINGS WORK TOGETHER."

"All things work together for good to them that love God, to them who are called according to His purpose"—Rom. viii. 28.

"To them that love God, to them who are called according to His purpose." "According to His purpose,"—for He had purposed before the world was who His called ones should be, and also purposed that all things should work for their good. The doings of His grace in time are ever the result of the purposes of His grace before the foundation of the world. (Rom. viii. 30).

"Them who are the called according to His purpose"—"called" to know themselves as guilty before God and

\* The word is used of any very small artificial channel. The following are all the occurrences.

- Job xxix. 6. The rock poured me out *rivers* of oil.
- Ps. i. 3. Like a tree planted by the *rivers* of water.
- Ps. xlvi. 4. A river the streams whereof shall make glad.
- Ps. lxxv. 9. Enrichest it with the *river* of God.
- Ps. cxix. 136. *Rivers* of water run down mine eyes.
- Prov. v. 16. (And) *rivers* of water in the streets.
- Isa. xxx. 25. *Rivers* and streams of water.
- Isa. xxxii. 2. As *rivers* of water in a dry place.
- Lam. iii. 48. Mine eye runneth down with *rivers* of water.

deserving of eternal condemnation—"called" to know the all-sufficiency of Christ to save—"called" to trust in His atoning death as their only hope of salvation—"called" out of the world; no longer to revel in its gaities, to enjoy its fellowships, or be swayed by its principles—"called" to be followers of the Lord Jesus through evil report or good report. This is the calling which distinguishes those who love God, and for whose good it is said "all things work together."

Yes—"all things work together." It is not said that they work singly or alone, but in relationship to one another they "work together." One little thing which we cannot at all understand, or see the reason of, the Lord sees it is necessary to make several other things properly work for our good. Without that one thing—that one very unpleasant thing—all the rest would not be for our benefit.

We are too apt to look at things singly, and therefore the mind often becomes perplexed. A single thread is not of much importance in itself, but if left out in the weaving, the pattern in the loom would be rendered imperfect.

These "all things" are so many shuttles running to and fro, weaving the web of goodness and blessing for the children of God. The hand that throws the shuttles is the hand of Jesus. In the web He weaves, no thread will be found misplaced, when the weaving is over.

Therefore let us leave all things in the hands of Jesus, who has the whole plan of the life of each believer always before Him, and who in His infinite wisdom understands how to put one thing to another, so as to produce the best results and accomplish all His purposes of love.

Let us trust in Him at all times, even when our expectations of earthly things are disappointed and our plans frustrated, or when darkness surrounds our path, and trials and affliction are our portion; being sure that when we have attained a keener vision and a fuller understanding than our pilgrim state affords us, we shall see that "all things" did but work together for our good, whilst they also testified to the wisdom, power, and love of Him who "doeth all things well."—From *Counsels and Thoughts for Believers*, by Thomas Moor, published by Nisbet and Co.

### THE NEW COMMANDMENT.

1 JOHN ii. 8-17.

IT is told of an old divine, that, travelling through his diocese on a journey of inspection in the disguise of a tramp, he was kindly entertained in a Christian family, and at prayer time, being catechised with the rest, he was asked how many Commandments there were. "Eleven," said he. On being corrected, he replied, "A New Commandment I give unto you, that ye love one another." He might have counted twelve, for in 1 John ii. 8 we have a *second* "New Commandment." The New Commandment of John xiii. 34 had now become "old," more than half a century old: the Apostle John so describes it. Compare 1 John ii. 7 with 2 John 5. But he goes on to say, "Again a New Commandment I write unto you." What is this Commandment? To this question there seems no direct answer. "Always read the context and plenty of it" is a

most useful maxim here as elsewhere. Read on for a few verses, and we meet the words: "*Love not the World, neither the things that are in the World.*" If this is not the New Commandment, what is? It is *new*. There is nothing like it in the Old Testament, and though there is much to the same effect in our Lord's teaching, He never formulated it with the three-fold solemnity that He used in giving the command to love one another (John xiii. 34; xv. 12, 17. This Commandment, though new, grows out of the old one, "Because the true light now shineth." What light? The light of the love of God revealed in Jesus Christ which shows what things are worth loving and what are not. Thus far seems plain, but verses 12-14 appear at first sight to have no connection with the argument, and to interrupt the sequence of thought. A little examination, however, shows that they lead up to the "New Commandment" in a wondrously beautiful way. Three things are declared in this Epistle concerning the World:

- (1) The things in it are "not of the Father" (ii. 16).
- (2) It passeth away (verse 17).
- (3) It lieth in the wicked one (chap. v. 19).

"Little children," says the Apostle, "you are very young in the faith, you do not know much, but you do know that your sins are forgiven, and you know your heavenly Father's love, you should not love what is 'not of Him.'"

"Fathers, you have had much experience of the goodness of the Lord, you know something of the 'deep things of God,' of His sovereign electing grace in the eternity that is past, of the glory awaiting you in the eternity that is to come, surely you cannot love that which passeth away like a shadow?"

"Young men, you are strong to fight, you have fought and overcome the wicked one; the world lies in his lap, can you condescend to love it? *Therefore, LOVE NOT THE WORLD, neither the things that are in the world.* If any man love the world, the love of the Father is not in him."

Solemn words these, and what a timely message to us who are living in "the last hour!" M.

## Bible Word Studies.

BY THE REV. W. H. GRIFFITH THOMAS.

### STEWARDSHIP.

*Two words implying management, administration, stewardship. Literally, the "rule of the house."*

#### I.—WHAT?

- 1.—Stewards of God (Titus i. 7; Col. i. 25).
- 2.—Stewards of the mysteries of God (1 Cor. iv. 1; Eph. iii. 9).
- 3.—Stewards of the grace of God (Eph. iii. 2; 1 Pet. iv. 10; see also 1 Cor. ix. 17).

#### II.—HOW?

- 1.—Faithful (1 Cor. iv. 2; Luke xii. 42, cf. Tit. i. 7; and contrast Luke xvi. 8).
- 2.—Wise (Luke xii. 42).
- 3.—Good (lit. good outwardly, or beautiful) 1 Pet. iv. 10.

## Questions and Answers.

### QUESTION NO. 203.

J. R., Havant. "I have for a long time been taught by teachers and Christians that when the Church of God was taken to be with the Lord, the Holy Spirit was also taken away from the earth. But I have learned from the Word of God that it will be just the very reverse. After the Church has been caught up the Holy Spirit will be *poured out* in even a greater fulness than what took place in the past, as recorded in Acts ii. It will be Pentecost over again, only in a greater fulness; the believing Jewish remnant will again become God's witnesses, and proclaim the Gospel of the Kingdom not only to the Nation of Israel, but to all the Gentile nations, according to Matt. xxiv, and these signs shall follow them that believe, Mark xvi. Will not thousands of both Jews and Gentiles be led to own Christ as the Saviour and Messiah through the Holy Spirit's testimony of the sealed servants of God of Rev. vii., the great multitude which no man could number in the latter half of Rev. vii. be the saved from among the Gentile nations who have been slain during the time of the *Great Tribulation*, because they dared to believe in Christ as their Saviour through the preaching of the Gospel of the Kingdom by the Jewish witnesses? Is not this redeemed company the future Gentile Wave Loaf; the 144,000 sealed ones the firstfruits unto God and the Lamb?"

The commissions of Matt. xxviii. 19 and of Mark xvi. 15-18 are two distinct and separate commissions; Mark referring to the *first* preaching of the Gospel *before* the destruction of the Temple (Mark xiii. 10). This commission was fulfilled by the apostles as stated in Mark xvi. 20, and is *ended, not to be repeated*.

Matt. xxviii. 19 is the commission for the Jewish ministry at the *end of the age*, Matt. xxiv. 14. Rev. xiv. 6, 7, the proclamation of impending judgment, without any promise of signs to accompany it. The miracles of that time will be those wrought by Satan with the Antichrist. "*The gates of hell*," which the Lord has said shall not prevail against His assembly (Matt. xvi. 18). This takes place after the Church, which is His Body, is removed.

Matt. xviii. 18-20 applies to the same time, and not at all to the present dispensation of grace during the Lord's absence. No individual or assembly possesses the *authority* of Christ to-day. The facts recorded in Acts ii. to xii. inclusive, represent the state of things in Jerusalem and the land of Israel, *during the millennial kingdom*, and not at all the church at present among the Gentiles: the blessings of the kingdom having been offered to the nation, with the Holy Ghost sent down from heaven, and having been finally refused by the rulers, there will be no *repetition* of Pentecostal scenes until the judgment is past and the kingdom is established in power *after* the destruction of the man of sin.

Let us compare the scenes in the Acts with the prophecies.

First, the multitude that came together on the day of Pentecost, represent a *restored people*. Acts ii. 5. Those who had been born (outcasts) in every nation under heaven had become devout men, dwellers (householders) in Jerusalem, illustrating Deut. xxx. 4, 5.

The Spirit given on the day of Pentecost is that to be poured out *after* the nation is restored (read Joel ii. 21-27) The 28th verse quoted in Acts ii. 16, 17 *follows the fact* foretold in ver. 27 of the prophecy.

In Acts ii. 41-47 we see the dwellers in Jerusalem, a *forgiven people*, illustrating Isaiah xxxiii. 24, last clause.

In Acts iii. in the healing of the lame man we see illustrated Isaiah xxxv. 6.

In chap. v. in Ananias and Sapphira, we see righteous government dealing with sin, illustrating Psa. ci. 7, 8, for Jerusalem is the city of the Lord.

In chap. vi. 15, 16, we see illustrated Isaiah xxxiii. 24, first clause.

In chap. viii. we see illustrated Ezek. xxxvii. 22, Samaria and Jerusalem rejoicing in one King, and in the same chapter, vers. 27-40, we see illustrated Zech. xiv. 17. The treasurer of a Gentile monarch doing homage to Jesus as the One of Whom the prophet had spoken.

In chap. x. we see the blessing of a Gentile householder dwelling in the land with Israel, hearing the *same word*, receiving the *same gift*, and submitting to the *same ordinance* as the saved of Israel; illustrating Num. ix. 14, last clause.

In chap. xii. we have the miraculous deliverance of the Lord's servant, the judgment of God upon the Edomite, the hereditary enemy of Israel, illustrating Isaiah xxxiv. 5, and lxiii. 4.

All these things show the pattern of the future millennial kingdom, and Jesus was proclaimed as the King (Acts ii. 30), the Lawgiver (chap. iii. 22, 23) and the Judge (chap. x. 42), as in Isaiah xxxiii. 22.

Scripture nowhere indicates a further out-pouring of the Spirit until after the final restoration of Israel to their land and the Lord is dwelling "in the midst of them" as stated in Joel ii. 27, then *afterwards*, ver. 28, the Spirit will be poured upon all flesh, then Acts ii. 17, 18 will be fully accomplished.

We can say nothing as to the identity of the companies named in the Revelation beyond the fact plainly revealed as regards the great multitudes in chap. vii. 9, that they came out of the great tribulation, but whether preserved alive through it or slain in it we do not know. It is better to say nothing than to propagate mere suppositions in matters concerning the Word of God.

### QUESTION NO. 204.

D. W. S., London. "How is it that, although Christians in our day almost everywhere receive Matt. xviii. 20—"For where two or three are gathered together in My name, there am I in the midst of them"—as fulfilled every time they meet in, or unto, the Lord's Name, yet we never find the disciples, in New Testament times, nor the Apostles themselves, ever looking for the Lord's presence after His ascension, at their meetings. Assuredly, the Lord's promise holds good, His words fail not, but how are they to be interpreted? It seems to me that this Scripture, perhaps more than any other, requires to be "rightly divided."

Christians generally make two mistakes as regards Matt. xviii. 20.

1st. This passage, and also Matt. xxviii. 20, is not a *promise*, but a statement of *fact*; it is not, *I will be* with you, but, *I am*.

2nd. The passages do not apply to the present time, for the characteristic feature of the time is the Lord's *absence*, and believers to-day are not gathered to His Name.

This may seem startling, but Scripture proof is simple.

In 1 Cor. xi. to xiv. inclusive we have, by revelation from the Lord to Paul, the order for the assembling together of the saints among the Gentiles, the order for to-day. In these Scriptures it is repeated seven times, "when ye *come* together" (chap. xi. 17, 18, 20, 33, 34; chap. xiv. 23, 26);



it is never once said: "when ye are gathered together," nor "to His name."

The two are in contrast; to be "gathered to His Name" is a position of *authority*, as Matt. xviii. 18 shows; to "come together" to show the Lord's death is the acknowledgment of *His grace* who has made us "accepted in the beloved" in the value of "the offering of His body once."

Matt. xviii. 20 has no reference whatever to the Lord's table during His absence from the earth. Like the Lord's utterances in Matthew generally, its application is either to the time of His ministry on earth or to the time, after the translation of the Church, which is His Body, at the end of the age (Matt. xxviii. 20).

Jerusalem is the city which the Lord has chosen to place "His Name there." He chose it for His habitation, but when the man of sin shall be "sitting in the temple of God" then "Wheresoever two or three are gathered to My Name, there am I in the midst of them." These will be "days of the Son of Man," His manifested presence with His disciples at the end of the age (Luke xvii. 26), before His manifestation to the world in judgment. It is to the future "days of the Son of Man" at "the end of the age" that Matt. xviii. 20 and xx. 20 refer.

## Signs of the Times.

### JEWISH SIGNS.

#### "JEWISH IMPERIALISM."

In the light of the Apocalypse and the Old Testament prophecies these two words are wonderfully significant. They point forward to events which are rapidly developing before our eyes. They are used by *The Jewish World* as the heading of its leading article (July 14th). In that article we read that

"... The whole issue in all its manifold bearings is one of Jewish Imperialism.

"Shall we in the first instance simply look to home affairs? or shall we devote our attention to matters of interest and importance abroad? or shall we, recognising that we are part and parcel of the Jewish body politic throughout the world, take a bird's-eye view of the whole situation, and act not as an isolated case demands, but take measures according to the needs of the suffering and the misery of the larger mass? It is, in the first place, this tangible union, and in the second place, the recognition that each Jewish community is but a section of Jewry, which is the great and solid foundation of the Zionist movement. The measure of its success is based upon the fact that its leaders realised from the outset that they should act in such a spirit as shall benefit the majority in such manner as the majority desire to be benefited.

"Eloquent though the plea be that Westward lies the path of Jewish progress, the simple words of Dr. Friedlander, that the Jewish prophets, who were the seers for all time and all nations, saw a vision of human perfection that could be realised in the East, is an almost complete answer from a Biblical people to the suggestions made by Mr. Montefiore. But not only is this view, that in the "morning land" of humanity the Jew should re-organise and re-establish himself in order to develop himself to the highest capacity, in accord with sentimental ideas and the keynote of Jewish imperialism, but it, too, is true from the sheer practical side of daily life. . . .

"The point of success which imperial Jewish feeling desires to attain is a final settlement, an end to sojourning, and an end to wandering. This idea of the greater Jewry, an old idea revived by modern circumstances and remodelled by end of the century conditions, is spreading and has spread throughout the world far quicker than does the money of the Jewish Colonisation Association. . . .

"Certainly our people are in need of enlightenment and education, but before this there must be an answer to their appeal for help to be freed from the oppressor's hands. No local view takes in this broad issue and no isolated attempt could effect the emancipation of our people, and their emancipation should go before all things. The Jewish Colonisation Association and its advocates, and all other organisations in our midst, strive to do good; but until they recognise that the Zionist movement is the imperial life-reflecting movement amongst the Jews, until they see the paramount necessity of co-operation with it in its endeavours to emancipate our people, until then we shall be compelled to say, however Westward their position, and however progressive they may be, they do not understand the old current that is sweeping over modern Jewry."

### RELIGIOUS AND SPIRITIST SIGNS.

#### THE MODERN PULPIT.

Instead of giving this month a number of separate and unconnected items showing the downward course which *Congregations* are taking; we feel it better to devote our attention to the *Pulpit*; and thus, not to give a variety of signs, but to call special attention to the solemn fact that the tendency of the teaching of the churches to-day is in agreement with the teachings of the Spiritualists; showing that in the near future the two may easily become one, and form part of the great religious confederacy which will be specially characteristic of Antichrist.

*Things to Come* would indeed belie its title and be incomplete and unfaithful if it did not warn concerning those things which are coming on the earth.

The Holy Ghost has given an epistle in two parts that has special application for these last days. In the 1st and 2nd Epistles to Timothy the word "charge" occurs twelve times. The Apostle, knowing, by the Holy Spirit, that corruption of the truth would set in after his decease, lays a solemn obligation upon all that would serve God faithfully that they should "preach the Word." There must be no departure from it, no compromise respecting it. The token of the last days being upon us would be this—"For the time will come when they will not endure sound doctrine," &c., and they therefore would select teachers to suit the tastes and desires of the natural heart. The gospel that man likes, makes much of his ability and his power to raise himself. Ruin he will not hear of. Tell him that by a process of evolution he can emerge into a superior being, and the preacher that does this will have the crowds to follow, and command the funds to build imposing buildings to support the delusion.

All such, both those who preach and those who hear, have not formed a right conception of sin. God's verdict against MAN has no weight with them—"By one man sin entered into the world and death by *sin*, and so DEATH passed upon all MEN, for that ALL have sinned" (Rom. v. 12). In the Gospel alone is the antidote revealed. It is not man's to provide. It is opposed to man's thoughts. It is the grace of God alone and nothing else. The apostle sums all up in a few words as to what those merit that preach anything else—"though we, or an angel from heaven, preach any other gospel unto you, let him be accursed" (Gal. i. 8).

One of the most glaring instances of the perversion of the gospel may be found in two sermons recently preached by Rev. R. J. Campbell, B.A., and published in the *Union Congregational Church Magazine* Queen's Square, Brighton (No. 1, Vol. 4, January 1899), from the text, "*The word was made flesh and dwelt among us*" (John i. 14).

His first point is:—

"The principle of the Incarnation is present throughout the whole of nature."

The rostrum, on which a basket of flowers stood, supplied the illustration.

"The soil that has covered the roots has gone to build up the structure of the organism itself. . . . We are looking at light and

air, that in the process of the growth of these flowers have been concentrated, revealed. The invisible has become visible. . . . A mysterious principle is here at work; it is the principle of the Incarnation."

IT IS NOTHING OF THE SORT.

The flowers are assimilating to themselves that which is *natural* to them, that which according to the creative wisdom and power of God they *must do* to retain the life and beauty which is theirs by nature. It is their habit. The Holy Ghost's condemnation of such a declaration is to be found in 1 Cor. ii. 14: "But the natural man receiveth NOT the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

We give another extract:—

"But as ages grew we find that life itself differentiated and developed. Sentient life appeared—that is the life which *feels*—and succeeding to that there came the life which feels and *thinks*. Man became a living soul. In each of these advances we can discern the principle we have been discussing, the Incarnation. They are a series of incarnations, culminating in Him who was made in the image of God."

Where do we find in God's Word anything of this kind? To talk of man *advancing* is to deny God's revelation of him.

Of Israel that Word tells that in spite of all the advantages of "the adoption, the glory, and the covenants" (Rom. ix. 4) the *advance* they made was in the opposite direction to that which this false teacher would maintain, for the Spirit's charge against them is: "For the name of God is blasphemed among the Gentiles through you" (Rom. ii. 24); and of the other branch of humanity—the Gentiles—he declares: "being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being *past feeling* have given themselves over unto lasciviousness, to work all uncleanness with greediness" (Eph. iv. 18, 19). It is an awful thing to set at naught God's Word in these things, and throw defiance into His face by talking of advancement.

Here is another assertion:—

"In a manner the virgin birth at Bethlehem was anticipated by all lofty and religious souls. In the fulness of time the answer came; the Life was manifested, and the world has seen it. Mankind made a fresh start from the birth of Christ."

If this was anticipated, how is it that when He came *the world knew Him not*.

Again:—

"Granted that there is a God at all, His Incarnation is just what we might expect. It is a truth easy for the heart."

The apostle declares "Great is the mystery of godliness. God manifest in the flesh." This preacher flatly contradicts him by declaring that it is "just what we might expect," and "easy for the heart." Either he is a deceiver, or he is making the Lord Jesus one, of whom the contrary is testified, "He was in the world, and the world was made by Him, and the world knew Him not" (John i. 10), and the effect upon men was not what this preacher declares. God revealed, roused hatred instead of satisfying expectation—"but now have they both *seen* and hated the Father" (John xv. 24). "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John iii. 19).

We have no hesitation in bringing in the words uttered by the Holy Spirit: "Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ, and no marvel; for Satan himself is transformed into an angel of light" (2 Cor. xi. 13, 14).

But there are further depths to be reached yet before we have done with this preacher:—

"The Incarnation is God's assurance of the forgiveness of sins and the redemption of the human race. Now, how shall we apply this truth to ourselves in this Christmas season? *Frankly, I do not know—my work ends at this point.*"

Here is a confession! The One of whom he speaks and whom he so treacherously misrepresents had no uncertainty of this kind:—"The Spirit of the Lord is upon me, he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke iv. 18, 19), and when the apostle Paul received the Divine Commission it was in these words: "I have appeared unto thee to make thee a witness and a minister. . . . Delivering thee from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts xxvi. 16, 17, 18).

Here was one who had his message, and never had to stand helpless before his congregation and say "Frankly, I do not know."

The extracts to follow are taken from a second sermon by the same preacher, reported in *Union Congregational Church Magazine*, March, 1899, Vol. IV. No. 3.

"We obtain a certain amount of strength and comfort from the assurance that this world is Christ's world; that we are each of us living with Christ's life, dependent upon Christ's personal power. This doctrine, too, introduces us to the truth of the larger significance of Christ's work in the world. 'Never was he not,' as Athanasius so vehemently maintained. The Eternal Son of the Eternal Father was present in the world before the Christian Era, was incarnate in humanity before the historic birth at Bethlehem."

This, also, is teaching of the very worst kind, and contradicts the direct testimony of the Lord, and also of his Apostles. True, as Creator, it is His world in that sense; but in a moral sense it is not. Scripture is unmistakably plain on this point. Was it "Christ's world" when He said to the religious part of it: "Ye are from beneath; I am from above. Ye are of this world, I am not of this world" (John viii. 23). Those who would teach such doctrines are enemies of the cross of Christ. The gospel is hidden to their eyes. "But if our gospel be hid, it is hid to them that are being lost. In whom the

#### GOD OF THIS WORLD

hath blinded the minds of them which believe not, lest the light of the gospel of the glory of Christ, who is the image of God should shine unto them" (2 Cor. iv. 3, 4, R.V.). Nothing is said in these verses about this "present evil world" being "Christ's world," and neither can it be till the fiery trial of judgment is finished and that shout is given: "The kingdoms of this world are become the kingdoms of our Lord and of His Christ" (Rev. xi. 15).

"Our moral sense is jarred upon by much that we are unable to cure. But what a difference it makes to us to reflect that Christ *is* nature, that the purposes we faintly discern there are His purposes, &c. . . . As creation proceeds He but expresses Himself. The life of God is no impassive loneliness, but a life of relationships, so that we may even say God is son, daughter, child, dependant. . . . Difficult as it seems to us to realize it, we must recognise that God is father—mother. . . . The world knew little about true fatherhood before Christ came. . . . The Son came to tell us of the Father and to redeem us to Himself. Christ contains humanity, and represents it in the Godhead."

We now proceed to prove the statement that we made at the commencement of this paper, that this is the teaching of Theosophy and Spiritism. It has also taken a prominent place in the Women's Congress, as we shall show in our next issue.

This is how Spiritists speak of the great mystery of the Incarnation. It will be found to coincide with the teachings of the Pulpit! *Light*, in reviewing a Spiritist book, says (April 22nd):—

"Apart from the personal life of Jesus, there are many suggestive thoughts in this book eminently deserving of earnest consideration."



Amongst these is the Incarnation of the Divine, not in Jesus only, but in all the children of earth, making them truly Sons of God. If we can but grasp this thought, then surely we have gained a power that will transform and uplift the world, and enable us to realise a little more clearly the possibility of a true brotherhood of the whole of humanity. We welcome this newer thought, from whatever source it comes, as a significant sign of a more spiritual conception of life now dawning upon us."

The Congregational preacher we are quoting, asserts that mankind made a "fresh start at the birth of Christ," and that "the Incarnation is God's assurance of the forgiveness of sins and the redemption of the human race."

He will find a supporter of this doctrine in the Spiritist teaching of *Light*, or perhaps it would be more correct to say that the Spiritists are before him and he is but a follower:—

"The exact point at which Jesus had arrived at the time of His martyrdom has not been definitely stated; but I judge that He was in what Mr. Harris calls the 'seventh round' of Adeptship, though the consummation had not been reached, otherwise He could not have been physically slain. It may be asked why the Arch-Adept of Nazareth did not protect Himself. This opens a vast mystery, concerning which I will only throw out the following suggestion: He could have put forth His adept power, consumed His enemies, and reigned by force. But He acted as He knew was best for the human race which He had come to save. He was rejected by most, and misunderstood even by many who received Him."—*Light*, April 5th, 1899.

The assertion of the Pulpit that *the principle of Incarnation is throughout the whole of Nature* until the life which feels and thinks, when "man became a living soul," is paralleled in the teaching of Spiritism. Witness the following:—

"To turn directly from the glorious vision of the Divine Sonship of Humanity, as spirit begotten of the Spirit, to that heart-rending revelation of the degradation of men and women, brings one face to face with a contrast acute, terrible. And yet if our faith in the ultimate destiny of man is to be held at all, it must be held in the full consciousness of these terrible facts. . . . If we can face the fact of these hundreds of lives sunk in degradation and still affirm, 'I believe that the Divine nature is in man; that God is the Father of these; and that their destiny and mine is union with Him. . . . All created things are in varying degrees manifestations of the Infinite Parent Spirit,' that is our starting point. . . . When the Divine Breath descended into flesh and entered into union with the psychic, man became a vast capacity for God: for the Divine Parent imparted to humanity the potentiality of will and capacity to choose, which involves the capability of being filled with the fulness of the Divine Character."—*Light*, May 27th, 1899, p. 248).

This is Spiritist teaching up-to-date. Where can any difference be discerned from the teaching promulgated in many pulpits at the present time, notably from the one that is now under notice?

The extract from the sermon giving this expression "Christ is nature, and that God is father, mother, &c." is in agreement with the present phase of Spiritism—we say present phase, because the ground is being constantly shifted:—

"In the word 'Nature' we find the clue which leads to the idea of 'The Motherhood of God' . . . . What if the profound Eastern idea of the Motherhood of God, allied to our already fruitful idea of Immanent (instead of the transcendent) God, should turn out to be the practical emancipation of the Western mind . . . . introducing it to a thought of God which will bring Him absolutely near?"—*Light*, July, 1899, p. 318.

It might be thought that all this gasconade that goes under the name of philosophy is not worth our attention. Neither is it, but for the fact that it calls for special notice just now, because this very preacher is taking a leading part with others in promoting the effort to raise funds for a sort of Congregational Cathedral at a cost of £70,000.

#### "BOLD PROPOSAL OF BRIGHTON CONGREGATIONALISTS.

"The design far surpasses anything architectural that Nonconformity has ever yet accomplished. A church with a lofty dome, towers and statues, a stately facade, rich in stained glass, in mosaics, and in carving—it is, in short, a building of dignity and beauty. . . . 'We shall build if we can get the money,' said Mr. Campbell, 'and I believe we shall get it.' . . . In commending the scheme to his congregation, Mr. Campbell said it was generally agreed that Brighton

was the best preaching station in England for Nonconformists. Did not the late Mr. Spurgeon say so?"—*Daily Mail*, May 13th, 1899.

The reverend gentleman judiciously left out one thing. Mr. Spurgeon never said that Brighton was the best preaching station for Unitarian doctrine and Spiritist teaching; he referred to the Truth that he, for so many years, faithfully preached.

This thirst for popularity is affecting the pulpit in many ways. There is a surrender of definite religious conviction which begets a feeble kind of neutrality. Pulpits are thrown open to preachers of this stamp by men who do not go to these lengths; and when a quiet protest is made, excuse is put forward shewing a spirit of indifference that betrays a want of real and serious conviction. It is no justification to reply that such men are "living very near to God." Our manifestation of the true life will be in proportion to our valuation of the Word of God. "He that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord" (Jer. xxiii. 28).

## Editor's Table.

REFERRING to the announcement in our August number, we are glad to be able to state that copies of

VOLS. I. and II.

are promised for delivery by November next. It will readily be understood that the quantities being small we shall be obliged to charge a special price, *viz.*: 3s. 6d.

We may also state here that through a mistake the Vols. have hitherto been charged at 2s., instead of 2s. 6d. as other similar magazines. In future the price of all the bound vols. will be charged 2s. 6d. nett (with the exception of Vols. I. and II.).

We hope our readers are pleased with the improved paper on which the New Volume is being printed.

#### ACKNOWLEDGMENTS.

<i>Things to Come</i> —E. J. (per Stoneman), 2/-,	
A friend, 3/-	0 5 0
<i>Evangelical Mission to Israel</i> —	
(D. C. Joseph's Work in Mount Carmel)	
J. A., £12 2s. 6d., and the Misses G., £5	17 2 6
	£17 7 6

#### "THINGS TO COME" REPRINTS.

At the request of several friends we propose to publish in a separate form, articles which appear from time to time in our pages.

We are commencing with

"The Guilty by no means cleared" (May Number)  
1d. each.

"Made Meet" (June Number) 1d. each.

"Santification" (July Number) 1d. each.

"Where to Worship" (August Number) ½d. each.

They will be in envelope size, and sold by

ALFRED HOLNESS, 14 Paternoster Row.

#### "THE DAWN OF HOPE."

Under this title the St. Giles' Christian Mission has published the 39th Annual Report of its deeply interesting work. The evangelistic spirit characterises it all and makes its presence felt. Contributions may be sent to Mr. W. WHEATLEY, 4 Ampton Street, W.C.

# THINGS TO COME.

No. 64.

OCTOBER, 1899.

Vol. VI. No. 4.

## Editorial.

### THE ROYAL ROAD TO HOLINESS.

**M**AN is by his fallen nature selfish; and therefore is necessarily prone to be occupied with himself. And even Christians, who possess a New nature, are not free from this ever present temptation.

This is bad enough in itself and in its results; but, when it is substituted for occupation with Christ, then a double evil result follows:—the true way is forsaken, and peace is lost; the false way is taken, and misery is found.

The soul is deceived, because Christ is not altogether left out. He is brought in, but mixed up with self; and is thus dishonoured instead of glorified. He is not put first. It is "Self and Co.," and Self has got to do something, to "surrender" and "yield"; or else Christ is powerless to help. So that Christ is helpless until Almighty Self makes it possible for Christ to do anything.

Do we wonder that this new-fashioned theology fails to accomplish the object aimed at? Are we surprised to find that this "Gospel of Surrender," which comes to us New from the West, fails to produce the solid Christianity and holy living which the Old Gospel (which came to us from the East) has produced all through the ages? Ought not its very newness to have put Christians on their guard, and made them look with suspicion upon it?

Do they not see, now, that it is a failure? It is no Royal Road to holiness of life.

Like all human remedies "the dose has to be repeated" again and again, and even then brings no cure for the real evil, no relief from the conflict between the two Natures.

We have met with many who have been brought low by the use of these new-fashioned medicines, which are so widely advertised in the present day. For, while the remedies are used in vain, the disease continues to grow apace.

There is only one remedy; only one way; only one Royal Road.

But this is a very old Road: "the old paths," God calls it. Oh that we may succeed in leading some to seek for these "old paths," the path of peace and rest, the path of righteousness and true holiness.

In our last issue we pointed out this Royal Road; and showed that the secret lay in the utter rejection and obliteration of Self in all its ten thousand subtle forms, and the occupation of the heart wholly with God and His Christ.

This is no new remedy for the inherent evil tendencies of human nature. It is as old as the Word of God itself.

"They looked unto him and were lightened," is the description of those who use the remedy which God Himself has provided and pointed out (Ps. xxxiv. 5). And in the same Book of Psalms He has given us two "Cases" of those who tried other remedies.

These "cases" are given to us in two Psalms of Asaph. He was the one who went wrong in this matter. He forsook the fountain of living water, and hewed him out cisterns of his own devising; and the end of it is told for our warning. The new remedies nearly killed him. He tried two of them; and the second after he had proved the failure of the first! "So foolish was I (he said), and ignorant." It is the same to-day, and will be to the end.

Let us turn aside and read the Divine account of these two "cases." The first is given us in

#### PSALM lxxvii.

Here the soul looks within, as thousands are exhorted to do to-day. Asaph engages in a course of Introspection. See how thoroughly he did it:

1. I cried unto God with **my** voice,  
Even unto God with **my** voice;  
And He gave ear unto **me**.
2. In the day of **my** trouble I sought the Lord:  
**My** sore ran in the night, and ceased not:  
**My** soul refused to be comforted.
3. I remembered God, and was troubled:  
I complained, and **my** spirit was overwhelmed. Selah.
4. Thou holdest **mine** eyes waking:  
I am so troubled that I cannot speak. . . .
6. I call to remembrance **my** song in the night:  
I commune with **mine own** heart:  
And **my** spirit made diligent search.

What could be the effect of this self-examination but misery? And so it was. For he goes on to ask:

7. Will the Lord cast off for ever?  
And will He be favourable no more?
8. Is His mercy clean gone for ever?  
Doth His promise fail for evermore?
9. Hath GOD forgotten to be gracious?  
Hath He in anger shut up His tender mercies? Selah.

Here is a "Selah," calling our attention to the break, and pointing us to the *misery* resulting from beholding one's own self, and from self-occupation. Well does it say "Selah." We have seen the cause for this lamentable condition of things. Now, what is to be its prevention and its cure? The next verse tells us:

10. And I said, **This is my infirmity**.  
But I will remember the years of the right hand of the **most High**.
11. I will remember the work of **Jehovah**.  
Surely I will remember **thy wonders** of old.
12. I will meditate also of all **thy work**,  
And talk of **thy doings**.
13. **Thy way**, O God, is in the SANCTUARY:  
Who is so great a GOD as **our God**?

14. **Thou** art the God that doeth wonders :  
**Thou** hast declared thy strength among the peoples.  
 15. **Thou** hast with **thine arm** redeemed **thy People**,  
 The sons of Jacob and Joseph. Selah.

Here is another "Selah" pointing us to the Royal Road to peace and happiness. Misery was the result of his Introspection: and it must ever be so. For what is there within any of us to cause us the slightest satisfaction, except what God has done? "His workmanship" (Eph. ii. 10). "His new creation work" (2 Cor. v. 17).

Here, then, is the description of the first "case." We see the nature of the complaint: the effect of the wrong remedy; the miserable result; and the true recovery.

The second "case" is furnished by the same Asaph in  
 PSALM lxxiii.

Here, it is not introspection; not looking within, but *looking around*. Looking, not at self, but at others. Occupied, not with that which produces misery, but with that which produces *distraction*. The Psalm begins

1. Truly God is good to **Israel**.  
 Even to such as are of **a clean heart**.

Now see what the effect of this is. Asaph is looking away from himself, it is true. The inevitable result of looking at others, and especially at others who seem to be "more advanced," is to bring us back to ourselves and to reasonings about ourselves:

2. But as for **me**, my feet were almost gone;  
 My steps had well nigh slipped.  
 3. For **I** was envious at the **foolish**,  
 When **I** saw the prosperity of the **wicked**.  
 4. For there are no bands in **their** death:  
 But **their** strength is firm.  
 5. **They** are not in trouble as other men;  
 Neither are **they** plagued like other men. . . .  
 7. **Their** eyes stand out with fatness:  
**They** have more than heart could wish. . . .  
 12. Behold, **these** are the ungodly,  
**Who** prosper in the world;  
**They** increase in riches.

What is the natural result of this occupation? He looks around and sees the righteous suffering, and the ungodly prospering. He sees the (apparently) needed one taken, and the useless, helpless one left. Naturally he gets *distracted!* and he exhibits this result of his mistaken occupation:

13. Verily **I** have cleansed **my** heart in vain,  
 And washed **my** hands in innocency.  
 14. For all the day long have **I** been plagued,  
 And chastened every morning.  
 15. If **I** say, **I** will speak thus:  
 Behold **I** should offend the generation of thy children.

Now comes the turning-point, which brings him back into the Royal Road.

16. When **I** thought to know this, it was too painful for me;  
 17. Until **I** went into the SANCTUARY of **GOD**;  
 Then understood **I** their end. . . .  
 21. Thus **my** heart was grieved,  
 And **I** was pricked in my reins.  
 22. So foolish was **I**, and ignorant  
**I** was as a beast before thee.

Now we come out into the light. In the "Sanctuary," all is made clear (as was in the former case, in Ps. lxxvii. 13). The presence of God sets all right. Looking unto Him he

is "lightened." Now he gives up all other occupation and beholds only God. Hence he is able to say:

23. Nevertheless **I** am continually **with thee**:  
**Thou** hast holden me by my right hand.  
 24. **Thou** shalt guide me with **thy** counsel,  
 And afterwards receive me to glory.  
 25. Whom have **I** in heaven but **Thee**?  
 And there is none upon earth that **I** desire beside **Thee**.  
 26. My flesh and my heart faileth:  
 But **GOD** is the strength of my heart, and my portion for ever . . .

Here is a blessed height to reach. We have seen the steps by which it is approached. And, having reached this Royal Road he travels on to the end; and tells us of his blessed and happy experiences, which he sums up in these words:

28. It is good for me to draw near to **GOD**:  
 I have put my trust in the **LORD GOD** (Adonai Jehovah),  
 That **I** may declare all **Thy works**."

Here, then, is the end of the whole matter. And it is nothing in himself or others—only God Himself and what He hath done. We need only add the one great lesson, and set up this sign or guide-post, which points out the way to the Royal Road, and say:

- If you want to be miserable,  
 Look within.  
 If you want to be distracted,  
 Look around.  
 If you want to be happy,  
 Look UP!

Occupy *your heart* with God, and with the *standing* He has given you in Christ, and we do not hesitate to say that your "walk" will take care of itself. In other words, God's remedy is a specific, which will accomplish a certain cure; while man's *nostrum* will and must assuredly fail.

## Contributed Articles.

### THE EPISTLE TO THE EPHESIANS.

#### I. Its Structure and Scope.

BY THE REV. DR. BULLINGER.

WE now come to the second part of the great Text-book of the Holy Spirit, which is His special instruction for the churches, and His special lessons written, not only *for* them (like all other Scriptures) but *about* them.

As in Romans we get all the truth concerning the standing of the sinner in Christ as having died and risen with Him, so, now, we are taken on to a further stage of direct, positive doctrinal teaching, showing how the sinner not only died and rose again in Christ, but is now, in God's sight and purpose, *seated* in Christ in the heavenlies.

But, before we take up its special teaching, as shown by its structure and its scope, we must first notice a remarkable circumstance connected with its title.

The facts are as follows :—

1. The titles of the books of the New Testament are the subject of such variations in the ancient manuscripts that they cannot be regarded as fixed, or altogether genuine.

2. The Revised Version puts the following note in the margin against the words "at Ephesus," in verse 1 : "Some very ancient authorities omit 'at Ephesus.'"

3. Among these authorities are B and  $\aleph$ : *i.e.*, the Vatican and Sinaitic, two of the most ancient manuscripts. The words, "at Ephesus," however, are written in the margin by a later hand. And a corrector of the Cursive MS., known as No. 67, has marked the words, in that MS., as suspicious.

4. ORIGEN (who died 253 A.D.) wrote a commentary on this Epistle, and it is certain that the words "at Ephesus" were not in the MS. he had before him.

5. The same may be said of BASIL (who died 379 A.D.) See *Contra Eun.* 11, 19.

6. MARCION, an early Christian writer, believed that this epistle was written to the Laodiceans.

7. The explanation of all this, probably, is that the epistle was *Encyclical*, and that the space now occupied by the words *ἐν Ἐφέσῳ (en Ephesō) at Ephesus*, was originally left blank, so that the name of the various churches to which it was sent could be filled in.

8. It is certain from Col. iv. 16, that Paul *did* write an Epistle to the Laodiceans : therefore, either an epistle has been lost, or this is the one so written. We prefer to believe that the latter is the case.

The Epistle to the Colossians appears to have been a similar epistle, to be sent round and read by other churches. For Col. iv. 16 says : "And when this epistle has been read among you, cause that it be read in the church of the Laodiceans also, and that ye likewise read the epistle from Laodicea." This latter would be the epistle now known by us as addressed "to the Ephesians," which, being *Encyclical*, would reach the Colossians "from Laodicea."

The interest of all this to us is—(1) no epistle has been lost! and (2) that this epistle to the Saints "at Ephesus" *was addressed to them*, but was addressed also to other churches as well, besides Ephesus, and therefore in a very special manner to us, though we shall continue to speak of it as, and to call it, "the Epistle to the Ephesians."

It comes to us therefore as the second great Text-Book of Church Doctrine, and cannot be understood until we have mastered the lessons taught us in the Epistle to the Romans. It follows that Epistle, and carries on its teaching.

Romans ends with a reference to the revelation of the mystery. Ephesians takes up that subject and unfolds it to us. The Doctrinal portion of Romans ends with the eighth chapter, and that chapter is the foundation on which the Ephesian truth is built. It is more like a treatise than an epistle.

The scope of the epistle will be seen from its structure :—

EPHESIANS AS A WHOLE.

- A | i. 1, 2. Epistolary. Salutation.
- B | i. 3-iii. 21. Doctrinal, as to our standing.
- B | iv.-vi. 20. Doctrinal, as to our state.
- A | vi. 21-24. Epistolary. Salutation.

From this it will be seen how large a portion—nearly the whole—is occupied with doctrine; one half as it concerns our standing, and the other half as it affects our state; thus showing that sound doctrine is the foundation and source of correct practice; while true practice is the outcome of sound doctrine.

The key to the whole epistle is contained in its opening words (as we saw was the case with Galatians). "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing, in the heavenlies, in Christ;" or, "heavenly places," as in the A.V. and R.V.

The sphere of these blessings, therefore, is heavenly, for they are "in Christ." He has entered into "heavenly places," and we are there in Him; for God "when we were dead in sins, quickened us together with Christ, and hath raised us up together, and made us sit down together in heavenly places in Christ Jesus" (ii. 5, 6).

So that we have here, as the scope of the epistle, a distinct advance on the teaching of the Epistle to the Romans.

But we must show the structure of some of these larger and more important members, in order to see the special points to which our attention is directed thereby.

THE EXPANSION OF "B" (i. 3—iii. 21).

*Doctrinal.*

B	a	c		i. 3-14.	The PURPOSE of God (i. 9) in Himself (i. 9) concerning Christ Personal. "The Mystery of God."
				d	i. 15-23. PRAYER to "the God of our Lord Jesus Christ," as to "c."
				b	ii. OURSELVES. The object of these purposes and these prayers.
a	c		iii. 1-13.	The PURPOSE of God in Christ (iii. 11) concerning Christ Mystical. "The Mystery of Christ" (iii. 4).	
			d	iii. 14-21. PRAYER to "the Father of our Lord Jesus Christ" as to "c."	

Here we have three great members "a," "b," and "a." In "a" and "a" we have that which relates to God; in "b" that which relates to ourselves.

In the *first* member, "a" (i. 3-23), we have the purpose of God which He hath purposed in Himself concerning Christ Personal, and all that He has made Christ to be unto His People.

In the third, "a" (iii. 1-21), we have the same purpose revealed concerning the Christ Mystical, and what God has made His People to be in Him.

Thus in these two members we have the expansion of the opening words in i. 3.

Then in the second and fourth members ("d" and "d") we have two prayers. The first prayer (i. 15-23) is based on and refers to what goes before—the purpose of God, and what He has made Christ to be unto us: while the second prayer (iii. 14-21) is based on and refers to the Revelation of the Mystery, and what we are made to be in Christ.

A comparison of these two prayers will show this, as we shall see later. But note, now, that, in between these purposes and these prayers, right in the centre of all these blessings, we have *ourselves* described, who are the objects of both, and the recipients of all this wondrous grace.

We are described in our *past* and in our *present* condition, individually and collectively :

THE EXPANSION OF " b " (chapter ii).

b	e		ii.	1-3.	Past.	
	f		4-10.	Present.	{ g   4, 5. Quickened. h   5. By Grace. g'   6, 7. Raised and Seated. h'   8-10. By Grace.	
	c		11, 12.	Past.		
	f		13-22.	Present.	{ i   13. Nearness in Christ. k   14-17. Results. i'   18. Access through Christ. k'   18-22. Results.	

This expansion shows the wondrous workmanship (ii. 10) put forth in us and upon us, in God's purpose, and by God's grace.

We must, however, return now, to see what that " Purpose " is: though we can do no more than point out the *scope* of the member which sets it forth.

To go fully into all the words would be nothing less than a commentary. The scope is seen from the structure.

EXPANSION OF " c " (i. 3—14).

*The Purpose of God in Himself.*

a	g <sup>1</sup>		3.	BLESSINGS.	Exaltation.	" All."
	h <sup>1</sup>		4.	PURPOSE.	" According as he hath chosen us."	
	g <sup>2</sup>		5.	BLESSING.	Predestination.	Sonship.
	h <sup>2</sup>		5-8.	PURPOSE.	" According to the good pleasure of his will."	
	g <sup>3</sup>		9.	BLESSING.	Revelation.	Making known His secret counsels.
	h <sup>3</sup>		9, 10.	PURPOSE.	" According to his good pleasure."	
	g <sup>4</sup>		11.	BLESSING.	Predestination.	Inheritance.
	h <sup>4</sup>		11-14.	PURPOSE.	" According to the purpose of him who worketh all things after the counsel of his own will."	

From this it will be seen that the foundation of all blessing is in " the purpose of God " Himself. No sinfulness on our part hindered its outflow, and no merit on our part called it forth. The will of God is the source of all our blessing. The work of Christ is the channel of it. And the witness of the Holy Ghost is the power of it. (Heb. x. 7, 12, 15).

There is no reason for our blessing except in the spontaneous, free, eternal, everlasting, inexhaustible grace of God. It is this side of it which is further brought out in chapter ii. in connection with ourselves; but here (in chapter i.) it is God's side which is presented to us: and His " eternal purpose which He has purposed in Christ." It is the mystery (or secret) of His will" (i. 9) which is here made known.

This is a peculiar expression; and, with the word *μυστήριον* (*mysterion*) untranslated, it conveys little or no sense. The word translated (or rather transliterated) " mystery " means a *secret*.\* We have a very similar expression in Judith ii. 2, where Nebuchodonosor, when about to set out on a great campaign, " called together all his servants and all his great

\* See *The Mystery*, by Dr. Bullinger, price sixpence.

men and communicated to them the mystery of his will: " *i.e.*, his *secret plan* of campaign, which no one knew but himself.

This expression is very interesting; not only because of the word *secret*, but because of the word used for " will." It is not the same word as in Eph. i. 9. Both words mean will: the one *to will or determine*; the other *to will or desire*.

With Nebuchodonosor it was what he willed, because he had *determined* to do it (it may be he had no choice): while with God (Eph. i. 9) it means that He willed it because he *desired* it.

In both cases it means: *secret purpose or counsel*.

This is what God is making known in this Epistle to the Ephesians. Romans was concerning the knowledge of *Man* and how he is justified. Ephesians is concerning the knowledge of *God* and what He has done, in blessing, for those whom He has justified.

This purpose (in chapter i.) is seen to be concerning Christ. All the blessings are in Christ (" g<sup>1</sup>" i. 3). We are " predestinated unto sonship through Jesus Christ to Himself (" g<sup>2</sup>" i. 5). This secret counsel is concerning Christ (" g<sup>3</sup>" i. 9) given to the church and made the Head over all things—all things being headed-up in Him.

Hence the prayer which follows (" d " i. 15-23) is that we may have given unto us " the spirit of wisdom and revelation in the knowledge of HIM," and of " HIS calling," and of " HIS inheritance in the saints," and of " HIS power to us-ward who believe.

Having entered the school of Grace where the Holy Spirit is the teacher, the first lesson we have to learn is about ourselves, in the Epistle to the Romans. We are reprov'd and corrected as to this great lesson (in Corinthians and Galatians) until we have thoroughly mastered it.

Then we are moved up into a higher class; and our first lesson here is to learn God, and to have spiritual wisdom imparted to us. Having been taught that we died and have risen in and with Christ; and learned, not merely how He was substituted for us, but how we are identified with Him, we are then prepared to learn how God has not only raised us up together with Him, but made us sit together in Him in heavenly places in Christ. The first part of this " purpose " (" c " i. 3-14) is what He has made Christ to be unto us. While the second part of it (" c " iii. 1-13) is what He has made us to be in Christ.

In the real Divine order, of course, and as regards God, Ephesians comes before Romans: for it records God's eternal purpose " before the foundation of the world " (i. 4). But, as regards ourselves, in point of order and apprehension, Romans comes first. We approach these great truths from our own standpoint and must learn the lessons taught in Romans before we can understand the truths revealed in Ephesians.†

\* By the figure *Hypallage*. See *Figures of Speech*, by the same author. Page 535.

† Just as with the great offerings in Leviticus. The Revelation begins, from God's side, with the burnt offering. But we begin, in our experience, with the sin offering, and learn their truths in the reverse order.

So also with the *Tabernacle*; God, in describing its construction, commences with the " Ark of the Covenant," and proceeds outward to the " Court " (Exodus xxv. xxvii.): but, it is through the " Court " that the worshippers enter, and learn the lessons, and all the blessed truths which are to be taught within.

## Conference Addresses.

We cannot hold ourselves responsible for every expression of the respective speakers. Many things with which we may not wholly agree are inserted as being either suggestive or worthy of consideration.

### THE "CROWN RIGHTS" OF THE LORD JESUS.

BY MR. ALEXANDER STEWART.

(At the Aberdeen Conference, April 1895).

IF you had never seen a New Testament before (put yourself in the position of not having seen one) and one were handed to you, and you thought, to begin with, that it was a document of importance, you would open it, and you would carefully study the very first words of the book, would you not? Well, the very first words of the New Testament are those to which I wish you to turn, the Gospel of Matthew (and I will say by the way, that not only in this gospel, but with regard to every book of Holy Scripture, it is of great moment that we should pay attention to the opening words). This is how the gospel of Matthew (and, of course, the New Testament) opens "The book of the generations of Jesus Christ, the son of David, the Son of Abraham"—the *book* and the *person*. God's revelation is a "Book." It was said to Moses, "Write in a book." It was said to John, "The things that thou seest, write in a book." What is characteristic of all the books of God is this, that their subject, their one main theme is the person of the Lord Jesus Christ. "Lo I come," He said, "in the volume of the book it is written of me," the *book* of the person. May we enquire who is this person? In Matt. i. 1 we find two particulars concerning the person of whom the book is written. He is "The Son of David"—"The Son of Abraham." We want to know who was Abraham? Well, he was the progenitor of that People we call "the Jews." It would be more appropriate, perhaps, to call them "Israel," or "the nation of Israel." At any rate, when God called Abram, that people was in him, and it is from that people that the Lord Jesus has sprung. He is "The Son of Abraham," the progenitor of the Jews.

Well, what about the Jews? We have been hearing that they are a monumental nation. They find their symbol in the burning bush. That symbol belongs to the nation of the Jews. That is the bush that burns and cannot be consumed. It has been burning for more than 2,000 years. Even in these days, in Russia at this moment, the fire is very hot, but the Jew is made of a material like *asbestos*, he cannot be burned up. You can no more destroy the Jew by persecution, than Nebuchadnezzar could destroy the three Hebrew children by casting them into the furnace of fire.

But then the Lord Jesus came of a special family in Israel; and the stream is narrowed when the second person is named. He was "the Son of David" as well as "the Son of Abraham," that is to say, He came in the royal line. Look at the second chapter. "Now when Jesus was born in Bethlehem of Judæa, in the days of Herod the king." You see we are in a regal atmosphere. Herod was not the right king, and had no business to be there. "Behold

there came wise men from the East to Jerusalem, saying, Where is He that is born king of the Jews? We have seen His star in the East, and are come to worship Him. When Herod had heard these things, he was troubled, and all Jerusalem with him." Now just fasten your mind on that for a moment. Our Lord Jesus Christ was born into this world *a King*, and He was born "King of the Jews." Then the question arises? What are the "crown-rights" of this personage who is born king of the Jews? He is a King, and when I say "crown-rights," I am saying a word that was well known in Scotland at one time. We are not talking this morning about the Lord Jesus Christ as head of the Church which is His body. As head of the Church He is the heavenly master of the individuals which compose the Church. But He, as King, is "King of the Jews," and ultimately the King of all the nations of the earth. These are His crown rights. Now we will go to scripture—Isaiah ix. 6, "Unto us a child is born . . . ." etc., also verse 7. Now we will go to the New Testament—Luke i. 31-33. "Thou shalt . . . bring forth a son, and shalt call His name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David. And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." Has that promise been fulfilled and made good? Not yet. Will it be made good? O yes. How do I know that it has not been made good? How do I know that the Lord Jesus Christ is not on the throne of David this morning? As a help to this conclusion will you read a verse in the Revelation, and when you are reading this book, read closely, for the scripture is such an accurate book. It is a very exact book in itself; but it is often very inexactly quoted. Here is a man preaching the gospel, and he says, "Except a man be born again he cannot enter the kingdom of heaven." On the instructed ear it jars. You say that is a passage in the gospel of John, and it is utterly impossible it should be written "the kingdom of heaven." Here is a man who prays that God might sanctify him—body, soul, and spirit. You say there is a hitch here—that is not what God says. He says, "Spirit, soul, and body." What is the difference? Just this, God begins with the spirit of a man and works out, and man begins outside and tries to work in. I am just saying that by the way, in order that we may see the Word of God in its exactitude. Well now, in Revelation iii. 21 there are two thrones—there is the throne of the Father, and there is the throne of the Lord Jesus Christ. Where is He sitting just now? He is sitting on His Father's throne, and He is waiting for the time when He will sit on His own throne. And that is of immense importance to believers, because when He reigns you are to reign with Him. He is sitting on His Father's throne at His Father's right hand till the time comes to take His own throne, which is the throne of David. And the subjects of His sceptre in that day are that Israel nation. God teaches us much by the way of type and illustration. Doctrinal things become very clear when illustrated by the types in the Old Testament, and just as He is going to get the throne of His Father David, David is mentioned and his history is a type of great David's greatest servant David.

You know before you get to the first book of Samuel you do not get such a thing as "a king" in Israel at all. They had a great deliverer in Moses; a great general in Joshua; they had judges raised up; they had Samuel the prophet; but as yet they had "no king." They wanted a king. What did they want Him for? That they might be like the other nations that God had intended them to be unlike. So they said, We must have a king, and we will



tell you what kind of a king we want. They were very explicit on that matter. They wanted one to judge them like the other nations, one who would go at their head and fight their battles. God said to Samuel, "They have not rejected you, they have rejected me. I brought them through the Red Sea and through the wilderness, and I planted them in the land, and cleared their enemies out before them. I have upheld them every day since then. What does this amount to? It means that they rejected the God that they could not see for a man they could see, and who would go and fight their battles. Saul was a goodly man. He made a fair show in the flesh. He was a strong, handsome man. "God gave them a king in His wrath." That king had to be set up and tested, and fail, and go down, before God brought forward the true King—David. And so we know that before Christ, must come the Anti-christ. Anti-christ must come before Christ, in one sense, as Saul came before David. But then Saul was of no use. He was good to look at; but when you wanted Philistines slain, you must have David, that youth, with sling and stone. After Saul had failed God brought him forward, the man after His own heart (*i.e.*, his own choice) David.

There are three points in the life of David. Turn to the 1st Book of Samuel xvi. chapter, "and the Lord saith unto Samuel, how long wilt thou mourn for Saul . . . . ?" You know how the sons of Jesse were made to pass before Samuel, and how the question at last was asked, "Are here all thy children," and they answered, "there remaineth yet the youngest, and behold he keepeth the sheep." David was of no account. You know how he was brought in, and Samuel was told to anoint him. This is a type of the Lord Jesus Christ, humble, despised, and anointed of the Holy Ghost—God's king whom he is surely going to set up on His Holy hill of Zion. Yes, David was God's anointed. But Saul was on the throne, and David had a good deal to pass through before he came to it. So you find in the 22nd chapter the state of things is this, "David therefore departed thence".....(read on to end of verse 2). Now just think of the situation—Saul is on the throne, and the multitude are with Saul. David is in the cave, and he has got those discontented people gathered all round about him—a small company they are. You see it is not very difficult to read that type, because just at this very moment it is not the Lord Jesus who is swaying the heart of the multitudes of the men of this world. It is another power, and the Lord Jesus at this very moment is the rejected Christ of God. Many Christians need to be taught that, that the Church of God is built on a rejected stone, and if the Church of God had been faithful to the Lord Jesus Christ it could never have forgotten that for one moment. Now the great thing in this present time is personal loyalty to the Lord Jesus Christ. It is just like the state of things in Scotland 150 years ago, when King George was reigning. They used to pass the glass over the water-bottle, that meant that they were toasting the king over the water. Yonder he was in France, and when he landed and set up his standard on the braes of Mar, those people came crowding round because they believed he was the rightful king. What Christians are to do in the present day is not to go to the multitude. They say misery makes us acquainted with strange bed-fellows. Perhaps it does—I am pretty sure it does, and very often a real Christian will find himself not in very good society if he is going to company with David and David's men, you may be very sure about that.

Well it did not last, and so you come on to the 2nd book of Samuel v. 1, 2....."Thou shalt feed my people Israel," etc. Now he is coming to his kingdom,

and you will find at the beginning of that kingdom David still had war, and it was only when Solomon came to the throne that there was rest, and peace, and blessedness over all the land. Therefore it takes the combined type of Saul, David, and Solomon, to illustrate the introduction of the millennial reign of the Lord Jesus Christ. And that reign answers exactly to the double type of David and Solomon, because when it begins, it begins in judgment, and the Lord is a man of war. But by and by, as you pursue it in scripture you find His enemies are subdued under Him, and then the glory of the Lord is seen by all, and the blessedness that you read of in the 72nd Psalm takes its place when He comes back. Remember we are not talking about the Church, we are talking about the Jews. When He comes back and takes the throne, He must have a people to rule over—that is the reason why the Jew cannot be obliterated. If the Jew, by persecution, by shedding his blood, and putting him to death could be blotted out, then there would be no house of Israel to reign over when the Lord Jesus Christ comes back. But God has preserved the people, and He knows where they are in all their scatterings—"He that scattered Israel will gather him." There is nothing more certain than that, that God will bring that people into their own land together again, a people for a possession of the Lord Jesus Christ over whom He will reign.

Now, what I want to turn you to is Ezekiel xxxvi. 23. "Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for my holy name's sake, which ye have profaned among the heathen whither ye went, and I will sanctify my great name which was profaned among the heathen." Here is a promise. Now spiritualise that: it is a very hard thing for the man who tries to do it. The people of the land—the scattered people, God will bring them and He will plant them in their own land. What then? This perhaps is a passage that has been a little too much overlooked. This is a passage that Nicodemus in the 3rd of John ought to have known, "I will sprinkle clean water upon you and ye shall be clean, etc.....I will be your God." Then xxxvii. 21, "I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them unto their own land." That is to say, they will not only be a nationally gathered people, but they will be a spiritually renewed people—a born-again people—that is what Nicodemus ought to have known. He should have understood that even for a Jew to get into the kingdom of God, he needed to be born again, born of spiritual water, even the Holy Spirit of God. They, when they come, and like Thomas look on the Lord Jesus, shall be born-again. Their filthiness will pass from them, and they will come into that kingdom a spiritual people over whom the Lord Jesus Christ will reign. This is a subject that is too little dwelt upon. It is not merely the Lord Jesus Christ coming back personally to reign over the Jews nationally; but that there is a mighty effusion of the Holy Ghost when the Lord Jesus Christ comes back. There is to be great spiritual blessing, for the earth is to be filled in that blessed spiritual sense with a people that belong to God. Well may we say, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things, and blessed be His glorious name for ever," etc. Read that Psalm when you get home. Carry the thought in your mind of the Lord Jesus Christ reigning over that blessed people. Remember it goes to the ends of the earth, and remember his assistants in the judgment are the people who have come to Him during this time when He is in the cave of Adullam.



## Things New and Old.

### THE APOSTOLIC MINISTRY.

#### TWO LETTERS.

##### No. I.

I HAVE read with great interest the article on Paul's ministry. I had no idea his defalcation dated so far back as I now see it does. I had always put the beginning of it in Acts xxi. 4, where the Spirit said he should not go up, etc. I see now it really began at Jerusalem, and we find the reason of it in Gal. ii. 2: "lest I had run *in vain*," a falling away from the certainty—the faith towards God in Gal. i. 16, 17. How careful we should be, who have had these examples revealed to us. Oh, that we may walk in purity and humility. I would lay before you one point that I think you have overlooked. Paul's purification. In Acts xxiv. 11 he says it is only twelve days since he went up to Jerusalem. If you count the days you will find that he entered the temple the day after his interview with the elders—the day on which the riot occurred. The "seven days being almost ended," evidently alludes to the men who had the vow on them. The day ending in the evening.

"I will first put them out for you, as it will save you trouble.

Days		
1.	Arrival ...	Acts xxi. 17
1.	With elders	" 18
1.	Entered temple	" 26
	Riot ... ..	" 27
1.	Day after riot—before Council Night the LORD appeared	} Acts xxiii. 30
1.	Conspiracy ... ..	
	Night-journey to Antipatris	" 31
1.	Arrival at Cæsaræa	" 33
5.	After 5 days	Acts xxiv. 1
1.	Day of trial	" 3

12.

"Thus showing that Paul must have entered the temple as purified the 3rd day after his arrival in Jerusalem. I think this teaches an important lesson.

"This, however, by the way. What I most want to lay before you is another proof that the Church—"which is his body"—dates from the 13th chapter of Acts.

"First let me premise that the twelve were called as apostles by our Lord *on earth*. Ephes. iv. 8 and 11 shows that the Lord called some apostles *after His Ascension*, evidently a *new* order.

"Evidently also the first of a new order.

"God hath *set* some in the church *first* apostles" (1 Cor. xi. 28).

"Built upon the *foundation* of the apostles and prophets" (Ephes. ii. 20).

"Looking at xiii. 2, Barnabas and Paul are separated for a special work. Acts xiv. 14 says: "which when the APOSTLES—Barnabas and Paul."

"Now Barnabas is never looked upon as an apostle (not being one of the twelve), yet here we see the Spirit calls him one. He must—together with Paul—be one of the new order of Apostles given after the Ascension of our Lord.

"1 Cor. iv. 9 (margin) bears this out—"the *last* apostles," and so does 2 Cor. xi. 13, "*false* apostles." The twelve must have been well-known to all believers—by repute, by name, by description, so that it would be almost hopeless to personate them, but it would be quite possible to personate an order called in the same way as Barnabas and Paul—no outward ceremony, or accompanying with our Lord on earth.

"Having then established that the Scriptures speak of a new order of apostles, that these are the first, the foundation of the church—His Body:

"Having seen that the only two who are definitely named as of this order were called to the office at the period of Acts xiii., may we not justly assume that this was the beginning of the formation of the Church—and not Pentecost, as I always used to think until I saw the reason why the Church was kept in mystery (secret)."

W. M.

#### LETTER No. II.

"We see nothing in the above remarks upon the Apostles distinguishing those called or sent after the Lord's ascension as a new order, that can be objected to. Besides Paul and Barnabas being distinctly called Apostles, Ananias was certainly sent by the Lord to fulfil the office of an apostle to Paul in Acts ix. 17.

"As regards the commencement of the Church as the Body of Christ, the building could not begin before the foundation was laid, and Paul laid the foundation, 1 Cor. iii. 10, 11.

"Then again Peter is not recorded to have preached Jesus as the Son of God, the truth on which the Church is built, and in quoting Isaiah xxviii. 16, where the word "foundation" occurs twice, it is entirely omitted in 1 Peter iii. 6, the corner-stone only being named. This Scripture entirely dissociates Peter from the foundation of the Church, both in his preaching and in his writings.

"I think Scripture does not warrant our charging Paul with "defalcation" when he became "to the Jews as a Jew." There is no evidence that he kept back or in any way withdrew from any of the truth that he had already taught, or that he in the least had lost faith in God when he adopted a more distinctly Jewish line of conduct. Paul is set before us in two aspects—in Acts xiii. and xiv., it is Paul the Apostle and his *apostolic doctrine*; in Acts xvi., etc., it is Paul the Jew and his *Jewish practice*. The former can be referred to as the pattern of the beginning of the gospel, apart from Jewish ordinances, as it is, in 2 Tim. ii. 8 and iii. 10, 11. This could not have been done otherwise.

"Acts xiii. shews us doctrine which is handed down to us through Tim. ii. 2. Acts xvi., etc., shew us that Jewish ordinances were not in the least abolished until Christ was declared Priest after the order of Melchizedek.

"Scripture gives no hint that it was *failure* on the part of Paul. If we think so there is this difficulty, that all the churches which his epistles are written to, and which were established as the fruit of his ministry, were gathered while he was pursuing a course of failure! Moreover, in the two places where the Jew was most marked in the taking of the Nazarite's vow, he received special encouragement from the Lord as regards his testimony, Acts xviii 9. and xxiii. 11.

"Acts xxi. 4 needs careful examination—it is very different from chapter xvi. 6; they were "forbidden to preach the word in Asia," by direct command of the Holy Spirit, *without intervention*—the preposition is *ὑπό* (*hypo*), they were *under* authority. In xxi. 4 there is human interposition, and the preposition is *διὰ* (*dia*). In 1 Cor. xii. the only gift named with the preposition *διὰ* is "the word of wisdom" (ver. 8). They could speak with *wisdom*, but not with *authority*; they could give good advice in the circumstances, but Paul was not affected by the circumstances, chapter xx. 22-24. Paul accepted the information as communicated *through* the Holy Spirit in the disciples, but rejected their persuasion as not having *authority*, chapter xx. 23." G. J.

## Bible Word Studies.

BY THE REV. W. H. GRIFFITH-THOMAS, M.A.,  
Incumbent of Portman Chapel.

### "PLEASING GOD."

AMONG the words of the New Testament indicative of the believer's relations to God there are two or three, variously rendered in the Authorized Version, which depict the true and normal attitude of the Christian life as one of "pleasing God." Works done before justification are "not pleasant to God" (Article XIII.), but good works which follow after justification are "pleasing and acceptable to" Him (Article XII.), and it is worthy of note that all the passages in the New Testament about pleasing God refer, not to our judicial standing and position, but to our actual state and experiences. The words are *ἀρέσκω* (*areskō*), *ἀρέσκεια* (*areskeia*), *ἀρεστός* (*arestos*), *εὐαρεστός* (*euarestos*), and *εὐαρεστῶ* (*euarestēō*), and are derived from a root *ἀρω* (*arō*), *to join, to be fitted, and thus to please.*

#### I.—THE STANDARD.

1. We are to please God (*ἀρέσκειν θεῷ*, 1 Thess. iv. 1), and this is not simply an ideal that we may possibly fail to reach, but a matter of duty, obligation, necessity ("we ought . . .").

2. This standard will often involve our not pleasing man (Gal. i. 10; 1 Thess. ii. 4; Eph. vi. 6; Col. iii. 22).

3. Yet there will be included as an element in it a very real opportunity and call to "please our neighbour" so long as our immediate object (*εἰς*, *eis*) is "that which is good," and our ultimate object (*πρὸς*, *pros*) edification (Rom. xv. 2).

4. One thing is absolutely excluded, and that is "pleasing ourselves" (Rom. xv. 1).

5. The constructions associated with this phrase are worthy of note:—

(a) *θεῷ* (*theō*), dative (*to God*); Our life ever lived *in relation and with reference* to God.

(b) *ἐνώπιον* (*enōpion*), genitive: Our life ever lived *in the presence* of God (Heb. xii. 21; 1 John iii. 22).

(6) It is a solemn thought that this life of pleasing God concerns the Christian alone—

(a) The non-Christian does not please God. 1 Thess. ii. 15 (*θεῷ μὴ ἀρεσκόντων*. Note *μὴ*).

(b) Because he *cannot* (Rom. viii. 8).

#### II.—THE POSSIBILITY.

God does not mock us by setting up a standard to which we cannot attain.

1. Our Lord realized it (Rom. xv. 3; John viii. 29).
2. Enoch realised it (Heb. xi. 5; note perfect tense).

#### III.—THE AIM.

1. This is one of the "ambitions" of St. Paul (2 Cor. v. 9).

2. It obviously and necessarily follows from the fact that we have been already by grace "accepted in the Beloved" (Eph. i. 7). "Accepted in" and "acceptable to" are the two inseparable aspects of the Christian life.

#### IV.—THE SCOPE.

How far does this attitude extend? To everything.

1. It was so with our Lord (John viii. 29).
2. It must be so with us. Col. i. 10: (*cf.* Moule's *Colossian Studies*, pp. 49, note 59-61), Titus ii. 9.

#### V.—THE MANIFESTATION.

How does this attitude of "pleasing God" express itself?

1. In surrender (Rom. xii. 1).
2. In obedience (1 John iii. 22 *cf.* Col. iii. 20).
3. In worship (Heb. xii. 28).
4. In self sacrifice (Heb. xiii. 16; Phil. iv. 18).
5. In service (Rom. xiv. 18).
6. In the entire outward expression of the life. Note "walk" connected with "pleasing God" in Eph. v. 8 and 10, Col. i. 10, and 1 Thess. iv. 1.

#### VI.—THE RESULTS.

What is the outcome of this in our own experience?

1. God's testimony to the fact (Heb. xi. 5).
2. Answers to prayer (1 John iii. 22).
3. Personal experience and satisfaction (Rom. xii. 2; Eph. v. 10. N.B. "Proving" and "approving").

#### VII.—THE SECRET.

St. Paul not only preached the need (*δεῖ*) but the secret (*τὸ πῶς*) of pleasing God (1 Thess. iv. 1). What is this?

1. On the Divine side.
  - (a) A work *within* (Heb. xiii. 21).
  - (b) A *Divine* work.
2. On the Human side.
  - (a) Faith (Heb. xi. 6).
  - (b) Surrender (2 Tim. ii. 4).

This, then, is the Divine revelation concerning the Christian life in relation to God; a life which delights in the acceptance of the will of God, a life which finds its supreme satisfaction in the anticipation of that Will (Col. i. 10; Moule *ut supra*); a life which realizes its true end in union with and obedience to that Will; a life which knows and shows that it can fulfil that Will because it is, not "under law, but under grace."

(The above has appeared in *The Record*.)

## Questions and Answers.

### QUESTION No. 205.

S. S., Govan. "Would you please give an explanation of 1 Cor. xi. 19. This verse has been quoted to me by two brethren to justify their present divided state."

The verse explains the *causes* of the divisions, but it does not "*justify*" them. Certain things were allowed under the law because of the hardness of the heart. And so now there are "divisions," because so many, instead of recognizing the "One Body" which God has made, are more concerned about their own "Bodies." It is worthy of remark that these divisions have come about over "the Lord's Supper," as in Corinth. The Word says (1 Cor. xi. 28): "Let a man examine HIMSELF, and so let him eat of that bread and drink of that cup." But men to-day have improved on that, and they say: *let one man examine another man, and so don't let him eat.* No wonder there are divisions! The wonder is that there are not more.

### QUESTION No. 206.

F. S., London. "It would be helpful to many if, in these days of episcopal pretension, you would give us the Bible evidence as to Bishops and their functions."

The word rendered Bishop is *ἐπίσκοπος* (*episcopos*).

Among the Greeks it was the name given to commissioners appointed to regulate a new colony (Aristoph. *Av.*, 1022). It was also given to Inspectors, whose business it was to report to the Indian king (Arrian, *Jud.* xii. 5). Also to the commissioners appointed by Mithridates to settle affairs at Ephesus (Appian *Mithr.*, 48). It was used also of magistrates, who regulated the sale of provisions under the Romans (Charisius in the *Dig.* I. 4, 18).

In the Septuagint it is used of Inspectors, Superintendents, and Task-masters (2 Kings xi. 19; 2 Chron. xxxiv. 12, 17; Isa. lx. 17); also of Captains and Presidents (Neh. xi. 9, 14, 22). Antiochus Epiphanes appointed commissioners over the people to see that his orders were carried out in overthrowing the worship of God (1 Macc. i. 57; Jos. Ant. xii. 5, 4).

From all this it is clear that the *episcopos* held power, but it was in every case a delegated power which was responsible to a higher power. It is also clear that it was used much in the same way as we now use the word "Commissioner," *i.e.*, in connection with some new, special, or temporary duties, and not connected with a settled order of affairs.

According to the testimony of the *Papyri*, the title of settled official authority was *πρεσβύτερος* (*presbuteros*) *presbyter* or elder (our Alderman).

When we come to the New Testament, we find from Acts xx. that it was used as a synonymous title of elder, for in ver. 17 the Apostle Paul addresses the "*elders*" of Ephesus, and says in ver. 28 that God had made them "*overseers*," (*episcopoi*).

In 1 Pet. v. i. Peter calls them *elders*, and speaks of them in ver. 2 as *exercising oversight*.

In Phil. i. 1 "Bishops and deacons" are spoken of as though a Bishop was only another name for the *presbyter* or elder.

In 1 Tim. iii. 1-7 he speaks of the qualification of the *Overseer*, and in ver. 8 passes on the *Deacon*, as though *Presbyter* were included in overseer; and in v. 17-19 he speaks of these as *Presbyters*.

So in Titus i. 5, he says: "ordain elders in every city," and goes on at once to speak of these as bishops (ver. 7).

This seems to be conclusive as to existence of only two orders of ministry. Elders and Deacons, one of the special duties of the Elders being that of overseeing.

### QUESTION No. 207.

B. E. D., Cardiff. I should be glad if you could help me in this verse of Scripture. "Does the Cup concerning which the Lord Jesus prayed, 'Let this cup pass from me,' refer to His suffering on the Cross? or to immediate threaten danger?"

The prayer of the Lord Jesus, "O My Father, if it be possible, let this cup pass from Me," Matt. xxvi. 39, without doubt referred to the sufferings which terminated with His death. They immediately followed the prayer, for the Lord rose up from it to meet His betrayer.

The Lord Jesus spoke of "the cup" in two very different aspects; to the sons of Zebedee in Matt. xx. 23, He spoke of that which they could understand and partake of, the common lot of sinful men, Heb. ix. 27. He and they would die—would suffer death. But when speaking to the Father, death had a deeper aspect to the only begotten Son of God, for it was connected with the making reconciliation for sins and the destroying of Him that had the power of death; these were elements in the cup which none could drink but Himself. These were in view when the Lord prayed "Let this cup pass from Me." These caused that bitter cry: "My God, my God, why hast Thou forsaken Me?" The agony which produced this cry no created being can conceive, for the Man who uttered it was not only the Holy One of Israel, but, in His Divine Personality, the Son of the Living God.

## Signs of the Times.

### JEWISH SIGNS.

#### THE CASE FOR THE JEW.

Dr. Max Nordau has written a remarkable article in the June number of the *North American Review*. It is entitled "Israel among the Nations," and states "the case for the Jew."

We wish we could give our readers the whole of the article by this brilliant writer, or even a *résumé* of it. It traces the cause of Anti-Semitism to the roots, and discusses the Jewish problem in the light of the Zionist movement.

The opening paragraph of this complete analysis of the Jewish situation begins:—

"If the eyes be not purposely closed to facts, it cannot be denied that, at the close of the nineteenth century, there is in every land of the civilized world a 'problem of the Jew.' It is a question which presents itself in various phrases. Its best known and most brutal form is Anti-Semitism. It is an easy matter—and a proper one—to say that this statement is 'the disgrace of our times.' Such has the noble Emperor Frederick III. called it. But the philosopher cannot rest content with this. He seeks to trace the psychological roots of Anti-Semitism.

"The enemies of the Jew have one statement in instant readiness: 'The Jews are hated because of their evil qualities.' But this statement will not bear criticism. It voices a certain *naïve* self-deception,

amongst those who hate instinctively at first, and then seek for plausible and rational grounds upon which to justify the sentiment to their own conscience."

All this is important to those who know God's Word. The very fact that there is a "Jewish Problem" is a sign of the times which speaks with eloquence to those who have ears to hear.

#### THE JEWISH PARLIAMENT.

"We use no misnomer when we write of the coming Zionist Congress as the Jewish Parliament, for the passing week is that in which the delegates have been elected in all parts of the world in order to represent the Jewish electorate in all its scattered districts. The scheme on which it is based is perhaps not the best, but the numerical basis that gives representation assures the democratic character of the movement; and if the opposition have taken no part in this parliament it is not because they have been disenfranchised by reason of their opinions, but because they had not even the energy to put themselves in a position to elect delegates. The existence of this parliament, which this year promises to sit in session a whole week instead of three days, is in itself a great cause for satisfaction. Four years ago the congress was not even dreamt of, and to-day it is a voice that has a responsive echo throughout the world. It compels a concentration of thought which cannot be otherwise than good, for at least it compels attention from Jews to specifically Jewish matters. When we look back on the situation as it was a few years ago we must admit that a great power has leapt into being in our midst."

#### RELIGIOUS SIGNS.

##### "THE WOMEN'S CONGRESS."

It is difficult to know exactly into what division to place the Women's Congress that has recently caused such a stir. It is both political and religious, religion being made a prominent feature, and the movement being supported by prominent preachers in what are called "leading churches." We will look at this movement from a religious point and give first, the account of a service held in London for the exposition of

##### THE "GOSPEL OF HUMANITY."

In this way it will be manifest that there is close agreement among those that stand forth as exponents of "women's rights," whatever that may mean. The prayer began:

"Great power, whom we here acknowledge as the highest Humanity, whose children and servants we are, from whom we derive everything, and to whom we are bound to render everything, may we all seek to love Thee better, that we may know and serve Thee better."

"Great Power, 'Holy Humanity,' 'Humanity, Mother of us All,' 'Supreme Power,' 'Queen of Our Devotion,' 'Sovereign Lady of Grace and Tenderness, of Love, thou Virgin Mother, Humanity.'"

Such are some of the epithets to be found in the manual of devotion, placed in each cane-bottomed chair in this Chapel Street sanctuary. And this is the benediction that followed the concluding prayer; a farrago of nonsense and blasphemy:

"The Faith of Humanity, the Hope of Humanity, the Laws of Humanity bring you comfort and teach you sympathy; give you peace in yourselves and peace with others, now and always. Amen."

Their teaching and doctrines are here explained:

"It may be wise in order to avoid ambiguity, or any doubt as to our use of it, to say that, in using it, we substitute Humanity for God; the social type for the personal type of Jesus; our own inward growth in goodness for outward reward; the wisest benevolent instincts for grace; our selfish instincts for nature."

The "Women's Congress" was counted of such importance that a special Sunday was set apart to ventilate their cause. First on the list is a sermon by that avowed spiritualist, the Rev. H. R. Haweis.

"Mr. Haweis preached from Matt. xxvii. : 'And many women were there.'"

Another instance of using God's word as a book of phrases; pegs to hang up musty and stale platitudes. This Scripture, written by men moved by the Holy Ghost, was never intended for such use. A few lines from the sermon is all that can be given:

"In all that was good and noble God had given the great power of initiation to women. The least men could do was to side with it."

Then we have the sermon of the "Rev." Anna Shaw Howard, at Westminster Chapel. The burden of her message was "Toleration in religion."

"Miss Shaw announced her text from the chapter she had read—the first chapter of Joshua. 'Be strong and of good courage, neither be thou dismayed.' It was written, she said, over one of the great arches of the World's Fair at Chicago that the greatest product of the world since the discovery of America was *toleration of religion*, and from the hearts of those who read the message, arose a grateful Amen."

The *Daily News* (July 3rd), is careful to note that this chapel was built for the ministry of the late Rev. Samuel Martin, and holds 3,000 persons.

"Character she defined as what we are. She believed in heredity, but also in the power of infinite goodness, and she found there a source of strength which would enable them to rise above heredity and environment. Goodness was always stronger than evil."

Evidently the preacher had not studied the epistle to the Romans, for chapter iii. portrays man's character—woman's also, with "heredity" and environment thrown in.

The benediction that follows is in much the same strain as the previous one, for in the course of a concluding prayer she besought the blessing of "God the Father, God the Mother, and God the Great Teacher."

##### CANON WILBERFORCE

also devoted some time to the subject of the congress, and made some reference to "lifting humanity," and a few other unmeaning trivialities. Then last on the list engaged in this unprofitable work is

##### THE REV. F. B. MEYER.

He, like his colleague in this work of emancipating woman, takes a text which has nothing whatever to do with the subject, and was never written with the idea that it should be tacked on to, and be used for, such a purpose.

"In preaching a sermon addressed entirely to women, the Rev. F. B. Meyer, of Christ Church, Westminster Bridge Road, took as his text the words, 'This that this woman hath done.'"

It is degrading the Holy Word to use it in such way. It was the alabaster box of precious ointment that had been poured upon the head of that Blessed One that called forth such expressions of pleasure from His lips; and that this act should be proclaimed as long as the gospel should be preached.

To take such a passage out of its place and purpose, and use it because the word "woman" happens to be in it; to pump up a few commonplace ideas about loving co-operation of women, is to go down to a very low level indeed, and be on the same plane as the Rev. H. R. Haweis.

The most sensible advice that was delivered at this congress was given by the Duchess of Sutherland, according to *The Pall Mall Gazette*.

"BETTER SCRUB A FLOOR TO GAIN A MESS OF POTTAGE THAN WRITE NONSENSE."

And to this can be added, or preach nonsense either.

#### SPIRITIST SIGNS.

##### SPIRITISM THE FORERUNNER OF ANTI-CHRIST.

The Editor of *Light*, in the July number, has treated *Things to Come* to a column of paragraphs; but instead of meeting the indictment brought against Spiritism, as being the work of "demons, speaking lies in hypocrisy," seeks to turn the edge of the comments by winding up with some whimsical verses about a little dog that barked at the moon.

We may assume the interpretation is that *Light* is the moon which the little dog is not able to scare away. If the Editor had read the remarks of our number for July he would have hesitated to introduce such a simile, for in answer to the enquiry, whether "Spirits see the moon" the question is left unsolved, and it is a matter of doubt with them whether there is any moon to bark at.

But we leave this and devote our serious attention to that which has evidently aroused his indignation, *viz.*, our contention that Spiritism promulgates "doctrines of demons." To this we adhere and now emphasize.

If the Editor of *Light* turns to page 58 of *Things to Come* he will find that Mr. Owen—a Spiritist, and author of *Footfalls on the Boundary of another World*—was quoted as coming to the same conclusion. These are his words:

"There are more plausible reasons than many imagine, that the communications in question come from the powers of darkness, and that we are entering on the first steps of a career of demoniac manifestations, the issues whereof men cannot conjecture."

"Teaching things which they ought not"

(Titus i. 11).

The time was when this system of strong delusion was directed by those of lofty aspirations, misguided and deceived as they were, yet there was an effort to keep it, as they hoped, within the lines of that which was recognized by the writer as God's Word. The effort was vain. Some of them either abandoned it in disgust and despair, or found a refuge in the Romish communion.

The extracts we shall give will prove that these convictions are not a sudden outburst of temporary disappointment at a mere transient display of wickedness; but from the discovery that there was set purpose on the part of evil spirits to allure and lead to ruin. This will be shown by quotations going back to its early years.

The Editor of *Light* rather plumes himself upon our statement that "Spirit teachings are progressing with great rapidity." This has always been our position. And why? Because the Word of God declares it will be so. If he will read this article he will further learn what is to be the end of it. While he proclaims that his guides are bringing in an age of advancement, we declare that it will culminate in blackness and woe.

"Raging waves of the Sea, foaming out their own shame."

"That we can not only call spirits from the vasty deep, but that they will come when we do call, if they can once quaff, if not the bowl, the vital spirit of the blood through us as mediums . . . Hence cases of the most awful spiritual persecutions of particularly susceptible persons of to-day. . . . Selfish as they were then" (referring to their supposed time on earth) "to the very inmost depths of their natures, rush with a reckless and gluttonous appetite into the tissues of unfortunately open constitutions, and exult in breathing, drinking in, gustating with a cruel and relentless ardour the sensations and odours of this mortal life once more." (*Spiritual Mag.*, No. 44 New Series, page 350, 1869).

The writer then speaks of persons that experience "the most different conditions." "They trust in God, and his warriors and wise ministers," that he considers are "commissioned expressly for their service," before the subject is resumed touching bad spirits.

"Far different is the condition of others . . . With them the approach of spirits is not a visit . . . but an inroad. They come, the door once open, in crowds, in mobs, in riotous invasions. They run, they leap, they fly, they gesticulate, they sing, they whoop, and they curse . . . and a horror which no assumption of innocence can veil is the effluvia of their presence."

"They profess that they know God."

(Titus i. 16).

"There is no question with the wretched sufferers of their phantasmagorical assaults that they are the life and quintessence of hell. . . . Mind, body, soul, memory, and imagination—nay the very heart—are polluted by the ghostly *canaille*. . . . We have known such sufferers and know them still. When they have written praying for advice how to get rid of this pestilence, we could only say, 'Pray with all your might for it, and stick close to the Saviour Who cast out these tormentors in his earth life.' . . . It has been in vain. No prayer, no agony of petition . . . has been able to dislodge the foul and murderous crew." (*Spiritual Mag.*, 1869, pp. 351, 352).

The Editor of *Light* may rest assured we shall not be deterred from exposing the awful character of this rebellion against God that has come to the front in these last days, as He has warned us in His Word. That Word is "the Sword of the Spirit," and a well-trying weapon to cut at their pretentious babbling and awful blasphemies. But what can be said, when their own leaders have been obliged to come to the same conclusion? *We*, from the fixed and firm foundation of the inerrancy of the Scriptures—*they*, from actual testing, and results learned by untold suffering. More yet remains to be told, and we would impress upon our readers again that all these confessions are from their own writers, and are taken from their own magazine that was then edited by the late Mr. William Howitt.

"Satan himself IS transformed into an angel of light."

(2 Corinthians ii. 14).

"But we have not yet reached the abyssmal depths of the dark mysteries of the spirit world. There is a fact more startling still, if these spirit prowlers on the border lands of life are to be credited on their own assurances. When asked, and that by different persons in different places: 'Why do you intrude on me, and persist in your intrusion, though commanded to depart?' The answer has been: 'Because we live on you. Through your atmosphere we enter into the atmosphere of human life. That is our happiness, we know none else. We have none here; here all is dark, barren, and joyless . . . You are our highway, our bridge, our door, along which we travel, over which we pass, and through which we enter and again possess the heritage we had lost' . . . Struck with horror, one of these persecuted sufferers exclaimed: 'But this is a species of spiritual vampirism!'

"How so?" asked one of the tormentors. "Every grade of animal life lives upon another. For your physical sustenance you live on animal tribes, for your spiritual sustenance you live on Christ. He gave and gives Himself for the food of mankind. By His flesh and blood you exist; He is that living bread which came down from heaven, and we live on you and through you." (*Spiritual Mag.*, page 353, No. 44).

"False apostles, deceitful workers."

Let those preaching the Gospel of humanity take note of this when they find themselves declaring much the same, that *Christ heads humanity as such*. They must acknowledge the accord which there is in this teaching with their own—that mankind is Christ incarnate, and all that is holy in the life of any man is but an exhibition of the character of the Christ of Nazareth.

We have been going back to Spirit teaching in its comparative infancy. It is exactly the same to-day. Everything that so shocked the writer we have quoted, is present with them with just as much energy of blasphemy, and we might truthfully say even more defiant. The Bible is scorned, and to take up the idea of the writer—the door is opened wider to the invasion of a host of infuriated spirits other than those who are chained in darkness until the judgment of the great day.

We have maintained in these articles, and do maintain, and shall in God's strength continue to maintain, that the world is coming under the power of corrupt, deluding, or "seducing spirits," working out a diabolical plan, and will not rest until they see the consummation of all their schemes. "The prince of the power of the air that worketh in the children of disobedience" is the director of all (see Eph. ii. 2). He is "the god of this world," blinding minds that will not submit to the Gospel of God (2 Cor. iv. 4), and the goal he has in view is to command the worship of humanity. This pinnacle he will reach (see Rev. xiii. 4), but only to be hurled from his throne into the lake of fire to find that the great leaders of the humanity he has deceived have been there before him for a thousand years (compare Rev. xix. 20 with Rev. xx. 10).

Our readers will be surprised to read the following from *The Spiritual Magazine* as confirming the above:

"The fact is that a dark *imperium in imperio* is rife in the earth, whose potentate has been 'a murderer from the beginning.' It is a terrible and unrelenting force, which maddens whole nations into mutual slaughter; which makes popular the strangest delusions in those who imagine themselves to have outgrown all delusions . . . which throngs our mad-houses, and makes mad-houses of our churches.\* . . . Of all madness that is the greatest which teaches us to ignore the frenzy which possesses us, and treats as superstition the enquiry into what so woefully ails us" (page 355, *S. M.*, No. 44).

Here, for the present we must close, yet we have not half done. Want of space alone makes it a necessity. The subject will be resumed, and witnesses shall be produced from the same quarter to show that Spiritism is anti-Christian, and is surely and rapidly preparing the way for Antichrist. It was in this way described in its earlier days by its upholders. What is it to-day? Advancing on the same downward course. We are confronted with a vast organization of evil spirits, having thousands of years behind them of acquired knowledge, beyond the reach of human control, outside human laws, and free from mortal restraint when once the door is opened for their entrance. This is awful, but so it is revealed, and as the day comes nearer for the return of our Lord so will these become bolder and more desperate. Are we as Christians to lose heart? By no means! Rather lift up the head and rejoice, for His coming draweth nigh.

In spirit we can go back to the time of the Reformers, and take up some verses of their song:

"Be of good cheer, your cause belongs  
To Him Who can avenge your wrongs.  
Leave it to Him, our Lord,  
Though hidden yet from all our eyes,  
He sees the Gideon who shall rise  
To save us, and His Word.

As true as God's own Word is true,  
Nor earth nor hell with all their crew  
Against us shall prevail.

A jest and by-word are they grown;  
God is with us, we are His own,  
Our victory cannot fail."

\* Our Italics.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places" (margin). The only sure defence by which the fiery darts can be quenched is "The sword of the Spirit which is the Word of God" (Eph. vi. 12, 17). And this is God's precious gift to His people.

## Editor's Table.

### "FIGURES OF SPEECH."

Part VIII. is now published, and it is estimated that there will be about *ten* parts in all, completing the whole work well before Christmas.

### ACKNOWLEDGMENTS.

"Things to Come." R. R. M. 2 6  
R. A. M. 2 6

### BARBICAN MISSION TO THE JEWS.

God has wonderfully blessed the efforts of Prediger Lipshytz, the director of the Mission, and his earnest helpers. The report shows that the past year (ending March 31st) was one of the most successful the Mission has yet had. In spite of many difficulties occasioned by the removal from the old Mission premises in Finsbury Square, which were no longer available, the work has gone steadily on at the new temporary premises in the Commercial Road.

In reviewing the efforts of the past year a decided advance all along the lines of activity is noticeable. It is a matter for thankfulness that the new temporary premises are so accessible to the crowded Jewish population in East London. The attendances at the Saturday services have been very large, and the out-door efforts show progress.

There is no department in the Mission into which the element of evangelistic work does not enter. Those who have charge of the Mission have always studiously refrained from tabulating attendances, conversions, and baptisms, although many times they have been pressed to do this. Nevertheless, it should be stated that at no time during the year have they been without evidences of Divine grace working on the hearts of Jews; and the months of April, May, July, December, and March were marked by baptisms of those whose firm convictions and careful preparation made it clearly evident that the rite should not be withheld.

Although, as we pointed out in a previous issue of *Things to Come*, the chief anxiety of the workers at the present time is the raising of a sufficient sum to ensure the erection of the Gordon Calthrop Memorial Mission House, it is important to remember that there should be no falling off in the contributions to the General Fund of the Mission, or the work must necessarily suffer. Last year the total receipts amounted to over £1,200, but owing to the growth of the work, the expenditure increased, so that the year closed with a small deficit.

The work is needed, and under God's guidance and blessing it has been wonderfully prospered. We trust, therefore, that friends will generously support Prediger Lipshytz and his fellow-workers, that they may be strengthened and encouraged to even greater effort in the future.

The Editor will be pleased to receive contributions.



# THINGS TO COME.

No. 65.

NOVEMBER, 1899.

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## Editorial.

### "BE PERFECT."

THE command of the Lord Jesus in John v. 36, that we should "Search the Scriptures" can be obeyed with great profit and blessing in connection with these words. There are strong grammatical reasons for taking this word "search" as *imperative*, for the indicative mood rarely, if ever, stands at the beginning of a sentence without the pronoun or some other word to indicate it. Further, the word "search" here means *to trace* or *track out*, as a dog or a lion traces out its prey by following the scent. So here it tells us that we are to *trace out* this word "be perfect," and follow it up and track it out and thus learn its lessons from the use which the Holy Spirit has made of it.

The word rendered *be perfect* here (2 Cor. xiii. 11), is *καταρτιζω* (*kat'-ar-ti'-zo*); and its lessons may be learned by noting some of the passages where it occurs. We will put the various English renderings in thicker type.

1. Matt. iv. 21: "And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, **mending** their nets."

Here the word is rendered *mending*; and hence, we are taught that, *to be perfect*, we are *to get mended* as to our walk, our works, and our ways. The verb in 2 Cor. xiii. 11 is in the passive voice, and means *to get mended*, not merely *to mend*, as though the action were our own—for we are like the nets, in Matt. iv. 21, and we need another hand, yea, a Divine hand, to be put forth upon us. He alone can see the rents and the defects, He alone can see the danger arising to ourselves, from our habits of thought, our modes of speech, our methods of work; and He alone can repair what is broken and supply what is lacking, so that we may be fitted for the use to which He would put us, and for the service in which He would employ us. Thus *mended* we shall "be perfect" in the sense in which the precept is given in 2 Cor. xiii. 11.

2. Rom. ix. 22. Here we read of "the vessels of wrath **fitted** to (or for) destruction."

Destruction is all that these vessels are *fitted* for, and all that they are *fit* for. Hence, in the opposite direction, to be *fitted* for the work for which God has, in infinite grace, chosen us, is to be perfect according to 2 Cor. xiii. 11. This is the prayer on our behalf, that by the graces and gifts of the Holy Spirit we may bear faithful testimony and render faithful service for Christ the Lord. The end of all testimony is the glory of God in Christ, and if we are *fitted* for this by "the Spirit of truth" then we are perfect in the sense of 2 Cor. xiii. 11.

Do we ask how may we be thus *fitted*? The answer is, only by fellowship with Christ the Living Word: only by diligent study of the Scriptures—the written Word: only by making them the one object of our lives, and having the word of Christ dwelling richly within us. Thus and thus alone shall we be *fitted* for His service.

3. 1 Cor. i. 10: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that . . . there be no divisions among you; but that ye **be-perfectly-joined-together** in the same judgment."

Here, the meaning receives further light. *To be perfect* means not to be divided, but united. This we shall be if our one object be Christ and our desire that of Paul when he said, "that I may know Him" (Phil. iii. 10). It does not refer necessarily to outward unity. This seems to be man's only idea of union. The children of God are "all one in Christ," and there is no other union or bond of union. Man makes up his "divisions," and all within these he considers to be "united" or "in fellowship." But none of these barriers can separate, none of these folds can contain and include the whole "flock of God." Scattered and dispersed among all man's "divisions" will be found the members of the One Body, and these are "*perfectly-joined-together* in Christ their head. They are all of "the same mind" as to His glorious person; they are all of "the same judgment" as to His perfect work. They have one *standing*, "found in HIM" (Phil. iii. 9); one *object*, "that I may know HIM" (Phil. iii. 10); and one blessed hope, to "look for the Saviour, the Lord Jesus Christ" . . . and to be made like HIM, for He shall at His coming "change our vile body, that it may be made like unto His glorious body" (Phil. iii. 20, 21).

4. Gal. vi. 1: "Brethren, if a man be overtaken in a fault, ye who are spiritual, **restore** such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

This tells us that though we are perfect as to our *standing* in Christ, it is far otherwise with us as to our walk on earth. Hence this gracious provision for our deepest need:—"He restoreth my soul" (Psalm xxiii. 3). This is the special work of the great Shepherd Himself, and those who are "spiritual" are graciously permitted, yea, are exhorted, to walk in His steps in this matter. He restores us—considering ourselves. The spiritual are to restore us, considering *themselves*! How vast the difference.

Alas! Alas! Where are the "spiritual"? Where are we to look for them? Where do we see their spiritual efforts in obeying this precious word? Alas! we say again, they seem to read this verse as though it were written "If a man be overtaken in a fault, ye who are righteous judge such an one; spread abroad the sad news; each one tell the other 'not to say anything,' and above all 'do not say that I told you'; follow up 'such an one,' injure him (not in the spirit of



meekness) all you can; don't restore him, but cast him out; *not considering yourselves.*"

This is how Christians, to-day, try to "be perfect," and it is about the only thing in which they do actually reach "perfection" in the flesh. Yes, it is indeed "in the flesh" and of the flesh. For it is not the work of "ye who are spiritual."

*Restoration*, then, is one of the shades of meaning which this word has, and a comparison of this with the other passages will help to complete the picture. God grant that some "spiritual" may be found among us; and if any of us shall be tried, and be betrayed into some error in doctrine, or some evil in practice, oh! that some gentle hand may be found to so minister the precious word of God in the spirit of meekness, that we may be restored.

But when we reflect on and contrast the perfectness of the Great Shepherd we would fain exclaim with David "Let us fall now into the hand of the Lord: for very great are His mercies: and *let me not fall into the hand of man*" (1 Chron. xxi. 13). For Jehovah my Shepherd is JEHOVAH-ROPHACA, who saith "I am the Lord that healeth thee," and of Him we can ever say, "He restoreth my soul."

5. Heb. x. 5. "A body hast thou **prepared** me" (lit., didst thou prepare me).

The human body of the Lord Jesus was, while perfectly human, specially *prepared* by the Holy Ghost: as is plainly stated in Luke i. 35: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: wherefore also that holy thing which shall be born of thee shall be called the Son of God."

Acceptable sacrifice and service can be rendered to God only by the preparation power of the Holy Spirit. Only those works are "good works" which "God hath *prepared* for us to walk in" (Eph. ii. 10). There are "wicked works" (Col. i. 21); and there are "dead works" (Heb. vi. 1; ix. 14). But only those are "good" which are wrought by the New nature, and therefore are "prepared" by God Himself. "The flesh profiteth nothing." And therefore no eloquence, no genius, no learning, no wisdom, if it proceeds only from the old nature, is of any avail. It must be "power from on high" (Acts i. 8, compare Luke i. 35). What a comfort for us to know that this "power" does not depend on our attainments, but upon God's grace and gift; and that the humblest and weakest believer may be used by God and made to surpass the greatest human achievements, because it is work for eternity and not for time.

"The preparations of the heart in man . . . is from the LORD" (Prov. xvi. 1), and he who is thus *prepared* by the Holy Spirit is *perfect* in the sense of 2 Cor. xiii. 11.

6. Heb. xi. 3 we read "By faith we understand that the worlds were **framed** by the word of God" (*i.e.*), were *prepared* or constituted. We learn "by faith," that the ages and dispensations were *before-ordained* and *prepared* and *perfectly-joined-together* by the word of God. We also learn that the things which are seen have their being, not out of things which do appear. As to the things which are seen, they came into being not through any theories of evolution, not through any conjectures of geology. And as to the things that are not seen, through faith in the Divine testimony we understand and apprehend that all the ages

and dispensations and times and seasons were all *prepared* and ordained by God; and made by Him. Neither were prepared by the blind laws of Nature or the vagaries of chance, but by the will and mandate of Jehovah who "spake and it was done."

What we learn from this is that, if our faculties of soul and body are to be brought into order it must be by the same Divine Mandate. If our times and seasons and comings and goings are to be reduced to order it must be by the will and word of Jehovah.

If our ways and works are to be controlled, not by any natural laws in the spiritual world, but by spiritual laws in the natural world; not by the opinion of men, but by the word of God, then we are "perfect" in the sense of 2 Cor. xiii. 11.

May we, ourselves and our readers be thus perfected: *i.e.*, may our walk be constantly *repaired*.

May we be *fitted* for all our duties by the Holy Spirit.

May we be *perfectly-joined-together* in Christ and in His truth.

May we be ever *restored* by the Great Shepherd who seeks and finds his wandering sheep.

May we be *prepared* for all emergencies, and endued to meet them with "power from on high."

This is our desire and this is our prayer. This, too, is the teaching of the Holy Spirit as to our perfection. Never once does He use the word, either in the original or in the English, to imply any change of the flesh unto spirit, or of the old nature unto the new, or of any change of heart. Never does He contemplate us as being in any condition which does not need *repairing*, *re-storing*, *fitting*, or *preparing*, and we may bless His holy name that these are the very needs for which He has so amply provided.

#### THE CHURCH AT CORINTH.

Paul tells the Corinthian saints (chap. iii. 9, 10), "ye are God's building," and "I have laid the "foundation." This being so, it is evident that the believers in the land of Israel, under the ministry of the twelve apostles could *neither be the Church* as the Body of Christ, *nor represent* it, in the sense in which the Church was spoken of by Paul in his epistles as the Temple of God; for the building could not exist until the foundation was laid, and the foundation was not laid until Peter's ministry as recorded was ended.

The truth concerning Jesus, the Son of God, and the value of His one offering for believers individually, is given us in the Epistles to the Romans and to the Hebrews. Justification is the subject of the Epistle to the Romans. "Being justified freely by His grace through the redemption that is in Christ Jesus" (chap. iii. 24), "justified by His blood" (chap. v. 9). Sanctification is the subject of the Epistle to the Hebrews. "Both He that sanctifieth and they who are sanctified are all of one" (chap. ii. 11). "By which will (of God) we are sanctified through the offering of the body of Jesus Christ once" (chap. x. 10). "Jesus, that He might sanctify the people with His own blood, suffered without the gate" (chap. xiii. 12). It is in these truths that the Church of God is built up among the Gentiles as the Temple of God upon the foundation that "Jesus Christ is the Son of the living God," so that the Church is the Temple of the living God (2 Cor. vi. 16).

So Paul addresses the saints at Corinth as "the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." They own Him as their Lord in whom they are sanctified. They are "called to fellowship with the Son of God" (chap. i. 9). Not in His relation to Jerusalem, but to His Father, and in the value of His offering who suffered without the gate to sanctify them, in obedience to the will of God.

That the believers are justified in Christ is a "truth according to the prophets," for Isaiah has said (chap. xlv. 25): "In the Lord shall all the seed of Israel be justified, and shall glory." This truth had been preached by Paul at Antioch in Pisidia (Acts xiii. 39). But that the believers from among the Gentiles were to be sanctified in Christ is a truth "according to the revelation of the mystery which was kept secret since the world began." This is now "made manifest"; for the first declared characteristic of the Church of God is that they are "sanctified in Christ."

The offering of the body of Jesus that He might sanctify the people by His own blood was accomplished "without the gate" of the city. "Therefore" those who are sanctified in Him are called to go forth to Him "without the camp." There can be no association of those sanctified by His blood with the city that was guilty of His death. The believers had hitherto been associated with the saved remnant of the nation in Jerusalem by baptism with water, as recorded all through "the Acts." But the principle upon which the Church of God is established among the Gentiles is that of "union with Christ as His body," and therefore in separation from Jerusalem, the city which had cast Him out. Hence Paul writes: "Christ sent me not to baptize, but to preach the Gospel" (1 Cor. i. 17).

The preaching of the Gospel is, therefore, what is specially committed to the Gentiles, for every fresh revelation of truth has its practical result. When justification in Christ was proclaimed to Gentiles and Jews alike in Acts xiii. 39, it was quickly decreed that the Gentile believers were not to be circumcised, for that would have brought them under the law from which they were justified through faith in Christ. So when the saints are declared to be sanctified in Christ, the washing of the flesh in water, the ceremonial rite of sanctification, is ended: for Christ, by the offering of His body once, "hath perfected for ever those that are sanctified" as regards ordinances upon the flesh, "having abolished them in His death" (Eph. ii. 15).

Now that the Church of God is established among the Gentiles as the Body of Christ (Mystical), it bears the same title as the Lord Jesus applied to His body (personal) when on earth. "He spake of the temple of His body" (John ii. 21). Paul says to the saints, "Know ye not that ye are the temple of God?" (1 Cor. iii. 16) and "Ye are the body of Christ" (chap. xii. 27).

The change in the character of the Church from that of "the camp" to that of "the temple" and of "the body" outside the camp, of which this epistle marks the epoch, is plainly taught in chap. x. The circumstances of Israel in the wilderness are spoken of, and twice it is said (vers. 6 and 11) these things are our types. Then, in ver. 17, it is

said: "We being many are one loaf, and one body: for we are all partakers of that one loaf."

The Headship of Christ is the subject of chap. xi.; and the order for the Church which is His body, when the members come together into one place, is given by revelation from the Lord. The Lord's table is separated from the Passover supper with which it had always hitherto been associated. "When ye come together therefore into one place, this is not to eat a Lordly supper." The Passover supper was a memorial of Israel's deliverance by power, of their triumph over their enemies. The Lord's table is set among the Gentiles consequent upon Israel's rejection and dispersion, the memorial of His death who came to deliver them. It is to be continued so until He come; it is the token that Christ is no more in the world, but gone again to the Father who sent Him (John xvii. 11). The saints who are partakers of it are "sanctified in Christ," for they are identified with the sacrifice of Him "who through the eternal Spirit offered Himself without spot to God"; they are the "members of His body," who suffered without the gate that He might sanctify them with His own blood. To eat of this bread and to drink of this cup as in any way associated with *the city that cast Him out*, is to eat and drink unworthily and to be guilty of His death. For those who are the partakers of the altar and are accepted in the beloved One and in His one offering, dishonour Him if associated with the city in separation from which He offered Himself. Union with Christ, in separation from Jerusalem, is a first principle of the Church of God among the Gentiles, sanctified in Christ, calling upon the name of the Lord Jesus.

Chapter xii. shows the constitution of the Church of God, and how those who were Gentiles have come to call on the name of Christ Jesus our Lord. "No man can say that Jesus is the Lord (*i.e.*, take Him as Master and Head), but by the Holy Ghost." While the Church had its centre in Jerusalem, the Gentile believers were associated with the saved remnant of Israel by baptism in confession of Jesus as the Lord: but Paul was not sent to establish the Church of God among the Gentiles as such an assembly. They were not to be known after the flesh, or by ordinances connected with the flesh, since Christ is no more known after the flesh (2 Cor. v. 16), but by the *manifestation of the Spirit* in each one of those who are members of the body of Christ. "For with one Spirit are we all baptized into one body, whether Jews or Gentiles, whether bond or free; and have all been made to drink into one spirit." Jesus, the ascended Lord and Christ, is the one Baptizer, who has baptized into one body all those who by the Holy Spirit confess Him to be the one Lord. This is the one faith of the Church of God (Eph. iv. 5), the confession of every member of the body of Christ.

Chapter xiii. teaches that love is to be the ruling principle among the saints; this is according to the Lord's commandment in John xiii. 34; it teaches also that the speaking with tongues, which together with baptism accompanied the confession of Christ during the preaching of the kingdom of God, shall cease. The ordinance connected with the flesh and the outward signs of power end when the Church is established among the Gentiles as the body of Christ.

Doubtless those who had received the miraculous gifts, speaking with tongues, etc., retained them, so chap. xiv. gives instruction for their proper use in the Church, while those who possess them remain; but there is no Scripture to indicate that they were *given* after the Church was established as the body of Christ among the Gentiles.

Paul did not lay hands on Epaphroditus to heal him, when sick nigh unto death (Phil. ii. 27), nor upon Timothy for the weakness of his stomach (1 Tim. v. 23).

In chapter xv. Paul recounts to them the Gospel which he had preached to them. "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures."

He shows that the resurrection of the Lord Jesus is the great fact upon which the whole truth of the Gospel rests. He then adds (ver. 51): "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

In chap. xvi. 8, Paul writes: "But I will tarry at Ephesus until Pentecost." This is proof that the epistle was written after Paul had ceased preaching in the synagogues (Acts xix. 20), and before he departed from Ephesus in Acts xx. 1. It shows beyond dispute that the preaching of the kingdom as a public testimony to the Jews was ended (Acts xix. 20) before "the Mystery" was revealed to the Gentiles, establishing the Church as the body of Christ.

## Contributed Articles.

### THE EPISTLE TO THE EPHESIANS.

(Second paper). Chap. iii. 1-13.

#### *The Purpose of God in Christ.*

**I**N connection with what God has "purposed in Himself" concerning Christ (i. 3-14), we will consider what He has "purposed in Christ Jesus" concerning the Church (iii. 1-13); leaving the two Prayers ("d," i. 15-23, and "d," iii. 14-21) to be considered together in our next paper.

In speaking of the "purpose" of God it is important that we should distinguish between His "purpose" and His "counsel."

The two words are quite different, in Greek as in English. "Counsel" is βουλή, which means, *will, determination*; also *counsel* in the sense of conference or *advice*: while "purpose" is πρόθεσις (*prothesis*) a *setting before*; hence, that which a person *sets before* his mind or *proposes* to himself; *i.e., purpose, deliberate resolution, or plan.*

"Counsel," therefore implies the deliberation of distinct persons. See Gen. i. 26, which contains the first statement of God's revealed counsel: "Let us make man in our image and let him have dominion . . . over all the earth," etc. (Ps. viii.). It relates to man and his dominion over the earth, as distinct from the "purpose" of God which was

eternal (Eph. iii. 11) "before the foundation of the world" (Eph. i. 4), and therefore outside of and prior to the "counsel" of Gen. i. 26. "Purpose" is thus associated with Deity in *Unity*, while "counsel" is associated with Deity in *Trinity*.

"Counsel" is distinguished from "purpose" in Eph. i. 11. The former has to do with *plan*; while the latter has to do with the *working out* of that plan.

"Counsel" has to do with *man*, and the Son of Man, and His dominion in the earth; and hence is equivalent to the Kingdom as distinct from the Church (see Acts xx. 25-27). While "purpose" has to do with the Church of God, the Mystery or secret as distinct from the Kingdom.

The Apostle expounded to the Elders of Ephesus "the whole counsel of God" as it related to the Kingdom (Acts xx. 25-27), and he names the fact which was the basis of his further teaching; but, whether he went on to explain to the "Elders of Ephesus" the truth afterwards written to the Church in his Epistle we are not informed. It is outside the subject of the Acts of the Apostles to inform us; and there is no intimation in the Epistle that the "Mystery" had been the subject of his teaching to them before that epistle was written.

The distinction between the "counsel" of God and His "purpose" is important; because it constitutes the difference between Paul's *preaching* "according to the Scriptures," and his *teaching* as recorded in his Epistle concerning the Mystery which had been "hidden from ages and generations."

It is this teaching which we are now to consider as set forth in these two chapters (Eph. i. and iii.).

This "purpose" of God was twofold. It was (chap. i.) concerning "Christ," as made the Head over all things: all things in heaven and earth being ultimately headed-up in one under Him. It was (chap. iii.) concerning the "Church," as the Spiritual Body of Christ, made one in Him.

We have seen the structure and therefore the scope of the first part of this wondrous purpose (chap. i. 3-14, see page 40): and now we have to see the structure of the second part.

"C." iii. 1-13.

#### *The purpose of God in Christ.*

C	i		iii. 1.	Paul.	His imprisonment for their sakes.
	j		k		2-4. The Mystery revealed and committed to Paul's stewardship (οἰκονομία).
			l		5-. The Mystery hidden before.
			m		-5, 6. The Mystery revealed to the Church through Apostles and Prophets by the Spirit.
	j		k		7-9-. The Mystery made known by Paul, according to the stewardship (οἰκονομία*) committed to him.
			l		-9. The Mystery hidden before.
			m		10-12. The Mystery made known to principalities and powers through the Church by God.
	i		13.	Paul.	His tribulations for their sakes.

\* οἰκονομία (*oikonomia*) *administration, or stewardship*, is the correct reading according to Griesbach, Lachmann, Tischendorf, Tregelles, Alford, and R.V., instead of κοινωνία (*koinonia*) *fellowship*.

It is perfectly clear from this that God's purpose in Christ was a great *secret* (for this, as we have seen, is the meaning of the word "mystery") hidden in Himself, and never revealed or made known until it was specially revealed to the Apostle Paul, and by him to the "holy apostles and prophets" of the new dispensation.

That these apostles are not necessarily the Twelve Apostles, and that these prophets are not of the prophets of the Old Testament dispensation is clear. For there were Apostles quite apart from the Twelve. PAUL himself was one. BARNABAS is included among the Apostles (Acts xiv. 4, 14). ANDRONICUS and JUNIAS are said to be conspicuous or "of note" among the Apostles (Rom. xvi. 7). From 1 Cor. iv. 9 it would seem that he called APOLLOS and himself "the last apostles" (see margin). 1 Cor. ix. 5 and 2 Cor. xi. 5; xii. 11, 12, seem to imply the existence of more than twelve. But Eph. iv. 8, 11, is conclusive; for there it is distinctly affirmed that *after Christ "ascended up on high . . . He gave gifts unto men . . . and He gave some apostles, and some prophets,"* etc. SILVANUS and TIMOTHY are included among the apostles (1 Thess. ii. 6, compare with i. 1). We find "Apostles of churches" in 2 Cor. viii. 23.

The New Testament Prophets are also clearly distinguished from those of the Old Testament in 1 Cor. xii. 28 and Eph. iv. 11. The existence of such an order of ministry is shown by those who formed part of it, e.g., BARNABAS (Acts xiii. 1), AGABUS (Acts xi. 28; xxi. 10), SILAS and JUDAS (Acts xv. 32), MANAEN and LUCIUS of Cyrene (Acts xiii. 1); TIMOTHY (a man of God, i.e., a prophet), 1 Tim. vi. 11 and 2 Tim. iii. 17; the DAUGHTERS of Philip the Evangelist (Acts xxi. 8) and others, not named (Acts viii. 17, and 44-46; xix. 6).

In Rom. xvi. 26 we are told that this Mystery was made manifest "by prophetic writings." There is no article here, either with the word "writings," or "prophets." Indeed the word is not a noun, but an adjective *προφητικόν* (*propheticon*), as in 2 Pet. i. 19 (in contrast with the Old Testament prophets and their prophecy in verse 21).

Let us set forth this member (iii. 1-13) more accurately, word by word:

"i" (iii. 1). *Paul. His imprisonment for their sakes. For this cause, Paul, the prisoner of the Lord for you Gentiles.*

"k" (2-4). *Paul's stewardship of the Mystery to the Church.*

**If, at least, ye have heard of the stewardship of the grace of God, grace that has been given to me for you, how that by revelation was made known to me the Mystery (or Secret) according as I wrote before, briefly; with an eye to which secret, in reading, ye can perceive my understanding in the Mystery (or Secret) of the Christ.**

"l" (5). *The Mystery hidden before.*  
**a secret which in the other generations never was made known to the sons of men.**

"m" (-5, 6). *The Mystery revealed to the Church through Apostles and Prophets by the Spirit.*  
**as lately it was revealed to His holy apostles and prophets by the Spirit—that the Gentiles should**

**be joint heired, joint bodied,\* and joint shared of the promise in Christ Jesus† through the Gospel.**

"k" (7-9). *Paul's stewardship of the mystery.*

**of which Gospel I was made a minister according to the gift of the grace of God, the gift given to me according to the working of His power: unto me—the less than the least of all the saints—was given this grace, to announce the glad tidings among the Gentiles, the untrackable riches (or wealth) of the Christ, and enlightening all as to what is the stewardship‡ of the mystery (or secret).**

"l" (-9). *The Mystery hidden before.*

**that has been hidden, from eternity (or the ages) in God who created all things.§**

"m" (10-12). *The Mystery made known to angelic beings, through the Church, by God.*

**in (or that) now, to the principalities and the authorities in the heavenlies might be made known through (i.e., by means of) the Church, the manifold|| wisdom of God, according to the eternal purpose (or purpose of the ages) which (purpose) He made in Christ Jesus our Lord, in whom we have boldness and access, with assurance through the faith of (or, relating to) Him.**

"i" (13). *Paul, His tribulations for their sakes.*

**Wherefore, I beg you not to faint at my tribulations on your behalf, which is your glory.**

This structure gives the scope of the whole passage: which is, clearly, the "Mystery"; or, the eternal purpose of God as to what He has made His People to be in Christ.

The common interpretation wholly disregards this point, which, as we have shown, is the scope of the passage. It treats it as though this were merely a reference to the fact that the Gentiles were to be brought into blessing in connection with Christ.

But this was never a secret "hid in God," and "not made known unto the sons of men," and "now revealed" for the first time (Eph. iii. 9, 5). This was never "kept secret since the world began," and only "now made manifest" (Rom. xvi. 25, 26). This was never "hid from ages and from generations," and "now is made manifest to the saints" (Col. i. 26).

If Eph. iii. merely relates to the Gospel, then, language is useless for the purposes of revelation.

If there is one thing clear in Scripture it is this, that the Gospel, or Salvation through Christ alone, and justification

\* *συσσωμα* (*sussoma*). This word occurs only here. It does not mean that there was a Body already or previously in existence, to which others were afterwards added, and became members; but, that Gentile and Jewish believers (ii. 14, 15) should now form one *joint-body*, being made "of twain, one new man" (Eph. ii. 15).

† The word "Jesus" is to be added here according to Lachmann, Tischendorf, Tregelles, Alford and the R.V.

‡ According to the above authorities (Lachmann, Tregelles, Tischendorf, Alford, and R.V.) the word here should be *οικονομία* (*oikonomia*) *administration*, or *stewardship*, and not *κοινωνία* (*koinonia*) *fellowship*.

§ "By Jesus Christ." These words are omitted by all the Critical Greek Texts and the R.V.

|| The word is *πολυποικίλος* (*polypoikilos*) *many-coloured* or *much-variegated*.

by faith, was the subject of Divine revelation all through the ages and generations. That Gospel, it is expressly declared, "was preached before unto Abraham" (Gal. iii. 8). That good news was not "hid in God," but was "promised afore by His prophets in the holy Scriptures" (Rom. i. 2). That Gospel was never "kept secret since the world began," but it was "witnessed by the law and the prophets" (Rom. iii. 21) and preached to Israel (Heb. iv. 2).

And that Gentiles, as such, were to be blessed with Israel was never "kept secret." It was "made known to the sons of men." It was made known to Abraham in the very first promise made to him—"in thee shall all families of the earth be blessed" (Gen. xii. 3). This promise was often repeated; and over and over again it was made to Abraham and the Patriarchs (Gen. xviii. 18; xxii. 18; xxvi. 4, etc.); and made the subject of prayer and praise. See Ps. lxxii. 17; xviii. 49; Deut. xxxii. 43; Isa. xi. 10; Luke ii. 32; Isa. xlix. 6, etc., etc.

No! the secret was: that, a people should be taken out from among both Jews and Gentiles, who should with Christ be made *σύσσωμα* (*sussoma*) a joint-body in Christ (Eph. iii. 9); a Body of which Christ should be the glorious Head in heaven, and His People—the members of that body on the earth—"one new man."

This was the secret which was revealed to God's "holy apostles and prophets by the Spirit," and which had never entered into the heart or mind of mortal man,—CHRIST MYSTICAL.

The members of the Body of Christ are those who have believed God's testimony, (as Abraham believed it), as to their lost condition as sinners, and as to the great salvation which is in Christ the Saviour; and who have reckoned themselves as having died when He died, and risen again when He rose: thus identified with Christ (not in His incarnation, which is a modern heresy, but) in His death and resurrection. This is the truth which is bound up with the meaning of "the Body of Christ."

When He, the Head, died; then we, the members, in the eternal purpose and judgment of God, died in Him.

When He, the Head, rose again; then we, the members, must be risen in Him (Romans).

If He, the Head, is in Heaven; then we, the members, are seated in the heavenlies in Him (Ephesians).

When He, the Head, shall appear; then shall we appear with Him in glory.

When He shall come to be glorified in His saints, His saints shall be "caught up to meet the Lord in the air, and so shall we ever be with the Lord" (1 and 2 Thessalonians).

This is the subject of Eph. iii. 1-13: the "eternal purpose" of God "which he purposed in Christ Jesus our Lord." This is what was kept secret, and never revealed until it was made known to the Apostle Paul, and committed to him and to his *stewardship* (*οικονομία*) *oikonomia* as he so clearly states in verses 2 and 9.\*

This is the second great lesson for the Church of God to learn concerning its standing in Christ. This is the second Text-book which it is to master. Having learned the truth as it is set forth in Romans, the next great truth is revealed

\* For a fuller treatment of the whole subject, see *The Mystery*, by the same author and publisher; price 6d. and 1s.

in Ephesians. Having been taught (in Romans) that the members of Christ's Body died with Christ, and rose with Christ, the next revelation (in Ephesians) is that we are now seated in the heavenlies in Christ, and are waiting to be received up into glory by Him (1 Tim. iii. 16), and to be glorified together with Him.

Seeing that the members of Christ's Spiritual Body died with Christ, there is no reason now why they should ever die at all! No, not even though it is "appointed unto men once to die" (Heb. ix. 27). Hence another part of this great secret is given in 1 Cor. xv. 51. "Behold I shew you a mystery," *i.e.*,

"BEHOLD, I TELL YOU A SECRET!"

What is it? "We shall not all sleep." What? Not though it is appointed to men once to die, and after this judgment (Heb. ix. 27)? Must we not die? No! blessed be God. It is not necessary! The members of the Body were judged with the Head, and were "crucified with Christ"; and therefore there is no reason why they should ever die at all, and no reason why they should ever come into judgment (Rom. viii. 1). They may "fall asleep," but "not all." But, whether alive or asleep, "we shall all be changed; in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. xv. 51-57).

This is one of the things of which it is specially said, "I would not have you ignorant."

Oh! what a blessed truth to be initiated into. Well, may he say, "Behold, I tell you a secret." "I would not have you ignorant" of it.

This, then, is to be the end of Christ *mystical*, as it was of Christ *personal*. The members are waiting to be "received up in Glory," as the Head was. This is our hope, our "blessed hope."

So that "waiting for God's Son from heaven" is part of our Christian position. It enters into the very foundation of our standing in Christ.

It is not the mere study of prophecy as such which may, or may not, be taken up by Christians as an "extra subject": but it forms the warp and woof of our Christian standing. It is our "blessed hope;" waiting to be

"RECEIVED UP IN GLORY."

## Conference Addresses.

We cannot hold ourselves responsible for every expression of the respective speakers. Many things with which we may not wholly agree are inserted as being either suggestive or worthy of consideration.

### THE OLD TESTAMENT IN THE LIGHT OF INTERNAL EVIDENCES.

BY THE REV. CANON FAUSSETT, D.D.

(At the Yorkshire Evangelical Conference, held at York, June, 23rd, 1899).

SOMEONE told George III. of Bishop Watson's *Apology for the Bible*. "I didn't know," was the shrewd remark of the pious monarch, "that the Bible needed an apology. Yes, the Bible is its own best defence. "Thy word is true from the beginning" (Psa. cxix. 160).

But *truth* is the very element which modern critics *deny* to the written Word, and especially from the *beginning*. It is startling to find how little importance they assign to *truth* as the basis of our religion. The Greek, the Roman, and the Hindoo alike, cared little whether his mythology was true. In any case it furnished a vehicle for religious superstitions. The higher critics would apply a similar mode of judging to the ancient records of the Bible, and would persuade us, that what we all have heretofore accepted as *facts* are simply *fictions*, but that those fictions *allegorise* spiritual truth to us. Were *this* so, the Bible would, to most minds, appear fables, utterly unworthy of being the basis of a revelation from the God of Truth.

Genesis begins with a definite *order* of creation. It might have been in any one of 124 different ways. But it is exactly in the following:—vegetables, fish and fowl, beasts and cattle, man. This is just what *geology* teaches us. The Bible alone of all cosmogonies has the sequence: chaos; *sea* and *land*, by upheaval and depression (Psa. civ. 5-9); *vegetable* life; *animal* life in the *sea*; *earth* fauna *later*; *man* crowning all.

The anticipation of an ideal exemplar for the *vertebrate* animals proves that the Divine mind had *man* already as the *end* towards which creation was tending, and in which it should culminate.

What a contrast to *Babylonian* mythology, which begins with the *gods*, then *men*, then *animals*, then *plants*. The Bible language is so ordered as not to *anticipate* modern discoveries, and yet never to *contradict* the successive unfoldings of science. Like a living thing, it has always *opened out* to meet the growing knowledge of its reverent searchers. Thus how admirably it steers clear of the errors once held as to *light*, by distinguishing between *light* (*or*), ver. 3, and *light-bearers* (*meoroth*), ver. 14. Uninspired man would have made the sun to be *light itself*; but the Bible rightly only makes it the *instrument* of light.

You cannot allegorise Genesis iii. 15, on which the rest of the Bible turns as on a pivot, without subverting all that follows. It is an organic whole. If you deny the historical truth of the first eleven chapters, you destroy the foundation; and "If the foundations be destroyed what can the righteous do?" As man at the *beginning* is in Paradise with its tree of life, its four-fold river, its Sabbath, and its marriage union, so at the *close* of Revelation (as the effect of the grand conflict of the second man with the old Serpent) *redeemed* man is in a *better* Paradise, with trees of life, crystal waters, eternal Sabbath, and the heavenly marriage of the Bride and the Lamb. The transparent and inartificially expressed *truthfulness* of the Old Testament writers from first to last forbids the theory of literary fraud.

The history fits into the *geography*. The Palestine Exploration Society attests the latter. How accurately Joshua xi. 8 mentions "great Zidon." Genesis knows Zidon *alone*, for Tyre was not yet founded. Zidon's greatness is specified by Joshua in contrast with Tyre, then only a stronghold of it, but by David's time Tyre takes the lead, and Zidon is no longer called great.

Not till all others were served does Joshua, the commander-in-chief, receive his portion, and that the rugged Timnath-serah. Such disinterestedness, so artlessly implied, is utterly inconsistent with literary deception.

Again the *language* accords with the context. Moses, of Egypt, writes many Egyptian words, as *Trebah* for the Noachian ark, whereas *Aron* represents the tabernacle ark. The pronouns "he," "she," in the Pentateuch are not distinguished by gender as in the later Books, wherein "he" is written *hu* (masculine), and the feminine "she" is written *hi*. *Hi* is never in the Pentateuch. *Naur* (youth) in both

genders is in no writer save Moses. He uses the Egyptian word *Achu* for meadows, but *Aroth* for pastures.

Moreover, the *natural history* accords with the *wilderness sojourn* of Israel, thereby utterly disproving the idea of *invention*. There are *eleven* animals in Deuteronomy which do not occur in Leviticus or Numbers, mainly antelopes, the ibex of Arabia, the coney or hyrax, the little pachyderm related to the hippopotamus. They are numerous in the Arabian desert, but are not found in Egypt or Palestine. This proves, when Leviticus was written, Israel had only just come from Egypt, and did not yet know the animals of the desert. Deuteronomy, written at the close of the forty years in the wilderness, and before entering Canaan, is familiar with the *fauna* and *flora* of the desert. This change of the lists of animals proves Moses to be the writer, not priests a thousand years later.

Moreover, the *interweaving of the laws with the historical incidents that suggested them*, is the fruit of inartificial truthfulness, such as disproves the modern theory. Thus Nadab and Abihu died before the Lord for offering strange fire (Num. iii. 4). In undesigned coincidence with this, follows the law of Jehovah to Aaron—"Do not drink wine, thou nor thy sons, when ye go into the tabernacle, lest ye die (Lev. x. 1-9). Intoxication had been evidently the cause of their profanity, though it be *not expressed*. A forger would certainly have *expressed* it.

The critics find *three strata of laws* in the Pentateuch, viz., (1) *the Prophet code* (Exod. xx.-xxiii), together with parts repeated in Exod. xxxiv. 17-26; (2) *the Priest code*, the legal system in the rest of Exodus, Leviticus, and Numbers; and (3) *the Deuteronomous code*. Dr. Cave more rightly regards the first stratum as the *rough draft* of the coming government; the second stratum as the *completed code*; and the third stratum as a *popular presentation* of it forty years after.

The Prophets were God's recognised writers of the national records. The duplicate entries in Isaiah and Jeremiah and in Kings prove this (Isa. xxxvi.-xxxix.; 2 Kings xviii. 13-xx.; Jer. xli.-lii.; 2 Kings xxiv. 18-xxv.). The formula prefixed to the reigns of kings indicates the set office of the historiographer (2 Sam. v. 4; 2 Kings xvi. 2).

Internal evidence proves the Pentateuch to be not a mere hap-hazard compilation of fragments from many sources, but written on a distinct *plan*. The heading to ten consecutive sections in Genesis indicates this: "These are the generations" (*Toldoth*) in ii. 4; v. 1; vi. 9; x. 1; xi. 10; xi. 27; xxv. 12; xxv. 19; xxxvi. 1; xxxvi. 2.

The Tel Amarna tablets prove there was no lack of writing or written materials in the country or age of Moses. The primitive records of revelation were doubtless brought with him by Abram from Ur, where also there were in writing the mythical forms of the same traditions, though much corrupted. Moses was the one chosen of God and inspired by His Spirit to give, in its unadulterated purity, to all ages, the primary record which is at the foundation of our Holy Religion.

The critics represent the *Prophets* as witnesses against the *existence* of the Mosaic law. But it seems impossible, that *they* who insist on "*mercy*, rather than *sacrifice*," and try to wean the people from laying stress on Levitical observances, should yet connive at the imposition on the people of a Pentateuch *then first invented*. An unbroken chain links Malachi to Genesis; each book witnessing to all that went before. Malachi pre-supposes the history of Elijah, the law of Moses, and the history of Jacob and Esau. Zechariah pre-supposes the feast of tabernacles, the earthquake under Uzziah, and the Babylonian captivity. Haggai pre-supposes Solomon's temple, the exodus from Egypt, and God's covenant with Israel by Moses. The Prophets



refer to the tabernacle in Shiloh (Jer. vii. 2-11); the Creation, the flood, the destruction of Sodom and Gomorrha, and of the Amorites, the Patriarchs, and the deliverance from Egypt. The subsequent reigns look back to David as the founder of the dynasty (2 Sam. vi.). Samuel pre-supposes the Judges, Joshua (in the matter of Phinehas and Jephthah); and Joshua pre-supposes the Pentateuch.

Queen Caroline desired the great critic Bentley to exercise his talents upon an edition of Milton, and thus gratify readers who could not enjoy his classical criticisms. Bentley found in Milton (or thought he did) not a few passages which Milton never wrote; and that the author being friendless and blind could "only dictate his verses to be written by another." Bentley had no difficulty in correcting the blunders of the amanuensis. "The friend to whom Milton committed his copy, did so vilely execute the trust, that Paradise under his ignorance and audaciousness may be said to be twice lost." Bentley gives forty-eight examples of careless changes of words by the editor. The insight of Bentley detected sixty-six examples of interpolation by the editor, which their own silliness and unfitness betrayed, also sixteen examples of Milton's own slips. Dr. Kennedy truly says, *Bentley's edition of Paradise Lost was a prophetic precursor of the Higher Critic's edition of the Law of Moses.*

So also as to the critic's objection that the Levitical Ordinances were not observed, and that therefore they had no existence until the days just before and after the exile. The answer is, God's charge against His people was their non-observance of His laws, 2 Kings xviii. 12. But we have as a fact six recorded Passovers subsequent to the original one (Num. ix. 1-5; Josh. v. 10; 2 Chron. xxx. 16; 2 Kings xxiii.; and 2 Chron. xxxv.; Ezra vi. 19-22. The three great feasts are specified 2 Chron. viii. 13. In spite of the critics an unbroken succession of high priests from Aaron to Abiathar and Zadok and down to the destruction of Jerusalem is clearly traceable, turning up as occasion requires.

To sum up, "The testimony of Jesus is the Spirit of Prophecy." It is the golden thread going through the many parts, and uniting them into one organic whole. The earliest promise is both general and definite that the bruiser of the serpent's head should be the seed of the woman, i.e., one of mankind (Gen. iii. 15). This promise becomes more definite in Noah's prophecy that connects Jehovah with one great division of mankind, "Blessed be Jehovah the God of Shem" (Gen. ix. 26). A further stage of development of God's plan appears in the promise to Abraham (Gen. xii. 3) that it was in Abram's seed, Israel, selected out of Shem's wide posterity that all families of the earth were to be blessed. Jacob further declared the tribe of Shiloh, Judah (Gen. xlix. 10). The Lord (2 Sam. vii. 12, 13) confined the promise still further by declaring that it centred in David's family. "I will set up thy seed and stablish the throne of his kingdom for ever."

The Psalms abound in minute details of His manifestation. First in humiliation, then in glory. Isaiah, and especially in the latter half, carries out the same thought, so much so that chapter liii. has been called a *fifth Gospel*.

This is the part which the critics deny Isaiah's authorship of. But the formula "the Holy One of Israel," found almost only in the former and latter parts of Isaiah alike confirms the unity of the authorship. It would be strange, if some of the *sublimest* chapters in the Bible, attributed to Isaiah, should after all prove to be the imagination of some unknown Israelite.

Micah defines the town of his birth and Daniel the very year.

Is all this beautiful harmony of progression to be changed at the bidding of German critics, whom English follow

without even the merit of originality, for the topsy-turvy confusion at variance alike with piety and reason, and unsettling minds on every side. The acacia (shittim wood) of the desert, the wood of the Ark and Tabernacle, accords with their construction there and so confirms the *Mosaic* authorship; which indeed is expressly asserted in the books themselves.

The kingdom of the ten tribes severed from Judah accepted the Pentateuch, which they certainly would not have done if it were a Jewish concoction of poste exilian times.\*

Thank God the powers of darkness cannot rob us of our Bible, and we will cling to the Spirit-inspired utterance of Isaiah, "Surely the people is grass, the grass withereth, the flower fadeth; but the word of our God shall stand for ever": and as to its assailants, let Jeremiah (viii. 9) judge, "Lo, they have rejected the word of Jehovah, and what wisdom is in them?"

## Things New and Old.

### "ACCEPTED IN THE BELOVED."

*According to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved.*—Eph. i. 5, 6.

It is a great comfort to know that our standing in Christ, and acceptance in Him, are not according to the measure of our faith or of our spiritual experience, but "according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved."

"Hath made us"—it is the Father's own doing, and it is already done, and so done, that no want of experience, or weakness of faith, or failure of testimony, or slowness of progress, or want of realisation, or consciousness of evil within, can possibly alter it in the least.

This is an unchangeable acceptance. We stand in Christ; and as He stands. This, then, is a sure foundation for our hope, and a sure foundation for our joy, notwithstanding the fact that everything of our own is marred and worthless.

We rejoice in the Lord Jesus always, as our ground of acceptance, though often sorrowful because of increasing consciousness of our ill-desert. We rejoice also in the love and grace of our Father who has, because of that love and grace, "made us accepted in the Beloved." (From *Counsels and Thoughts for Believers*, by Thomas Moor, published by Nisbet & Co.).

## Bible Word Studies.

BY THE REV. W. H. GRIFFITH THOMAS, M.A.

### "FULNESS OF JOY."

*In St. John's writings we find the phrase "joy fulfilled" or "full" six times, and the contexts of the passages indicate the sixfold foundation and secret of it.*

1.—The Position of the Lord acknowledged in Surrender (John iii. 29, cf. 28-30).

2.—The Precepts of the Lord fulfilled in Obedience (John xv. 11, cf. 10-12).

\* Among the weightiest arguments is the absolute silence of Deuteronomy as to Jerusalem and Zion; also the absence of any place-names, save such as any Egyptian in Moses' time might have heard; also the silence as to the cities of refuge west of Jordan; also as to any division between the ten tribes and the two.



3.—The Power of the Lord sought in Prayer (John xvi. 24, cf. 23, 24).

4.—The Protection of the Lord realised in Trust (John xvii. 12, cf. 10-12).

5.—The Presence of the Lord enjoyed in Fellowship (1 John i. 4, cf. v. 3).

6.—The People of the Lord welcomed in Love. (2 John 12).

## Questions and Answers.

### QUESTION NO. 208.

J. B., Chicago. "What are the 'earthly things' referred to in John iii. 12?"

They were evidently things that could be easily understood, and which Nicodemus, as a ruler of the Jews, a man of the Pharisees, and a master in Israel, ought to have known. The "things" themselves are recorded in Ezek. xxxiv. 13, 14; xxxvii. 11-14, 22-24; xxxvi. 24, 26, 27, 37, 38, etc. Israel must be "born again," and will be, before they can inherit the fulness of the promises there recorded. A nation shall be "born at once." Zion's travailing is the subject of several prophecies.

### QUESTION NO. 209.

J. B. A., Madras.

You are quite right. Wherever we have *υιοθεσία* (*huyothesia*) it should be rendered "sonship," and not "adoption." It is not the old man adopted into the father's family, but a new creation (Gal. v. 17, the new nature) which is a *sonship spirit* (Rom. viii. 15).

As to 1 Tim. iv. 14 it is hard to dissociate the effects of tradition, and read the verse apart from it.

We believe that this "gift" refers to the special "deposit" committed to Timothy (1 Tim. vi. 20, and 2 Tim. i. 14). The word should be *παράθηκη* (*paratheke*) according to the best Greek texts and R.V. That "deposit" we believe to be the mystery. In 1 Tim. vi. 20, "Keep the deposit, avoiding profane and empty babblings, and opposition of falsely-called science, which some, professing in reference to the faith, erred"; in 2 Tim. i. 14, "The good deposit keep, by the Holy Spirit which dwelleth in us. Thou knowest this; that all who are in Asia turned away from me."

Timothy received this "good deposit" (he is reminded) by means of prophesying, *i.e.*, by revelations through the special order of prophets, whose special work this was. He received it, "with" (*μετά, meta*, together with: *i.e.*, at the same time he received) the recognition of it on the part of the elders.

We believe that "THE faith" spoken of so frequently through this epistle, is "the great Mystery" referred to in chap. iii. 16. When we come to the second epistle, all had gone to ruin. The churches had "turned away" from Paul, and his special teaching of the Mystery (i. 15), and

Timothy is no longer instructed as to his conduct in the assembly, but is told how he is to meet the various forms of evil and error which were the necessary result of the abandonment of the great truth of that "good deposit."

### QUESTION NO. 210.

J. D., Johannesburg. "I cannot see how the breaking of bread in 1 Cor. x. 16 can refer to the *Agapai* or lovefeasts. . . Where are we to go for guidance as to the observing of the Lord's supper?"

Nor can we: because love-feasts are not spoken of in that chapter, nor is "the breaking of bread" spoken of, as such. The question refers to the bread and the cup, especially in connection with the passover (or Lord's) supper. There were four cups at the Passover supper.

1. The *first* cup was called the "*cup of thanksgiving*," at the beginning of the feast. Then followed, after eating, &c.,

2. The *second* cup, which was followed by the questioning of the children and the breaking of the bread (Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19; 1 Cor. xi. 24). Then came the lamb.

3. Then the *third* cup, which was called "*the cup of blessing*" (1 Cor. x. 16).

4. The *fourth* cup concluded the feast, and was called "*the cup of the Hallel*" (or hymn), showing forth the deliverance (six Psalms—cxiii. to cxviii.). This was doubtless what the Lord and the Apostles sang, at the conclusion of the feast.

It seems therefore that 1 Cor. x. 16 refers to the Passover rather than to the *Agapai*. The Lord's supper originally formed part of the Passover, and from all that is said in the scripture once a year would satisfy any thing that is there said.

We have all grown up in *tradition*. So much so that the Papist and the Ritualist want the Lord's supper every day. The modern Churchman once a week. The prayer book of the Reformers "three times a year." The old Church of Scotland twice a year, though they are now following the fashion.

There is nothing said in Scripture as to the frequency of the Lord's supper. The Greek, is *ὄσάκις ἐάν\* ἐσθίητε* (*hosakis can esthiceite*), and this word *can* (which is not translated, but means *if*) is followed by the verb "eat" in the subjunctive, implies quite an hypothetical condition. It means "as often as," *i.e.*, "supposing you eat."† There is no command, or implication even, that it would be "often." But there is a condition attached, that "if" or "when" they did it, it would be no longer in remembrance of their coming out of Egypt, but "in remembrance of ME."

There can be no doubt that the Apostles and early Jewish Christians did keep the feasts (See Acts xviii. 21; xx. 16), and this is an instruction to others in case they kept them.

It is *tradition* which blinds our eyes and our minds more than we have any idea of. And while we get rid of its influence on one point, we hug it close on another.

\*This is the reading of Tregellus and all the Critical Greek Texts.

† We have examples of this condition in Acts v. 38, "If this work be of men John xiii. 17, "Happy are ye if ye do them;" which was clearly hypothetical.

## Signs of the Times.

### JEWISH SIGNS.

#### THE THIRD ZIONIST CONGRESS

has taken place, and the following comments of *The Jewish World* will show our readers its significance, as a "sign of the times":—

"The gathering of Basle has borne testimony to matters of immense importance, and bearing directly on the future of the movement. Zionism has politically not, as far as is publicly known, leapt forward many strides since Dr. Herzl delivered his momentous speech in London in June last; but in his official deliverance at Basle he has emphasised many of the points to which we drew attention in commenting on his London utterances. . . .

"A most interesting point of the opening day's speeches was the making clear of the position of the movement. Dr. Herzl made it clear that the movement declines to flirt or to compromise with those who endeavour to re-colonise Palestine by sending there small batches of Jews. The principle that the movement is averse to colonisation by infiltration was laid down at the first Congress, but it was not harshly applied. It seems at the first blush fanatical to urge "the movement or nothing," but on second thoughts it will be seen that it is the correct attitude to adopt. Zionism has passed through many trials, and now when it is beginning to be respected even by those who oppose it, it is all the more necessary to make clear that the aim of the movement is too great to allow the work to be deflected from an attempt to release the masses of the Jews from bondage to an effort to help small and isolated groups at disproportionate cost. There is from now, as there really was in the immediate past, only one meaning to the term Zionism, and that is that the movement is an endeavour to solve the Jewish problem in all its complex phases by *re-establishing the Jewish people in Palestine on a self-governing basis*. Naturally this includes colonisation and all other activities by which a country is re-settled, but the methods remain subservient to the principle.

"Zionism, thus cleared of its side issues, makes through the third Congress, a bold and definite appeal for the support of the Jewish people. The attaining of success depends quite as much upon personal support as upon the actions of the leaders in removing diplomatic difficulties that still embarrass them. Though that support has come slowly in Western Europe and amongst certain classes in England, yet we are sure that sooner or later the simple issue which Zionism makes of our complex troubles will be understood by every Jew, and will receive his hearty approbation. The movement has gone forward—this is the first fruit of the Third Congress—and it is upon this that the leaders laid the great stress. *They appealed to the highest ideal in the Jewish people*, and the people have answered in the affirmative. This is the first proved result of the Congress."

### POLITICAL SIGNS.

#### THE PEACE CONGRESS.

"*Is it peace? . . . What hast thou to do with peace?*"—  
2 Kings ix. 19.

When the Peace Conference was first announced *Things to Come*, taking its stand on the sure ground of the prophetic word, declared that it must of necessity come to nothing. It was opened with a great flourish of trumpets, and we were assured by the daily papers that "Goodwill and perfect harmony" prevailed.

Mr. Stead, who was spoken of as the "Angel of Peace," must have been very confident of the issue,—in spite of the fact that his book *War against War* was not allowed into the Czar's dominions. We give the paragraph recording this:—

"Mr. Stead, on his arrival at St. Petersburg, has lost no time in interviewing the Czar. He has done so much for the Peace Crusade that he was perfectly entitled to ask why the Censor had shut his *War against War* out of Russia."

That incident does not appear to have caused him to sever himself from the movement. He must indeed be a sanguine man, or it may be, he has made himself believe he had a

mission. So he prepared a liturgy. The conference he likened to a "Spiritual revival" that has "its psalms, its texts, its gospels, its consecration service, and its vows of obedience."

The Peace Service, called "The Liturgy of the Crusade," begins with a verse of a Psalm "Wait on the Lord, be of good courage"—also—"The heathen raged," &c., and then follows a hymn:—

"NOW IS THE DAY OF SALVATION."

"*How shall we escape if we neglect so great a salvation?*"

"Once to every man and nation comes the moment to decide,  
In the strife of Truth with Falsehood, for the good or evil side;  
Some great cause, God's New Messiah, offering each the bloom or blight,  
Parts the goats upon the left hand, and the sheep upon the right;  
And the choice goes by for ever 'twixt that darkness and that light.  
Hast thou chosen, O my people, on whose party thou shalt stand,  
Ere the Doom from its worn sandals shakes the dust against our land?"

#### THE RESPONSE OF THE GOVERNMENT.

"When the Lord turned again the captivity of Zion, we were like them that dreamed. Then was our mouth filled with laughter and our tongue with singing. Then said they among the heathen, The Lord hath done great things for us whereof we are glad."—Psalm cxxvi. 1-3.

The few words out of this "Liturgy" at all appropriate to the service, are these:—"We were like them that dreamed."

We can dismiss Mr. Stead.

While the Conference has been assembling and talking about peace, the English Fleet has been mobilising to prove that it is prepared for war. The result is best expressed by the press which surely cannot be charged with having any bias as to prophetic interpretation.

The enthusiasm that was shewn when the Peace Congress was proposed has died out, and now it takes another direction—an enthusiastic description of the power of our Fleet.

We cannot afford space to record the dreary disputes that arose, and how one of the delegates "challenged to a duel" another of the members; but must come at once to the conclusion arrived at.

This is the *Daily Mail's* summing up:—

"THE MOUNTAIN AND ITS MOUSE."

"It is to be feared that when the General Act, with which the Peace Conference has concluded, and in which it has summarised its labours, is examined, the results will be found to be exceedingly small. When we recall the hopes and confident anticipations which the Czar's eirenicon inspired it is difficult to repress a feeling of disappointment." (*Daily Mail*, July 25th).

This is the *Pall Mall's*:—

"The publication of the *Acte Final* of the Peace Conference enables us to form a complete judgment as to the practical results attained by that amiable assembly. In spite of the desperate efforts made in certain quarters to magnify the achievements of the Conference, the net result of it all is that we get nothing more than a tribunal of arbitration, to which nobody will be compelled to appeal, and some modifications of the laws of war—excellent ends in their way, both of them, but scarcely what we were led to expect from the original invitation of the Tsar. Of course there has been an almost undisguised attempt to jockey this country by placing restrictions on the existing conditions of naval warfare; and equally, of course, the British delegates, as representing the first naval Power in the world, have refused to assent to them, or to certain military restrictions, one of which (that referring to expanding bullets) was also specially designed to put England at a disadvantage. Though the drummers drum never so loudly, we shall take leave to adhere to our conviction that the most valuable result of the Conference is the flat refusal of the British delegates to walk into the various traps laid for them by our dear neighbours." (*Pall Mall*, July 25th).

So the Press confirms what *Things to Come* declared would be the result of man's efforts to bring in peace without the Prince of Peace; and a millennium without Christ.

The latest intelligence given three days before the separation of the Congress seems to complete the confusion.

"CONTINUED DEADLOCK."

"This, arising from the fact that some powers refuse to restrict the adhesion by requiring unanimous consent. Belgians furious that the Pope is excluded. Italy is resolute against the Pope—also America.

Truly a pretty kettle of fish. The ultimate decision will probably be that the question of conditions must be referred to the Signatory Powers for consideration." (*Daily News*, July 28th).

Which means nothing at all, and so this ends as everything else will end; and prove how futile are man's efforts to do that which only "the PRINCE OF PEACE" can accomplish.

It is comforting and assuring to turn to God's word at such a time and know that there will be universal peace ere long; and it is instructive to learn how it will be brought about:—

"Come, behold the works of the Lord, what desolation He has made in the earth.

He maketh wars to cease unto the ends of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire.

Be still and know that I am God; I will be exalted among the nations (R.V.) I will be exalted in the earth." (Psalm xlvi. 8-10).

### RELIGIOUS SIGNS. RELIGIOUS EXHIBITIONS.

"FOR WE ARE MADE A SPECTACLE UNTO THE WORLD, AND TO ANGELS, AND TO MEN. WE ARE FOOLS FOR CHRIST'S SAKE" (1 COR. iv. 9).

So declared the Apostle Paul as a minister of Christ. To adapt this to the times it would be put in another way. Instead of being a spectacle unto the world, we, according to modern methods, must make a spectacle FOR the world in the form of a big religious show. This is what the promoter of the exhibition terms it. He says in *The War Cry* (Aug. 19th): "There may have been a bigger show, but this one he calls 'the greatest religious show upon earth.'"

#### "ITS LESSON FOR THE FUTURE.

"Who can ever forget the hope for the future created by the Show? That Building, during those happy days, gave a striking intimation of what this poor world of ours might have been had sin never entered into it with its accursed consequences: and, what is more important still, it certainly illustrated, as perhaps has seldom been done previously, what may be ahead of it in the future. There you had positively a glimpse of that 'new Heaven and new Earth which has yet to come down from God out of Heaven as a Bride adorned for her Husband.'" "RIGHTLY DIVIDING THE WORD OF TRUTH."

This is to be the evidence of our approval of God, and a workman that needeth not to be ashamed. Our readers must judge whether the paragraph which follows, taken from the same paper, comes up to the standard. Those that look for the blessed fulfilment of this will not let their imagination run riot in such a way.

"And it did not require any very great stretch of imagination to enable those who walked about that Hall to conceive that every now and then they heard a celestial voice, saying, 'Behold, the Tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God, and shall wipe away all tears from their eyes.'"

#### RELIGIOUS IRREVERENCE.

"THEIR MOUTH SPEAKETH GREAT SWELLING WORDS."

This is a new feature in salvation, that "drums and uniform" must now be considered as the necessary equipment for what is supposed to be spiritual work:—

"The Army's saved a lot of souls—  
Far more than tongue can tell—  
Who, but for drums and uniform,  
Might now have been in hell.  
The Pharisees Christ could not save—  
They bothered Him a lot;  
That's why He said (in different words),  
"Beware of tommyrot!"—*The War Cry*, Aug. 19th.

#### MODERN CHRISTIANITY—A CIVILIZED HEATHENISM.

About twenty years ago a book was written that created no small stir. This was the title: *Modern Christianity a Civilized Heathenism*. If this was how it struck the writer twenty years ago, what would he describe it now? An

\* Italics those of *The War Cry*.

exhibition of varieties in a music hall would not be so demoralizing.

"Organisers of bazaars in this country can still learn how not to do their work if they look at similar money-getting enterprises in the United States. The First Methodist Church at Cincinnati, it is reported, has shown us an excellent way of raising money, but at the same time it is a method calculated to create scandal, envy, malice, and all uncharitableness. Briefly put, it is that the ladies of the congregation, or some of them, hired themselves out to be kissed 'for the good of the cause.' The amount of refinement and self-respect displayed by these women, and the value they set upon themselves may be judged from the circumstance that the prices ranged from ten to twenty-five cents per hug. The picturesque account of the occurrence further states that the proceedings ended in a fight, which the police had to subdue, and which arose between a man who was blindfolded discovered, when the bandage was removed from his eyes, that he had paid fifteen cents for the privilege of kissing his wife for five minutes instead of another lady."—*St. James' Gazette*, 29th June, 1899.

#### THEATRICAL BLASPHEMY.

"The example of Sudermann, in laying hands upon St. John the Baptist for a character in drama, has now been followed by another leading German dramatist, Paul Heyse. A five-act play from his pen, entitled 'Maria von Magdala,' has just been received with a chorus of critical approval. The story of the Magdalen is told anew from a standpoint at once intensely human and dramatic; the startling climax, pronounced to be 'one of the grandest scenes ever produced by poetic thought,' presenting Mary as willing to purchase the freedom of the Saviour by re-treading the hated paths of shame and sacrificing herself to the libertine nephew of Pontius Pilate."—*The Pall Mall Gazette*, Aug. 26th, 1899.

#### "DR. CLIFFORD AND CHURCH MEMBERSHIP.

"Dr. Clifford, who has been staying at Saltburn, delivered (writes a correspondent) a very powerful presidential address to the members of the British Chautauqua. In the course of his remarks he contended that nothing is more regrettable in the Non-conformist condition to-day than the increasing drift from Church life and membership. It is certain that the churches are not training young England for the worship and work of the Christian society. Many of our children, said Dr. Clifford, say farewell to their teachers at the door of the school, and never dream of accompanying them to public worship. They are not seen in our pews; they do not care for our services; they do not attend the Lord's Supper. They despise Church associations, and treat the distinction between Church member and non-Church member as a matter of no vital concern."—*Westminster Gazette*.

This is a sad confession. But does it not occur to those who have to make it that the "Church," having created the taste for worldly entertainments and associations, and thus made provision for the flesh, now finds it difficult even to make the flesh religious!

#### THE NEW SHELDONISM.

While professed Christians and Bible lovers are caught in the net of the American novelist, and cannot detect the chaff from the wheat, it is left for the secular press to set them an example.

The following is from a leading article in *The Standard*, of Aug. 31st:

"A curious American book, called *John King's Question Class*, written by Mr. C. M. Sheldon, and just published by Mr. Heinemann, is a good example of the skill with which a certain kind of teachers—the special product of the present day—can spread a little knowledge over a wide surface. The author—whose previous moral brochures suddenly leaped into an immense circulation in the United States—says that the system now set forth was 'helpful to his own young people.' And we can understand that the story which the book contains may have had that effect. His plan was to read a chapter of it one evening, and on the next to give replies to questions addressed to him by members of the class. This method of combining amusement with instruction is ancient, and in good hands effective. It all depends on the oracle."

After pointing out that the book consists principally of "cotton-wool" as compared with gold, the article proceeds:

"The theory that the lawfulness of all worldly pleasures depends on a conviction in each individual's mind that Providence intends him to share in them may be pushed to very mischievous lengths, as we know from the history of religion that in fact it has been. Enjoy yourself to the uttermost, go to balls and dinners, to garden parties and water parties, turn actress or actor—all will be lawful to you provided you have a secret consciousness that you are following the will of Heaven. This doctrine is a kind of sign-post pointing out the road which leads to what has been known as 'the freedom of the Saints.' Men and women inclined to taste too freely of this world's delights will have

little difficulty in persuading themselves that they have a special warranty for doing what they like with moral impunity. This is not, we dare say, what the teacher always means; but it is what an apt pupil will readily deduce from his instructions. If the antidote to the poison is simply a belief that by Divine decree it is not meant to be poison for ourselves, so convenient a faith will naturally be of quick growth. A strong desire to gratify our own personal inclinations may easily be mistaken for a Divine sanction; and the principle is the same to whatever object of human ambition we apply it, great or small. The attempt to substitute, for certain fixed principles of right and wrong, the fluctuating and wavering impressions of the individual mind cannot, we think, be commended upon any ground. Apart from the objections we have already mentioned, the method adopted by our American moralist seems calculated to foster self-consciousness in young minds to a very unhealthy extent. If a girl is always to ask herself before she goes out to a dance whether she is sure that she is doing it in obedience to a spiritual motive, and whether while whirling round the room in a waltz she can think more of her Maker than she does of her partner, we should say that a highly morbid condition of mind and body is likely to be set up. She begins by making a hypocrisy of pleasure, and ends, very likely, by making a pleasure of hypocrisy."

#### THE HILL OF TARA.

##### THE BUBBLE BURST.

From *The Westminster Gazette*, of Aug. 15th, we learn the value of all the promises and prophesying about the Hill of Tara:

"The Royal Mound of the Hill of Tara, county Meath, on which for a thousand years the Kings of Ireland were crowned with great pomp and ceremony, has, in the words of Rev. Dr. Healy, rector of Kells, been 'destroyed beyond the possibility of restoration.' A gentleman named Glover hoped to find the Ark of the Covenant buried beneath the Mound. Mr. Briscoe, the landlord, permitted the excavations, and the Board of Works had no legal power to prevent the work of destruction."

Thus they have at one stroke destroyed the castles which they have been building, and are themselves buried in the ruins.

#### SPIRITIST SIGNS.

*The Daily Mail*, of Aug. 8th, gives particulars of an occurrence that has baffled the police of Rome, said to have happened in an empty house in that city. It is headed:—

##### "HOWLING SPIRITS.

"The official charged with the enquiry began by threatening the persons about the place with prison in case the affair turned out to be a practical joke. He had not finished speaking when from all parts of the house there proceeded the most terrible howls. The official adjourned the investigation."

This is a confirmation of the charges brought against Spiritism in the article in our last number, and it must be remembered—by the advocates of the practice.

"So far investigation by the police and public have revealed nothing as to the cause of these noises, which are accordingly attributed to 'howling spirits,' and the numerous spiritualists of Turin are in a state of high excitement over this manifestation which confirms their faith."

The only point we draw attention to is the last clause—Spiritists are much excited at having "*this manifestation which confirms their faith.*"

What a restful, comforting faith that must be, that derives consolation from the howling of demons.

"THEY HAVE NOT KNOWN MY WAYS" (Heb. iii. 10).

We also alluded to the fact that many Spiritists, when they came to the close of their life, sought refuge in the Romish Creed. This also has received singular confirmation from the pen of Professor J. H. Hyslop, of Columbia University, a recent convert to Spiritism.

*The Inquirer* prints the following notice of an important paper in *The New World*:—

"In an article on 'Immortality and Psychical Research,' Professor J. H. Hyslop, of Columbia University, asserts that the religious mind, which has surrendered belief in the inerrancy of the Scriptures, must choose between science and Catholicism. 'It must either fall back upon the traditions and authority of the Church, or surrender to the jurisdiction of science.'"

The Editor of *Light* is in full accord with the Professor, for he adds:

"But be that as it may, we think Professor Hyslop is right. The choice is between Catholicism and Science; and by Science, we mean experiment and demonstration."—*Light*, Aug. 26, 1899.

This apostasy is working in America, producing the same baneful effects as in this country. Here there are some that still occupy the pulpit and are not "unrobed."

"TURNED ASIDE AFTER SATAN" (1 Tim. v. 15).

"Rev. Dr. Austin, a Methodist minister of Canada, and formerly President of Alma College, has gone over to the Spiritualists, and his Conference had the courage to exclude and unrobe him. This man gave up the Bible as his guide and took "psychology," and of course he went astray. He found that many of the facts of Spiritualism are facts. So the Bible admits."—*Watchword and Truth*, Boston.

We know that these disclosures of the teaching of Spiritism are helping many, by revealing its pernicious effects on mind and body, even resulting in madness. But we hope to still labour in this thing, though threats are hurled against those engaged in such a work. Here is one that appeared in *Light*. The italics are in the original:

"However, occultists can take care of themselves, and anyone who tries to injure them, either by persecutions or by prosecutions, is in danger of unpleasant experiences; possibly a coroner's inquest, and a verdict of 'death from syncope'; and don't you forget it."

We will not forget it. This is a threat that reminds one of the dark ages, and the times of witchcraft. Does the writer suppose that we are to be deterred by the menace of their spells and incantations. They may come with conjurations and all their weapons of the black art. We take up David's reply to the giant of Gath. We "come to thee in the Name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied."

## Editor's Table.

#### THINGS TO COME.

Vols. I. and II. are now ready. Price 3s. 6d.

#### FIGURES OF SPEECH.

DR. BULLINGER'S New Work on Figures of Speech used in the Bible is at length completed, and will be ready for publication by December.

The body of the work is printed and consists of 1022 pages, without the Introduction, Contents, and Indexes.

The Figures of Speech defined and illustrated number 217, and the passages of Scripture explained amount to nearly 8,000.

Not knowing how many pages the work would make (the ground being wholly untrampled), the earlier parts were made too large; the consequence is that there are only ten parts instead of twelve as was originally reckoned. This means that those who have taken it in parts will have paid only 18/- instead of £1, notwithstanding all the extra expense entailed in doing up the parts, printing covers and order forms, and the postage on each part!

When we add to this the serious loss entailed by those who have taken some of the parts and not the whole, thereby spoiling so many complete volumes and making the rest of the parts waste paper, we shall have the sympathy of many friends, who will, we are sure, do their best to make the work known.

Part X. (concluding the work) will contain the title page, preface, introduction, analytical table of contents, and seven indexes, viz:—Index of

- I. Names of Figures (proper names).
- II. Names of Figures (English equivalents).
- III. Index of Texts illustrated.
- IV. Index of Structures.
- V. Index of Subjects.
- VI. Index of Hebrew Words explained.
- VII. Index of Greek Words explained.

# THINGS TO COME.

No. 66.

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## Editorial.

### "WHERE HE WAS" AND "WHERE I AM."

THESE are two sayings of the Lord Jesus when on earth.

The former occurs in the parable of the Good Samaritan, and this, like the parable of the Pharisee and the Publican, is deprived of its real lesson by the destruction of its parabolic teaching. Both are treated according to their earthly setting and the spiritual meaning lost. The one is treated as though it had to do with the nature of prayer, the other, with the question "Who is my neighbour?"

But both relate to *justification*. Of the one, we read: "He spake this parable unto certain which trusted in themselves that they were righteous" (Luke xviii. 9).

And the other was called forth by the question of a certain lawyer who was "willing to justify himself" (Luke x. 29). He had already asked: "What shall I do to inherit eternal life?" and Jesus answered: "What is written in the law? How readest thou?" (verses 25, 26).

The case is clear and simple; there is no difficulty about it. "What is written in the law?" It is written there exactly what we are to "do." We must do *all*, otherwise instead of eternal life it is eternal curse, for, "Cursed is everyone that continueth not in all things that are written in the book of the law to do them" (Gal. iii. 10). There is no middle ground. It is *duty or damnation*. "This do and thou shalt live." "He that offendeth in one point is guilty of all." There is only one thing to be said to any such enquiries and that is: Have you continued in all things that are written in the book of the law to do them? if not, then you are under the curse.

But the parable that follows is spoken to give the answer to another question which is implied, and which we may put thus: *What is written in the Gospel? How readest thou?*

The Lord draws a picture of the sinner and the Saviour. He describes the downward course from Jerusalem (the vision of peace) to Jericho (the city of the curse, Josh. vi. 26). It is always "down;" "stripped" of the robe of righteousness; wounded, as to his moral being. He cannot keep the commandments. He cannot stir. The priest can do nothing for him; he could offer a sacrifice, but the man has not one for him to offer, nor has he any money to buy one, for he has been robbed.

The Levite can do nothing; indeed he could not touch the bleeding man without being defiled.

Neither law nor ordinances can meet his case. He is "half dead," and the other half is not far off, for his wounds were open and he must surely bleed to death.

But the moment of this lost one's desertion by the world and by the church is the moment for his deliverance by one to whom he was a despised stranger.

Now this is what is *written in the Gospel!*

For, as another parable tells us, that God "having yet one son, His well-beloved, sent him at last unto them." He

"CAME WHERE HE WAS."

Yes, He was made sin for us. He came down to our place, bore the curse due to us, paid the debt due by us, and "humbled Himself to death, even the death of the cross."

So here, this certain Samaritan "came where He was," bound up his wounds; tended him, cared for him; set him on his own beast; brought him to an inn; doing, in fact, everything for one who could do nothing. And what is best of all, he provided for his future! as he had his past. For, though He was rich, yet for our sakes He became poor, that we through His poverty might be rich (2 Cor. viii. 9).

Yes, of His own deep love and compassion He left the glory which He had with the Father and came down where the sinner was. Helpless and lost—

"He saw us ruined in the fall,

And loved us notwithstanding all."

Yes, "He came where he was." Not half-way and then called upon us to go the other half. Not nine-tenths of the way and left us to go the other tenth. No! He came *all the way*. Down to our darkness and misery, that He might take us up to be

WHERE HE IS

—"for ever with the Lord."

This is the completion of the picture.

He does not leave the saved one without awakening in his heart the hope, the blessed hope, of seeing Him again.

"WHEN I COME AGAIN."

Precious words! beautiful picture! and not merely a picture, but a blessed and glorious reality for all who are the subjects of such grace.

He has brought us to an Inn; and if this Inn represents the visible church, then it is with this Inn to-day as it was in that of Bethlehem, when "there was no room for Him in the Inn." The Christ of God and the Christ of the Epistles is shut out, and a Social Christ—"a good man"—has taken His place; for our Deliverer has gone into a far country.

Nevertheless we have His precious words: "When I come again." He is coming again: and He has left us, not two coins, but two Comforters; one within us, that we may not sin (John xiv. 16, 26; xv. 26; xvi. 7); and the other with the Father, "if any man sin" (1 John ii. 1)

Meanwhile we cherish His words, and we believe them. He has caused us to hope in them: "When I come again."

We learn from this parable the difference between what we ought to do for eternal life, and what God has done for us by giving it to us as a gift.

The difference between "what is written in the law" and what is written in the Gospel.

The difference between "do and thou shalt live," and live and thou wilt do.

The difference between "the righteousness of the law" and "the righteousness of faith."

The difference between looking forward to death, and waiting for God's Son from heaven.

Oh that our hearts may be cheered by these realities, as we pass through this scene of shadows and sorrows.

May we be more content each day to find all under the sun only an "Inn," where He has left us to wait and to look for Him. Not desiring to make it a home, where He had not where to lay His head; knowing indeed the care of His hand, as well as the love of His heart, and waiting to share the glory of His throne.

## Contributed Articles.

### THE EPISTLE TO THE EPHESIANS.

(Third Paper).

THE TWO PRAYERS: (i. 17-23 and iii. 14-19).

EACH of the two great declarations (in chaps. i. 3-14 and iii. 1-13) concerning the purpose of God is followed by a prayer (as we have seen from the structure on page 39).

The subject is so vast and so full of grace and glory that the mind is lost in wonder, and can only go forth in prayer to Him Who has purposed such things for us as pass man's understanding.

The two declarations of God's purpose are (as we have seen), His purpose "in Himself" concerning Christ (i. 3-14), and His purpose "in Christ Jesus" concerning His church (iii. 1-12).

The two prayers follow these two purposes respectively: the second ending in a doxology which very emphatically separates, into two parts, the Doctrinal portion of the Epistle; the first of which relates to our standing in the heavenlies, and the second to our state on the earth.

The scope of these two prayers therefore can be understood only as we refer them to the teaching concerning God's special purpose, which precedes them.

The first words of any book or special passage always give the key to its object. It is so here. The Doctrine commences (after the Epistolary opening) in verse 3, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenlies in Christ."

The rest of the Epistle is the development and expansion of these words.

Two relationships are announced at the outset: "God" and "Father." "God" has reference to *creation-power* and glory, while "Father" has reference to *covenant-relationship* and grace.

These two titles, which are here combined together, are afterwards separated in these two prayers.

The title "God" has respect to the first revelation of His purpose (i. 3-14). "Father" has respect to the second (iii. 1-13).

"God," has reference to what He has purposed in Himself concerning Christ in making Him the Head of all creation, "with a view to the administration of the fulness of the times, to head up (or re-unite under one head) for Himself all things in the Christ: both the things in the heavens and the things on the earth, in Him."

"Father," has reference to what He has purposed in Christ concerning us in making us one "family" in Him, members of His body, sons and heirs in Christ, one with Him in all His glory.

Hence the two prayers commence respectively with these titles. The first prayer is addressed to "the GOD of our Lord Jesus Christ" (i. 11), while the second is addressed to "the FATHER of our Lord Jesus Christ" (iii. 14).

The contrast will be better seen if we exhibit them thus:

THE FIRST PRAYER. (i. 17-23).	THE SECOND PRAYER. (iii. 14-19).
<i>Addressed to</i>	
"The GOD of our Lord Jesus Christ, the Father of glory,"	"The FATHER of our Lord Jesus Christ," the Father of the family,
<i>that He might give (δύνη)-</i>	
"The Spirit of wisdom and revelation. The eyes of the heart enlightened." ( <i>The enlightenment of the inner man</i> ).	"With power to be strengthened by His Spirit in the inner man." ( <i>The strengthening of the inner man</i> ).
<i>the knowledge</i>	
of GOD.	of CHRIST.
The hope of HIS calling.	The breadth of Christ's love.
The riches of the glory of HIS inheritance in the Saints.	The length of it.
The surpassing ( <i>ὑπερβάλλον</i> ) greatness of HIS power.	The depth of it.
	The height of it.
	The knowledge-surpassing ( <i>ὑπερβάλλουσαν</i> ) LOVE of Christ.
<i>The means.</i>	
We in Christ.	Christ in us.
<i>The measure.</i>	
"According to the working of His mighty power, which He wrought IN CHRIST."	"According to the power that worketh IN US."
<i>The end.</i>	
"The Church, which is His Body, the fulness ( <i>πληρωμα</i> ) of Christ who filleth all."	"That ye may be filled with all the fulness ( <i>πληρωμα</i> ) of God."



It will thus be seen that the great subject of the first prayer is *Power*—the surpassing power of God in carrying out His purpose in setting Christ to be the Head of the Body, and over all things for the Body. In the second prayer it is *Love*: the love of Christ.

*We in Christ* is the subject of the first prayer: while, in the second prayer, it is *Christ in us*, and the surpassing love of Christ dwelling in our hearts through faith.

This is the subjective truth of the Mystery, apart from which the mere doctrinal knowledge of it is as nothing.

This is the power of the great Secret; not when we hold it, but when it holds us.

These prayers are not given to us to expound, but they are for us *to pray*; and to pray until we understand all that they mean in a blessed and happy experience.

They are the prayers of the Holy Spirit (through Paul) for us. He it is who here "maketh intercession for us," and these are His intercessions referred to and promised in Rom. viii. 26, 27.

If we could live in the spirit of these prayers, and realize the wondrous standing which God has given us in Christ, and know something of "the riches of His grace" (i. 7) and "the riches of His glory" (i. 18; iii. 16) which are here displayed before our eyes and our hearts, our walk would be more worthy of it.

In chapter iv. 1 we are exhorted to "walk worthy of the calling wherewith we are called." But how can we do so unless we know what that calling is? How can we take that calling as the measure and standard of our "walk" unless we know what it is? Surely, the more we know of that wondrous standing which God has given to the members of Christ's Body, in Him, of the power and love which placed us there, and of the grace which keeps us there, the more will our walk be worthy of it.

Instead of this, we see, on every hand, thousands of Christians who are wholly ignorant of their standing in Christ (through not having studied the Epistle to the Ephesians). They look at their walk; and, seeing that it is not what it ought to be, and not what they would have it to be, they set themselves to work to mend it, and improve it; and by every kind of artifice—from Romish methods like those of Thomas à Kempis to Protestant methods like those of recent times imported from America—they seek to acquire a standing in the flesh.

They are so "foolish" that, having begun in spirit, they now seek to be made perfect by the flesh (Gal. iii. 3). The new Gospel of "surrender" has been substituted for the Gospel of the grace of God. The sinner is told to "surrender." The saint is taught to "surrender." And they are to "let God" do this, and "allow God" to do that (as though He had no "purpose" at all), until God Himself is practically shut out and self is (unconsciously) deified! So opposite are man's thoughts and ways to God's, that God's way of salvation and sanctification is turned upside down through ignorance of that which He has specially written and given for our instruction.

Into no other profession would any one be allowed to enter, as people enter on the profession of Christianity. Every other profession has its text books for study: and no one is allowed to enter it until an examination can be passed in those text books. No one can enter the army, or the law, or the medical profession—no one can be a "professor" in any art or science—until he is proficient in the knowledge of all that pertains to it. No one can obtain the humblest situation in life without being asked for some evidence as to his knowledge of or proficiency for such a position.

But the Christian profession is treated very differently. Any one is supposed to be qualified to be a "professor" of Christianity, whether he knows little or nothing. Whether the conversion be wrought by God, or whether, by man, a person is said to be "converted to God," the result is much the same; man's books are studied, and God's Book is neglected. The Epistles, which are given as the Christian's Text-Books, are not used as such. If read at all, they are treated as consisting of so many "portions" to be read through in so many days, or as so many texts to be printed on a card to be hung upon a wall or sent through the post. And, even if studied, they are not studied contextually; but treated apart from their scope and context; and scrappy collections are made of the four "buts," or the five "therefores," or the six "whys"; and, by a system of text-garbling, the design and object and scope of the various books of the Bible are altogether lost, while the reader is deceived into thinking that he is a Bible student.

No other book is treated in this way. No other book *could* be understood or learned if studied in such a way.

No wonder that such ignorance of God and of His Word prevails. No wonder that such a low standard of walk is manifest. The means which God has provided in order to impart knowledge of such truth, in order to secure true holiness, are set aside; while man's books and man's methods are resorted to in vain.

In these prayers the great burden is that we may know "what is the hope of HIS calling" wherewith He has called us. But Christians want to know *their* calling.

And what are "the riches of the glory of HIS inheritance in the saints"; but the saints, in their selfishness, want to know about *their* inheritance.

And "what is the exceeding greatness of HIS power to usward who believe"; but Christians to-day want to know about *their* power, and where to get it, and how to find it, and how to get what is called "Enduement"! It is all *self* from beginning to end: and Christ is brought in as a mere makeweight and partner. They talk and sing about being "nothing," while all the time the one aim and object is to be *something*!

Not until we know Christ as He is revealed in the Epistles, and understand "the things of Christ," which the Holy Spirit there shows us, shall we know ourselves: and not until we know the calling and standing which God has given us in Christ shall we ever be able to "walk worthy" of it.



## Conference Addresses.

### RATIONALISM AND ITS RELATION TO ROMANISM.

BY THE REV. DR. BULLINGER.

(At the National Protestant Congress, Manchester,  
November 1st, 1899).

**R**ATIONALISM may be defined as not merely *reasoning*; but, human reasoning as opposed to *Divine Revelation*. And there is no department of things where this opposition is not seen.

Man has exhibited it; and God has declared it. And, like the war with Amelek, this controversy goes on from generation to generation. "For

a | *My thoughts*

b | are not *your* thoughts,

b | neither are *your* ways

a | *My ways, saith the Lord.*"

This is true from the beginning, and it is seen and shown in everything. It is seen and manifested to us on the fore-front of Revelation. At the very outset it is put forth for us to read, and mark, and learn. In Gen. i. and ii. we have the Creation of Man. In Gen. iii. we have the Fall of Man, driven out from the presence of God; and in Gen. iv. we have the way back to God revealed. God's way, which Abel took; and, *Man's* way, which Cain's reasoning invented.

We need not stop to see the working of that reasoning. It is enough to note that there never have been other than these two ways. One is called (Acts xviii. 26) "the way of God;" the other is called "the way of Cain" (Jude ii.).

These are the *only two* religions in the world. The True and the False. Gods and Man's. Many are the phases of false religion, but every phase and every form are alike in one thing. They all agree in maintaining that the sinner must do, be, feel, experience, produce or bring SOMETHING to merit God's favour.

While true religion confesses that *nothing* in or of man can ever merit that favour.

The one is expressed in the words:

"Nothing in my hand I bring."

While all the others are at one in proclaiming

"Something in my hand I bring."

As to what that *something* must be, there is the greatest possible controversy. Reasoning, again, has full play; and blood has been shed in the constant warfare as to what the "something" is to be.

And so the warfare has gone on, and has manifested itself in various forms, at various times between:—

God's way and Man's way.

Abel's way and Cain's way.

Grace and Works.

Protestant truth and Romish error.

True Christianity and Traditional Religion.

The Source of this is *Rationalism*; and, Romanism is only a phase of Rationalism.

This is where the Word of God comes in. For in the Scriptures of Truth God has revealed Himself, and exposed man.

No other sacred books of any false religion reveal what *man* really is; or, make the distinction between "*man*" and "*men*."

"*Man*" God makes nothing of, but writes him down as lost and ruined.

"*Men*"—individual men—He saves and blesses, and makes everything of.

With the world it is the opposite:

"*Men*"—as men—are made nothing of; while

"*Man*" is deified.

The Bible is therefore against *man* as such. That is why man is against the Bible.

The Christianity of the Bible is against traditional religion, and therefore religion is against the Bible.

The Bible is opposed to the Historic Church (Rome), therefore the Church is the enemy of the Bible.

This is the *secret* of the *enmity*.

God never calls it the *Bible*, but "*the Word of God*."

Man will call it the Bible, but not the *Word of God*, for that would condemn him.

God says it is unlike any other book.

Man says it *is* "like any other book."

And yet he belies himself, for he does not treat it as he treats any other book.

All the great systems of false religion have their own *Sacred Books*.

But our Rationalists do not spend their time in criticising these. Though they are great in number, and vast in the quantity of their contents, and would afford these critics ample opportunities for their labours, yet they are left severely alone; and, this one little book, the Bible, engrosses all their attention, and exhausts all their energies, in order to show its untrustworthiness! Is it not a remarkable fact that the sacred books of the heathen are commended (and some even translated), while the Bible is criticised by the very men who are for the most part paid to be its guardians and teachers? Why all this zeal? Why are all the energies of the higher critics devoted to the Bible?

The reason I have already stated, and that reason is true.

It is interesting to notice that the word *κριτικός* (*kritikos*), which is represented and transliterated by our English word Critic, occurs only once in the New Testament. It means *able to judge, skilled in judging*. The only time it is used is in connection with the Word of God.\* It is God's Word which is *able to judge*. It is God's Word which is the great and highest critic. And yet mortal man dares to rob the Bible of this title, and apply it to himself, and to say "*I am the critic, I am able to judge*."

And what is it that man is thus going to judge? Himself? No! Others? No! But the Word of God! That Word which is going to *judge him*! (John xii. 48). Can presumption and perverseness be carried further than this?

And yet these are the men who are listened to.

However incredible their statements, the multitude greedily accept them.

A bolder spirit than others dares to make some startling statement which undermines the Word of God, or robs us of a portion of it: and hundreds of ministers who are afraid of being thought ignorant, hasten to endorse it and accept it in a spirit of unconditional surrender.

Multitudes are caught in the net that "all thinkers" believe this and say that, though this is far from being the case. Many "thinkers" are repudiated by other "thinkers": many critics are rejected by other critics: many "learned" men are contradicted by others, equally learned. And yet they continue to speak and write with assurance, as though they were all agreed.

Dr. J. W. Mendenhall, in the (American) *Methodist Review* for March-April, 1891, p. 265, calls attention to the fact that these rationalists deal in little else than theories, hypotheses, and guess-work. He has taken the pains to

\* Heb. iv. 12, where it is rendered, "a discerner."

count up their different theories. He left off when he got to 539 in the Old Testament, and 208 in the New Testament, 747 in all, and declares that had he gone on he would have had over 2000. Fortunately the death rate is high with these theories: about 100 die annually—many are very short lived; others are stricken almost as soon as they are produced.

Of these 747, 603 had died between 1850 and 1891, and many have doubtless become defunct, though some new ones have been invented.

And the hundreds of ministers who accepted these defunct theories, and poisoned their congregations with them: What have they done? Let us hope that they will live to see their folly and repent of their sins. Many we fear have accepted new ones, while some, we hope, have rejected the whole.

And yet we need be in no panic! Even if these men got rid of half the Bible there is still more left than *they* would ever either believe or obey.

One thing we observe is common to them all. However they may differ as to their results, they all have one aim; and that is, to prove that the books of the Bible were not written by the persons, or at the times claimed.

Or, if that be not their object, it is remarkable that there is not one book which they have ever put back to a period earlier than that claimed for it. All are without exception brought down to more recent times.

It is never the other way.

Never was there a case more clear where "the wish is father to the thought."

The one object seems to be to get rid of the supernatural and to deny the miraculous. The result of which is to make prophecy a fable, and take away the foundation from the Gospel of God.

Time was, according to the consensus of all Christian scholars, when the New Testament was held to be the complement of the Old Testament: the Old containing the prophecies, and the New Testament their fulfilment. But now, a certain school of so-called higher critics, explain away altogether the prophecies of the Messiah, so that in our controversies with the Jews to-day, they point us to the fact that the Divines who hold the professorial chairs in our Universities, declare that such passages as Ps. xxii., Is. liii., etc., are not prophetic of the sufferings of Christ; and thus they get rid of the spiritual and supernatural.

And yet, the argument they would base on all this, is inconclusive, because the very *latest* date to which they would bring down the prophets does not touch the fact that we have their prophecies being fulfilled under our very eyes.

1. The prophecies in Lev. and Deut., as to the sufferings of the Jews, are still being endured.

2. The prophecy of Hosea, that the children of Israel should "abide many days without a King, and without an altar, and without a sacrifice," is still being fulfilled.

3. Israel is still "scattered," according to Jeremiah.

4. Jerusalem is still "trodden down of the Gentiles."

5. The Zionist movement is fulfilling many prophecies in Ezekiel, Jeremiah, and Isaiah, and in other prophets.

So that the truth of the prophecies is not affected in the slightest degree by the theories of the critics.

Their one object is to show that the Bible cannot be depended upon, and that there is no inspiration worthy of the name.

Their whole time is taken up with telling us what we are *not* to believe, and the question is: Are they ministers of the Word or its betrayers? Are they pilots or pirates? Are they endeavouring to bring the vessel into port, or to wreck it on the rocks?

This work of the Rationalists is not peculiar to any time or to any age.

Satan is introduced to us as calling in question what God had said, Gen. iii. 1; and, from that day to this, he has been the enemy of the Word of God—the Living Word, and the Written Word; for, they cannot be separated. What is predicated of the one, is predicated of the other.

His enmity against Christ, the seed of the woman, was only to make the Word of God in Gen. iii. 15, of none effect. Hence his various attempts, at different times, to break and destroy the line by which Christ, the promised "seed of the woman" was to come into the world.

Three great attempts were made. In Egypt, when he aimed at destroying all the male children.

In Jerusalem, when the line was reduced to one infant (Joash), whom all believed to be dead; and the hopes of the people were encouraged by the Divine promise, "Behold the King's Son shall reign, AS THE LORD HATH SAID, of the sons of David" (2 Chron. xxii. 8).

In Bethlehem, when he sought the young child's life, though unsuccessfully.

The same enmity was manifested against the written Word; and this enmity has been manifested by his ministers who have ever sought to carry out his work.

Jannes and Jambres withstood Moses, but their serpents were swallowed by his; and Pharaoh and his hosts who believed them were swallowed in the Red Sea.

Jehoiakim cut up the Word of God "with his penknife," as the Rationalist cuts it up with his pen. But it came back to him in a new edition, and was fulfilled to his own discomfiture (Jer. xxxvi. 23-32).

Zedekiah criticised the Word of God: for, while one prophet declared that he should go to Babylon and die there (Jer. xxii. 4, 5; xxxiv. 3), another prophet declared that he should "not see" Babylon (Ezek. xii. 13). Zedekiah, in the spirit of the Rationalists to-day, thought there was a "discrepancy," and so refused to believe either. But Zedekiah lived to learn that both were true; for he was taken to Babylon to die; yet he never saw it, for his eyes were put out at Ribla, before he got to Babylon, where he died (2 Kings xxv. 7).

Porphyry declared that the Book of Daniel was a forgery, but Porphyry is dead, and the prophecies of Daniel are being fulfilled as the "living oracles" of God.

With regard to the Book of Daniel, which all the critics bring down from 500 B.C. to about 164 B.C., I may here add the most recent fact that is known. At the twelfth International Congress of Orientalists, held at Rome in October last (at which I was present), Professor Euting, of Strasbourg, exhibited a large fac-simile of a papyrus recently discovered. It was actually a dated letter addressed to King Darius in the 24th year of his reign, and contained several names mentioned in the book of Daniel. Professor Oppert, of Paris, and others who were present, agreed in the date, which was given in the papyrus itself, as at least 500 B.C. It was remarkably akin to the letters in Ezra and Nehemiah in form, language, style, titles, &c.

This discovery was a rude shock to the assumption of the so-called modern higher Biblical criticism, which says that those letters are of quite a recent date and not contemporary in the books in which they appear. Indeed the production of this papyrus produced a somewhat startling effect upon the audience, a number of whom belonged to that school of criticism (one of them being the Editor of the Polychrome Bible). They all looked very subdued, one of them called out that the *writing* was not exactly the writing of that period, whereupon Professor Euting exclaimed, to the great amusement of all present, "The handwriting is mine!"

(To be continued).

## Things New and Old.

### "THE BUDDHA OF CHRISTENDOM."

DR. ROBERT ANDERSON, C.B., has again laid all who value true Christianity under a deep debt of gratitude. His latest work has just been issued, and it bears the above title. This is not to explain the book before reading it, but rather to incite curiosity to read; and, then its reason is manifest.

The book is against traditional religion as being contrary to true Christianity: against the religion of Christendom as being opposite to the Christianity of the New Testament.

Dr. Anderson starts with the great and solemn fact, that in the spiritual sphere some disaster has fallen upon the human race, which makes it impossible for man ever, of himself, to get spiritually right, apart from grace; and causes him ever and inevitably to degrade, corrupt, and pervert spiritual things.

This is true of every form and phase of religion, of Judaism in the wilderness and the Land; of Buddhism in India; and of Christianity in Christendom. All alike have become degraded, and were it possible to wipe the slate and commence *de novo*, we should find in due course the same corruptions and the same abominations. For the human mind and human nature is the same in every age.

Dr. Anderson gives the *coup de grace* to the pernicious theory that "we must go back to the first three centuries if we want to see pure primitive Christianity." Well, he goes back to those centuries, and, quoting from contemporary authorities, he enables us to see what it was. Within a century and a half from the apostles, "Christian doctrines had become corrupted by the teaching of Greek paganism. Pagan baptism had superseded Christian baptism . . . Christian thought had become leavened by the gnostic philosophy, which regarded everything corporeal as evil." And then we see the strange anomaly, that side by side with the corruption of *doctrine* there was "an attempt to set up a more fastidious *morality*, and a more exalted piety than were taught by Christianity itself." We see the same phenomenon to-day before our very eyes.

A terrible picture is drawn of the ecclesiastical evils of those early centuries, to which too many Christians look back with longing eyes but uninformed minds. Dr. Anderson shows that we cannot even go back to the first century to find ecclesiastical purity, for during the Apostle Paul's own lifetime the churches had given up him and his teaching (2 Tim. ii. 15).

We shall hope from time to time to give some valuable extracts from this work. It is indeed "a book for the present crisis."

We close our first notice with the following extract. After showing the teaching of the New Testament to be salvation by grace alone, he says (p. 230):

"This will not be found in the newspapers. Neither will men believe it. The religion of Christendom is a systematised denial of it. But human religion has always been anti-Christian. The Lord Jesus preached the Gospel to sinners, and 'the common people heard Him

gladly,' for they owned that they were sinners; but the religious people retaliated by crucifying Him. And when His Apostle, addressing his co-religionists, announced that he had been commissioned to preach this gospel to the heathen, they flew into a frenzy of passion, cast off their clothes, threw dust into the air, and shouted: 'Away with such a fellow from the earth; it is not fit that he should live.' He had not, like some of his 'successors,' committed odious crimes, he had only preached forgiveness to common sinners in their sins, not through religion, but through Christ. And if this preaching excited fury in the days of real priests with real altars, need we wonder at opposition to it in these days of sham priests with sham altars? Theirs is the religion of the Buddha of Christendom, which, like a pirate, holds the tortuous channel of salvation by ordinances; while Divine grace has cleared the way right out into the open sea."

In the days of Pagan Rome, the Church was on the side of the martyrs. In the days of Papal Rome, God was on the side of the martyrs, while the devil was on the side of the Church.

"The position maintained by the martyrs was no mere negation of the false; it was a testimony to the true. The Christian converts of early days turned from idols to 'serve the living and true God.' The martyrs of later days turned from 'the Church,' that they might be loyal to Christ. So it must ever be. There can be no true loyalty to the king without denouncing the pretender. Loyalty to Christ implies the repudiation of what is false to Christ. Christendom being what it is, every true Christian is, of necessity and in the very nature of things, a Protestant."

### THE IRREVERENCE OF RELIGION.

IN Dr. Robert Anderson's new work, *The Buddha of Christendom*, he deals with the fact that Apostacy and degradation of Religion is indicated by the irreverence which marks the use of the Divine Names. "In this matter" (he says) "our habits are governed, not by Scripture, but by the evil traditions of Christendom." The spiritual Christian is betrayed into speaking of His Lord and Saviour with the familiarity which Christendom uses towards its mythical "Jesus." This influence has prevailed from very early times.

"Here are the Lord's own words: 'For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honour the Son even as they honour the Father' (John v. 22, 23). And in view of such words it is strange that anyone can justify the prevailing practice. . . .

"Two books lie before me, both equally representative, both equally reprehensible in this respect. The one is the late Cardinal Manning's *The Love of Jesus to Penitents*; the other is the religious novel, entitled: *What would Jesus do?* I say nothing here of the profanity of using the sacred name in this way as the title of a book, to be banded about in the publisher's warehouse and the bookseller's shop. I deal with the contents.

"The Catholic manual names the Lord on every page, but, with rare exceptions, it is always 'Jesus;' never once 'The Lord Jesus.' This is characteristic of Roman Catholic books of piety; for while Christianity brings men to God, human religion brings God down to men. Latin theology knows nothing either of grace or of lordship. And the 'Jesus' of this American novel is made to dance to everyone's piping. It discusses such problems as these: 'If "Jesus" was a singing woman, would He sing on the stage (undressed of course)? If He was a mechanic, with a wife and three children, and lost His

employment (through drink, for example), what would He do?' The book is appallingly profane, but it fails to shock ordinary readers. Over 1,000,000 copies of it are said to be in circulation.

"Gossip had it some years ago that in a certain historic home in England, socialism prevailed, and the servants were taught to speak of their noble master by his Christian name. But even in the degradation of such a household the true question for a servant to keep in view would be—not 'What would George do?' but '*What would he wish me to do?*' And so here the question which each one who seeks to live the Christian life should ever keep before him is: 'What would the Lord Jesus Christ have *me* to do?'

"The moment the Christian drags his Lord and Master down to his own level, as the author of this novel does, he ceases, morally, to be a Christian at all."

### "HE FIRST LOVED US."

"We love Him, because He first loved us."—1 JOHN iv. 19.

**B**ELIEVER in [the Lord] Jesus, to forget you, Jesus must first forget Himself. To cease to love you, He must cease to live; for that love and that life are one.

You see some of the tokens of His love in His drawing you to Himself, and thus showing you, that in Himself alone can your truest joy be found, and that in Himself alone can you realise a sufficiency for every need, both for time and eternity.

You are as much a necessity to His joy, as He is to yours. He finds a heart-rest in His thoughts of love for you, and He in love has shown you that you can only find heart-rest in thoughts of that love of His, and what it has wrought for you.

In your heart-desires after the Lord Jesus, though such desires may not have reached their full realisation, yet in these desires, and your heart-sorrows because of desires unrealised, you see sure evidences of your love for Him.

You would not long after that for which you had no liking. The very longing shows the love. You would not look for rest, and peace, and joy to one in whom you did not believe, and in whom you had no confidence. The fact of looking only to Jesus for rest, and peace, and joy, evidences a faith not born of earth, a faith of Heaven's own gift, and the true outflow of that new nature which nothing but Christ can satisfy.

Sometimes a child of God cannot go beyond the language of Isaiah xxvi. 8—"The desire of our soul is toward Thy name." It is joy indeed when the soul can say, as in Cant. vii. 10: "I am my Beloved's, and His desire is toward me." This you can truly say; for your desire toward Him is really the result of His desire being first toward you. How emphatic are the more literal words: "We—we love Him, because He first, He loved us."

[From *Counsels and Thoughts for Believers*. By Thomas Moor. Published by J. Nisbet & Co.]

### GERMAN EXPLORATION OF BABYLON.

**T**HE Sultan of Turkey has just given permission to a German expedition to explore the ruins of Babylon. This exploring party, sent out by the Government of Berlin, will be directed by Dr. Robert Koldewey. The examination of the ruins will last five years, and will doubtless be of immense value historically. The position of the ruins of Babylon was determined for the first time by Mr. Layard, who was later the English Ambassador to Constantinople. It will be remembered that it was he who discovered the ruins of Nineveh, which were afterwards explored by French savants (1815—1854). Some years later Sir Henry Rawlinson went over the same ground. The last explorer was Rassam, a friend of Mr. Layard. But all these researches were only partial, whereas the Germans, with their usual plodding thoroughness, intend to pursue their examination in a methodical and complete manner.

Great sand-heaps along the banks of the Euphrates, where Babylon once stood, two days' march from Bagdad, shew where the most important monuments lie. The greatest of these is called El Kass'r. It is said to cover the ruins of the palace of Nebuchadnezzar, where he spent the greater part of his reign, and where Alexander the Great died. The Germans intend to begin their explorations by opening this sand-hill, and so settling the question.

### Questions and Answers.

#### QUESTION NO. 211.

J. R., Havant. (a) Are the two companies of believing Jews and Gentiles in Acts typified in the meat offering of the two wave loaves, the first-fruits of the kingdom unto the Lord, and not the Jew and Gentile made one new man? (b) Will the gospel of the kingdom again be preached according to Matt. xxiv., and if so will the same signs be performed as are recorded in the Acts?

(a) We have no doubt that the two loaves of Lev. xxiii. 17 typify the two companies of Jews and Gentiles who were gathered by the ministry of the twelve apostles. There are also two loaves mentioned in 1 Sam. x. 4 in connection with Saul's kingdom. Does this intimate that the professing body, the corporate company formed on the day of Pentecost, in its continuation beyond the apostles' day, becomes the apostacy and ends in 2 Thess. ii. 4-8?

The two companies seen in "the Acts" were also typified by the two companies in the wilderness; those who came out of Egypt *all circumcised*, those born in the wilderness *uncircumcised*; the first, all fell in the wilderness, type of those at Jerusalem, Acts xxi. 20; the uncircumcised entered the land, type of the Gentiles established as the Church of God, through Paul's epistles (Heb. iii. and iv. 1 Cor. x.).

The case of Cornelius shews that the Gentiles in the land who received Peter's preaching, have the same blessing as the apostles themselves. "God put no difference between us and them" (Acts xv. 9). The principle is that of Numbers ix. 14, last clause. The parable of the vineyard (Matt. xx.) teaches the same; those hired at the eleventh hour received the same as those hired at the third (Acts ii. 15) and at the sixth and ninth (Acts x. 3-9). But

the scene is the vineyard, the land of Israel, not the Church. Those saved by the preaching of the kingdom at the end of the age will have the same position and blessing as those at the beginning before the foundation of the Church was laid.

(b) The preaching of the kingdom among the Gentiles at the end of the age will be according to Matt. xxviii. 19, *not* Mark xvi. No signs of power or blessing are to accompany it, there will be no repetition of Pentecostal power until the kingdom is set up by the Lord's presence in a restored nation. The signs that remain to be fulfilled *before* the great and dreadful day of the Lord are *only* the signs of coming judgment—blood, and fire, and vapour of smoke, the sun turned into darkness, and the moon into blood.

The preaching of the kingdom to the nations at the end of the age (Matt. xxiv. 14, and xxviii. 19), and Rev. xiv. 6, 7 is the proclamation of *judgment*. The great trial will be that the miracles, the signs, and the wonders, all that appeals to the senses, will be with the Antichrist, the man of sin. The only thing to be opposed to these will be "the Word of God and the testimony of Jesus Christ."

Nothing will be able to resist the delusion supported by the satanic miracles, but the operation of the Spirit of God upon those whose names are written in the book of life, and who will hold on to "the word and to the testimony."

## Bible Word Studies.

BY THE REV. W. H. GRIFFITH THOMAS, M.A.

### WAITING.

Two words are very noteworthy as describing the believer's attitude to the coming of the Lord. They both depict the spirit of waiting intently and earnestly, and their meaning and usage are full of point and interest.

#### I.—TO WAIT. ἀπεκδέχομαι (*apekdechomai*).

This occurs eight times and means patient, assiduous, eager, waiting, with the soul centred on the object and turned away from all else.

1. We wait for our Lord Himself.
  - (a) Personally. Heb. ix. 28.
  - (b) As Saviour. Phil. iii. 20.
  - (c) As Lord. 1 Cor. i. 7.
2. We wait for gifts in and with Him.
  - (a) Righteousness. Gal. v. 5.
  - (b) Redemption of the body. Rom. viii. 23.
  - (c) Revelation of the sons of God. Rom. viii. 19.

Note too :

- (1) The manner of the waiting. Rom. viii. 25.
- (2) The model of the waiting. 1 Pet. iii. 20 (R.V.)

#### II.—TO WAIT. ἀποκαρδοκία (*apokardokia*).

This occurs twice, and has a very similar meaning to the former word. "A highly expressive word, 'to strain forward,' lit. 'await with outstretched head,' the compound (*αφ*) denoting diversion from other things and concentration on a single object." (*Sanday, on Rom. viii. 19*).

1. It refers to present courage. Phil. i. 20.
2. And to future recognition. Rom. viii. 19.

## Signs of the Times.

### JEWISH SIGNS.

#### THE INTERNATIONAL HOROSCOPE.

Under the title of *Looking Ahead*, Dr. H. Pereira Mendes of New York has cast the Jewish horoscope for the twentieth century. The book opens with the condition of European politics at the beginning of the new century. Austria is broken up by Russia, and Russia is engaging the strength of England. France is made neutral by the presentation of Belgium, and Germany by the gift of Holland.

An Anglo-Saxon Confederation has been brought about, with Albert Edward as "the supreme head of Saxon-dom." The world declares the Turkish Empire to be at an end, and Palestine is divided, but not without a great war between the Cross and the Crescent. Then we have, as a sequential order of things, the cataclysm which the imaginative dream of, as foreshadowing the millennium, and you have battle without smoke, so that the scenes of horror are clear like the lines of an etching. The Catholic powers, when Palestine is actually conquered, stir up strife against the Protestant powers, and all the carnage is renewed. Constantinople is still held by the Turk, but when the city falls the dying Sultan sends to Mecca that messenger who shall proclaim the Al Jihad or Holy war. A fine chapter follows describing the banding of all the Mohammedan race. The powers meet and confer whilst the Christian soldiers enter Jerusalem.

Then comes a conference between Christendom and the Jews, and the result is a scheme for the solution of all evils, beginning with a decision that all international political difficulties should be settled by an international court of arbitration, and including every question of capital and labour. The Eastern Question is re-opened, and the trouble now is, Who shall have Palestine's Holy Land? All old bitternesses are revived, for Palestine is of value politically, commercially, as well as religiously. The era of politics has given way to the era of social questions, and the latter in turn has already yielded to the moral side of religion. Then the following suggestion is made :

"Make Palestine a neutral state, its independence guaranteed by the joint powers. Let it be governed by its own people settled there. . . . As for religious jealousies, let liberty of conscience be assured. Give Palestine's Holy Places into the keeping of a religious body, not a civil power. . . . Let the Holy Places be consigned to one and only to one of the greatest religious sects. . . . To decide which sect should be intrusted with the custody of the Holy Places, let the final council that presented the Solution of Evils reassemble, and adopt just means to this end."

This scheme is appreciated, and the council meets in the valley of Jehoshaphat. This world-assembly is based, curious as it may seem, on some verses from the book of Joel. Catholicism, Greek-Catholicism, Protestantism and Free-Thought are to plead, and the judgment is to be in accord with "Justice, Loving-Kindness, and Humanity." The Mohammedan too puts in a claim, and the Churches in turn make their plea. This is a *tour de force* of no mean order, for the author makes out a great case for each, on the basis of what each form of religion has done towards the civilisation of humanity.

#### THE CLAIM OF THE JEW.

The atheist is stopped because he does not recognise God, and the Islamite chief proves that if Protestantism is in advance of Catholicism it is to him that the latter owes its civilising power through the learning spread from Spain

in the Moorish period. At the last moment the Jew puts in his claim to be heard before that august tribunal, and he begins :

"Hear the petition of the outcast nation ; give ear, I pray you, to pleadings nourished in our hearts for two thousand years.

"The land is mine—for the Jewish nation I speak—" To thee I give Canaan's land," so spake God to Israel—God who alone can give the land he wishes. It was given to me for all eternity. Will you, would you nullify the gift of the God you worship?

This is a great practically undeniable request on the consciences of religious mankind. At the same time it is a great Jewish justification, which we quote :

"O, tell me, O my brothers, for 'have we not all one Father?' Shall I quiver with fear because I plead at the bar of the world, knowing that the world villifies me, scorns me, aye, ye all hate me!

"Too well do I know that ye esteem me, as the prophet of my people foretold I would be, 'despised and rejected of men.' Verily I have been bruised and wounded through others iniquities, that by my wounds and bruises 'ye,' my brothers, sons all of God, who called me His firstborn, 'might be healed' of all the diseases which choke the hearts' pure aspirations and strangle the soul with the clutch of moral death.

"O hearers, O men, O brothers! Shall I plead as an equal, or shall I beg as a suppliant? Shall I hold my head high, as becomes me, standing as I do on the land my free fathers trod, or shall I, in deference to the wish of him who wears the Greek Cross, humbly "apologise for presuming to intrude?"

Then, half-turning his head that all might see that he was specially desirous of being heard by the Greek-Church champion, he continued in a tone which, though subdued, seemed to wing each word with cutting irony—"Apologise? As I unfold history's scroll and read the story of the past, much do I find for which methinks I ought to apologise. I crouch, I grovel in the dust in mine abject humiliation before you. I shrink from your contact, nay, from even the glance of your eyes, lest I defile you by my touch, lest I offend and pollute you by even the sight of me, for truly, I am 'marred more than any.' Apologise! Aye—I apologise—I apologise—for giving the world the Bible!"

Dr. Mendes becomes eloquent as he voices the world's debt to the Jew, as witness the following end of this plea :

"O brothers, He who wields power, invisible but invincible, hath chosen His son, His firstborn, Israel, to save the world. Like the stars to carry heavenly light to earth, to light the way for man, to perform a God-ordained duty, to obey His law—thus are we Hebrews 'like the stars of heaven.'

"He hath chosen us, He, the Mighty One, to build up human institutions on the one sure foundation of reverence for God and respect for the reign of law, to originate a Christianity beautiful as marble, an Islam strong as stone, to resist the storms of human passion and to hurl back the waves of human error. Thus are we 'like the sands of the sea.'

"Ay, He, the Holy One, hath chosen us to produce for man the spiritual growths which beautify human life, which render fragrant human character, which nourish human thoughts and which heal human errors. Thus are we 'like the dust of the earth.'

"The Jew is the humble instrument of that power, invisible but invincible, but ye do not understand him, ye do not know him, ye cannot tell how he worketh God's will, nor can he himself.

"THE END.

"I have done. I have but to ask you to think of one thing more—your treatment of my race as the lead-footed centuries sped on. Has it been in accord with the mildness of Him whom ye call Saviour? He preached to you 'Peace and goodwill to all men.' Where is the peace ye have given us? Where is the good will ye bear us?

"Ye impute to us a crime we did not commit. In the face of His 'Father, forgive them,' ye forgive us not.

"And He is the One ye worship, He is the One ye love, He is the One ye honour.

"O worship! O love! O honour! What a mockery when ye treat the race ye say He pleaded for as ye do.

"O brothers, conquer, in your humility, your concentrated hate of the Jew. Do you owe us nothing for what we have done as the instruments, the very humble instruments of God, for your treatment of us? Can time ever efface the foul story of how you have wronged us? How can ye make amend?

"In His Name Who said: 'The earth is mine, I give it to whom I will,' in His Name who gave Palestine to Abraham's seed, in the name of the 'invisible but invincible Arbitrator of Human Destiny,' repair your past cruelty, atone for the wrongs you have done us, recognize our work on earth, fulfil the holy Word in holy promise and covenant given—give Palestine's Holy Places to the Hebrews. God gave the land to us: to whom else may ye give it?"

And the Jew is given Palestine. A Cabinet is formed and the chief of that Cabinet is, so a secretly preserved genealogical chart proves,

THE MESSIAH.

Russia makes one attempt to save Palestine and fails, and then turns to make war with France. The scheme of the "Solution of Evils" is brought again into play and the Jewish council of administration is appointed the international council of arbitration. And so we attain to "universal people, universal brotherhood, universal happiness."

We have given our readers a somewhat lengthy account of this "Looking Ahead," because it shows us the principles and forces which are at work, and how the Zionist movement, Philanthropic schemes, Social questions, Political problems, and Religious apostasy are all working together to bring about what is so clearly revealed in the prophetic Word: and how, what is spoken of as an hypothesis may, before we are hardly aware of it, come within the range of "practical politics."

### POLITICAL SIGNS.

#### CLOSE OF THE PEACE CONFERENCE.

"TALK NO MORE SO EXCEEDING PROUDLY."—*I. Sam. ii. 3.*

The remarks made on this subject in our October number, 1898, seeing what has since come to pass, appear almost prophetic. But this is only because they were based on the prophetic word.

"It is 'when they shall SAY peace and safety, then sudden destruction shall come upon them,' 1 Thess. v. 3. It does not read 'when there shall be peace,' but 'when they shall SAY peace.'"

It has indeed always been so, that when men have specially *talked* about peace that war has speedily followed. As witness the following :

From the year 1815, when Waterloo had crushed the great military power of Napoleon, Europe enjoyed comparative immunity from war and a period of prosperity followed. Then came the era of Exhibitions. By man bringing together the products of his ingenuity, it was thought that he would better realize the brotherhood of the race.

1851 saw the first of these efforts, and the special feature of that exhibition was, that it was ushered in with the same proclamation of peace as that given at the birth of Christ. Round the inside of the dome these words were conspicuous :

"On earth peace, goodwill towards men."

It was a noble aim, just as the Peace Conference of to-day. But this is certain: that, whatever man appropriates to himself and claims power to do which belongs entirely to God's sphere of action, he will have to learn how futile are all his efforts. This is seen in the following statement of Exhibitions and wars.

1851. International Exhibition, London.	
Russo-Turkish War	1853
Crimean War ...	1854
Mutiny in India ...	1857
France and Sardinia, Austria	1859
China War...	1860
Civil War, U.S.A. ...	1861
1862. International Exhibition, London.	
The great rebellion in America continued for three years longer.	
1867. International Exhibition, France.	
Jan. 1st, 1870, "The Empire is peace," Napoleon III.	
Franco-Prussian War	... 1870



1876. International Exhibition, Philadelphia.  
 Turkey at War with Servia ... 1876  
 England and Afghanistan... ... 1876  
 Russo-Turkish War ... ... 1877
1878. Second International Exhibition, France.  
 Bombardment of Alexandria ... 1882
1889. Universal Exhibition, France (in this one *the Eiffel Tower was a novel feature.*)
1893. The World's Fair, Chicago.  
 War between China and Japan ... 1894  
 Continued War in Egypt until the  
 overthrow of the Mahdi ... 1899
1899. The Exhibition now in progress for the year 1900,  
 France.
1899. The great Peace Congress of all European nations.  
 War declared by Transvaal against England.

As a conclusion to the great Peace Congress, *The Daily Mail* gives the following:

(From our own Correspondent.)

PARIS, Oct. 25.

"I hear further that the Government intended to ask the Chambers to ratify the Hague Convention, although this was not essential under the French Convention. In view, however, of the war between England and the Transvaal, the Ministry has abandoned the idea, on the ground that the solemn ratification of an Arbitration Treaty at a time when a conflict is actually raging *might savour of irony.*"

So ends the great Peace Congress, a fiasco and an anti-climax. "So they wrap it up." (Micah vii. 3).

## RELIGIOUS SIGNS.

### CITIZEN SUNDAY.

#### DO YOUR CIVIC DUTY.

Preaching yesterday morning at Hampstead Congregational Church to a large congregation, Dr. Horton said he doubted whether the Church at large fully realised or understood why Christ had given so much time to the healing of diseases. No doubt, compassion was one reason; but he thought it was also because disease hindered spiritual life.—*Daily News*, Oct. 30.

If the preacher had turned to Matthew x. 5-8, when the twelve were commissioned to go forth and preach the *kingdom of heaven*, he could find they were invested with authority in harmony with their mission. "And as ye go, preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, RAISE THE DEAD, cast out devils: freely ye have received, freely give."

And so they went forth to testify by their miraculous power that they were the heralds of the kingdom according to the prophetic scriptures.

But what were they told to expect, these that were endowed with such power?

"Behold I send you forth as *sheep* in the midst of *wolves*" (v. 16). The people that should have welcomed the heralds with joy and gratitude, under the evil influence of the religious party—Pharisees, Scribes, Priests, &c.—refused the mercy brought to them, rejected the kingdom, cast out the KING, and accused Him to His face with being in league with Satan. But when the Pharisees heard (that is, about one possessed with a devil being healed), they said, "This fellow doth not cast out devils, but by Beelzebub, the prince of the devils." The *people* answered, and said, "Thou hast a devil" (John viii. 20). Here was the God of Israel delegating to others all the powers of the kingdom according to the prophetic word, "And in *that day* shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness" (Isaiah xxix. 18). Or, take another passage, "Behold your God will come with vengeance, even God with a recom-

pense; He will come and save you. THEN the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: Then shall the lame man leap as an hart, and the tongue of the dumb sing" (Isaiah xxxv. 4, 6). Read the whole chapter and it will be clear to all that are simple with the word of God. It is when "the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads" (ver. 10). When the God of Israel, in lowly form, preached that He came to "heal the broken-hearted... deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised," and "the acceptable year of the Lord," the only response He got was an exhibition of wrath, and an effort to cast Him over the brow of the hill to kill Him (Luke v. 18, 29).

In this case He came proclaiming that it was THE ACCEPTABLE YEAR OF THE LORD—but in seeking to kill Him they were showing that they were of their father the devil. In this they manifested that they were not ready for the Kingdom which He came to proclaim—they were not prepared for it, they were not ready to do that which the prophet by the Holy Spirit in Isaiah says shall come to pass. "They shall sanctify My name, and sanctify the Holy One of Jacob, and shall fear the *God of Israel*" (Isaiah xxix. 23).

This being the case—the rejection of the King, the despising the acceptable year of the Lord—that Kingdom remains in abeyance, and the day spoken of in Isaiah xxxv. 4 must yet break upon the nation—"Behold your God shall *come* with VENGEANCE"—before ever they can "Come to Zion with songs."

But there are more lessons for us to learn from this Citizen Sunday. The same preacher had something to say about

#### THE OVERCROWDING OF LONDON.

"The overcrowding of London to-day was a most decisive obstacle to the acceptance and practice of the Christian religion.

"What, then, would Jesus do? He would use every resource to prevent and to remedy such overcrowding, and consequently they, as His disciples, must do the same.

"People living under such conditions could not be religious. Where was the opportunity for private prayer or study of the Bible?

"Further, such conditions led to stimulus of degraded passions, to drink, and to blighting of trust in God and in their fellow men."

The "West End" is generally supposed to be provided with plenty of room to move about. There is no such overcrowding there. There are rooms for private prayer, and leisure to study the Bible. But, having all these privileges, is there any evidence that the "West End"—not overcrowded, takes a very high place in Spiritual things. There is as much in that quarter that speaks of "the world—the flesh—and the devil," as many gambling hells, as much shameless vice, possibly, as in an equal area of the East of London—the difference being that it is gilded over.

Dr. Horton could not imagine Christ leaving the great mass of the people thus while He lived comfortably in the suburbs.

Neither can we. What we do learn of Him is—"He had not where to lay His head." His work was not to "lift humanity," but "to seek and save the lost."

It was quite certain that Christ would remove this bar to true religion as certainly as He removed sickness of brain and of will when He was on earth.

The Bible, to these kind of preachers, is such a book of poverty that they are obliged to take refuge in modern books, and steal ideas from flacid novels. The result is, their hearers are treated to a re-hash of Sheldonism and other books of like character. It is irreverence of the most heartless kind to bandy about the name of the Holy One in association with the municipal affairs of a city. It



is a profanation of the Sacred person of Our Lord to so degrade the work which the *Father gave Him to do*, as though He were merely a prominent member of the London County Council.

**"YE SHALL HEAR OF WARS—NATION SHALL RISE AGAINST NATION."**

It is misleading to promise any hope of the world's deliverance from the calamity of war as is done in the following paragraph:—

"Every successful arbitration makes, with increasing emphasis, for general peace. . . . However far off the day may be when the sword will finally become a pruning hook, we must be thankful at the slow, *but steady*, discredit into which the war spirit is sinking, the increasing unwillingness of civilized people to appeal to the 'gauge of battle.'" *The Christian*, Oct. 13th.

Until Isaiah ix., xxiv., and Ezek. xxxix. pass into history, it is not holding fast the form of sound words to present delusive hopes to a world ripening for judgment. Not a week had elapsed since this was published before two peoples were at war after *declining arbitration*.

**DARKENING COUNSELS.**

"*Be ye mindful always of the Covenant . . . Which He made with Abraham, and of His OATH unto Isaac*" (1 Chron. xvi. 15, 16).

The same paper finds occasion of rejoicing in the fact that: "Since the beginning of this century, the number of Jews who have embraced *some form* of Christian faith is startlingly large."

The "some form" embraces Protestant, Roman Catholic, and Greek Churches.

"The annual additions now being made to the above forms of *Church life* from Hebrew sources (following the same order) are as follows:—1,450, 1,250, 1,100; and mixed marriages total 5,250. At this rate, which is steadily increasing, the final conversion of the ancient people of God to faith in His son is a *dream* within practical scope of fulfilment."

Putting aside for a moment that each of these so-called churches is in a large measure affected by the great apostasy that is proceeding, this is not consistent with sound teaching, according to the prophetic Word. When that nation takes the place of repentance described in Zech. i. 3—"Thus saith the Lord of Hosts, Turn ye unto Me, saith the Lord of Hosts, and I will turn unto you, saith the Lord of Hosts"—they will be able to express their heart's joy in the language of Micah vii. 18-20—"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because He delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities, and Thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham which Thou hast SWORN UNTO OUR FATHERS from the days of old."

The writer of the paragraph speaks of this as "a dream." We prefer to call it the "*sure word of prophecy*."

**THE COMING ANTICHRIST.**

"*The people shouted and said, God save the King.*"

Why? Because he was higher than any of the people, from his shoulders and upward (1 Sam. x. 23, 24).

And so the coming Antichrist will be one that pleases the people. The following description lets in a good deal of light as to man's expectation.

"As for the coming Messiah, there will be no mystery about his birth, no gaps in his biography, no second-hand evidence or wrangling about his words and their meaning—which is, to say the least of it, a large draft to make on the intelligence and self-restraint of our posterity.

"He will not fast forty days in a desert, nor raise up the dead; nor make wine and multiply loaves as a conjuror, nor walk on the sea as a wizard. But he will go about wisely, and do such good works, by way of example, as others shall presently learn to do after him; and the world will rejoice to see the abiding improvement. The future Messiah will govern and teach; yet not as one who talks to the simple alone, and passes by entirely those who are shrewd and intelligent."—*Daily Chronicle's* Review of a new book.

"*So are the sons of men snared in an evil time*" (Eccles. ix. 12).

The paragraph which follows speaks with trumpet voice to these corruptors of the Word—these false teachers so prevalent to-day. It is an extract from Prof. Max Muller's latest work:\*

"Of the numerous 'Indian friends' sketched in this volume, few are more interesting than Nilakantha, who, beginning as a worshipper of Siva, ended as a worshipper of Christ. But the poor young fellow had a terrible disillusionment. He had pictured London to himself, in the light of the Gospels! Then he came to London, and, appalled by its Christianity, he 'ran away, and came to Oxford to find me, having heard of my interest in India, in its religion, and its ancient literature.' 'If,' exclaimed young Nilakantha, 'if what I've seen in London is Christianity, I want to go back to India; if that is Christianity I am not a Christian.'"

Professor Müller seems to have been perplexed at the young man's having become and remained a Christian. But where is the difficulty? It was the despiser of formalism, of appearances, the contemner of wealth and pomp, the self-renunciant, the ascetic in the Galilean that conquered the Hindu. Professor Max Müller is of opinion that India is ripe for the adoption of some form of Christianity. Many a thoughtful Hindu, with an eye to religious reform, draws a distinction between '*the Christianity of Christ*' and '*the Christianity of the Churches*.'†

**SPIRITIST SIGNS.**

"*If any of you lack wisdom, let him ask of God.*"

The following paragraph, said to be taken from the *Congregationalist*, is given in *Light* for Sep. 30. The only journal of that title we have heard of, is issued in America. There are recent utterances of a prominent London minister that go to confirm what the *Congregationalist* records.

"Prayers to the saints are no longer confined to the Roman Catholic Church. We know of three men who pray habitually to Henry Drummond. Dr. Joseph Parker recently said, in the City Temple, that he prayed to his wife every day. 'I never come to this place,' he said, 'without asking her to come with me. And she does come. He added, speaking of one whose wife had recently died: 'I encouraged my friend to pray to his wife, and to pray to God to ask her to come to his help. She will be more to him than twelve legions of unknown angels.'"

The *Daily Mail* (Sep. 21) gives the following, which quite agrees with the above:

"DR. PARKER MYSTIFIED."

"Dr. Parker, in a recently published sermon, referred to a curious incident in the preacher's own history. He was in the company of some friends who were occupying themselves with planchette. Dr. Parker promised that if it would answer a silent question of his he would believe in it. It spelt out a certain name, upon which he said, 'That is the most mysterious thing I have ever known. The question which I mentally asked was, "Who is to be the architect of the City Temple?"' The toy had actually written the name of a man who had that very day submitted plans.—*Young Man*."

"*Speak evil of things they understand not.*"

The Editor of *Light* expresses his desire for Criticism:—

"It is precisely this 'age of Criticism' that we welcome. All we stipulate is, that criticism and experiment shall go together."

We are satisfied with the experimental part as recorded through the press. Ours is to do the criticism. We are not of those that denounce the movement as one of fraud. On the contrary, we credit them with sincerity, and believe in the manifestations (excepting of course those mutually known to be fraudulent). But our ground is that these things are foretold in the word of God, and execrated as an

\* *Auld Lang Syne*. Second Series. "My Indian Friends." By the Rt. Hon. Professor F. Max Müller (Longmans, Green and Co.).

† Our italics.

abomination to Him. There is evidently an uncomfortable feeling aroused in the minds of Editors, besides the one that sits in the editorial chair of *Light*.

The *Banner of Light* has this experience to record :

"A few weeks ago I heard a man speak in a trance state. He seemed to be controlled by some spirit who said, with other things, that we must let the old Book go, the ready-made angels and the Nazarene, all go, and take what the spirits give us instead."

But they cannot "let the old Book go." The old Book still retains its hold upon those that have some sense of reverence left. He goes on to say :

"Now, why should we let the old Book go? I am no worshipper of the Bible, but it contains some of the grandest thoughts I have ever read, &c. For that reason alone I think spiritualists should not let it go. . . . As for the Nazarene, was there ever any other being who lived on this earth more worthy of our praise, who set us a better example?"

It will be apparent to those capable of discerning, what a close agreement there is in this, with Sheldonism and the Brighton theology, as recently reviewed in these pages. But when the time comes to test the worth of these observations, then it is they "let the old Book go" as far as it has any influence for keeping them in the way of truth.

An anxious enquirer writes to *Light* and says :—

"I have recently given much time and thought to the subject of Spiritualism . . . I crave your advice. I have seen enough of it to convince me of its reality; but at the time of my investigation, I was not aware of the Scriptural injunctions which appear to expressly forbid its practice, Deut. xviii. 10-11-12. You will confer a great favour on me if you can write me a few lines at your convenience by way of guidance on the subject now troubling me."

It is for such that these articles are written, and Spiritism exposed. We have reason to know that our last article, "Spiritism the forerunner of Antichrist," was useful in this way. Now, what was the reply given to this troubled heart?

"Do nothing against your conscience; but let your conscience be instructed by reason."

So, without ceremony, he contemptuously "*let the old Book go.*" What standard is there to "guide the conscience" or "direct the reason?" Nothing. We thought the spirits were to put things right. It seems these are not to be trusted; and according to them "the old Book" is not to be trusted. The Editor continues :—

"If you take as applicable to you all the precepts of the Old Testament, as given to the Jews, you will be 'in a sad plight.'"

Having to do with familiar spirits was not forbidden to Jews only. The Christian is warned in 1 Tim. iv. 1, of the evil that will come in the "latter times" from this very thing. And it indicates and stamps as a departure from the faith, the "giving heed to seducing spirits and teachings to demons."

Another enquirer writes to the Editor of *Light* for guidance.

"I was introduced to Spiritualism some years ago. I sat in circles for a long time, and was controlled in various ways. After a time I began to wonder if I was doing right, as the teachings were so different from my own, I having been a Sunday school teacher; and I prayed that if it were wrong to hold communion with departed ones, that the next three meetings . . . should be failures; and that the guides should not have power to use me. Those meetings were distinct failures."

This should have been sufficient, the guidance sought being emphatic. Instead of which it is being trifled with. Spiritism is still being practised by this enquirer, as the following will show :

"Cardinal Manning came to me only a few days ago, and said, 'that if Christ returned, why should not others, and if it was right for Him, could it be wrong for others.' Still in myself I cannot feel at rest. I love Spiritualism . . . whenever I sit and say within myself 'If God wills, then I seem to get nothing.'"

What an awful responsibility rests upon those that would encourage such to persevere in these pernicious ways. There is an awful future of judgment that shall devour such adversaries. It is for such troubled, misguided ones we write, looking to God to bless our labours.

## Editor's Table.

### SEASONABLE GIFTS.

MAY we remind our readers that our bound volumes will make very useful presents at this season of the year, especially to Sunday School Teachers, Missionaries abroad, and all other Bible Students. Vols. I. and II. are 3s. 6d. each, *net*, Vols. III., IV., and V. are 2s. 6d. each.

*Figures of Speech*, also, will form a handsome present for Ministers, Teachers, and Bible Students generally. Price 20s. *net*, of the Editor.

Dr. Robert Anderson's new work on *The Buddha of Christendom, a book for the present crisis*, will be an excellent gift for all "persuaded" Christians and converted Christians; especially for philosophical thinkers and Protestant speakers. It is published by Hodder & Stoughton, price 5s.

### ANONYMOUS CORRESPONDENTS.

We never of course take notice in any way of these stabbers in the back. But there is one this month who, referring to our remarks on Gal. vi. 1, asks how we reconcile our remarks on this, in our Nov. No. with our attitude to the Rev. Andrew Murray.

Lest the same thought should have occurred to others it may be well to explain what we should have thought to be self-evident: *vis.*, that in Gal. vi. 1, the trouble there referred to is private, social, and temporary. The brother is "overtaken." The case of a public teacher, who deliberately and continuously publishes publicly that which we believe to be injurious to the public, is a totally different case: to say nothing of the public dishonour done to our Lord and Saviour.

The shepherd has two things always with him and ready for use. One is the *crook* ("rod") to help the sheep; the other is the *club* ("staff") for those who would injure the sheep.

Gal. vi. 1 belongs to the former; and our action with regard to the Rev. Andrew Murray, to the latter, in fact to both.

### ACKNOWLEDGMENTS.

For Mr. D. C. Joseph's Work in Carmel :—

A. R. . . . .	5	0
E. C. . . . .	15	0
Major W. . . . .	1	0 0
G. F. F. . . . .	3	0 0
Readers of <i>The Christian</i>	11	0 0
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	£16	0 0

# THINGS TO COME.

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## Editorial.

### "WHERE IS HE?"

THIS is the first question in the New Testament. It comes from man, and concerns the Saviour (Matt. ii. 2).

The first question of the Old Testament is "Where art thou?" and it comes from God to the lost sinner (Gen. iii. 9).

The two questions give the character of, and the key to, the two Covenants.

The object of the Old Testament and the law was to answer its first question, and to reveal to the sinner his ruin and guilt.

The object of the New Testament is to reveal the Saviour to the sinner who has been thus convicted and taught his need of the Saviour.

But the *interpretation* of the question must be first considered, and though we have no "Christmas Number" it furnishes us with a solemn so-called "Christmas" subject. The birth of the Lord Jesus in Bethlehem was the fulfilment of many promises and many prophecies. But we know how "He came unto His own, and His own received Him not." The very first question here put is asked with the object of seeking His life. So early was the manifestation of hostility to God's only-begotten and well-beloved Son.

It was manifested by Herod, who was "troubled" at a possible rival; and many are thus troubled now. For Christ is a rival to the schemes of the church and of the world, who together are seeking to bring about a millennium without Him, and to bring peace to the world without the "Prince of peace." But such trouble manifests nothing, except man's enmity to God's Christ. It comes from self, and brings neither safety nor deliverance. Only when trouble comes from God does it lead to and end in peace.

The chief priests and scribes were also manifested; for, apart from Divine teaching, their knowledge of the Scriptures was placed at the service of Herod, and used to compass the death of the Saviour. They knew the Scripture; they turned to Micah v. 2, which spoke of the Ruler coming forth from Bethlehem; but they would not have that Ruler or His rule. They thus stand out in marked contrast with the "wise men." They wanted this Ruler. They wanted to find HIM, and they found Him, not at Jerusalem, where Herod sought Him; but they had to turn their backs on Jerusalem in order to find Him at Bethlehem. Thus, while the head-knowledge of those who knew the Scripture was used against Christ, those who had heart-love were found at His feet worshipping Him.

This is the *interpretation* of the question, as furnished by the context.

But there is more than one *application* of it.

1. We may regard it as being now put by God to the world, "Where is HE?" He asks the world to-day, where is the Saviour whom I sent? Where is my beloved Son? I sent Him; What have you done with Him? He is not here! "Where is He that was born King of the Jews?"

Ah! where is He indeed! Acts iv. 27 gives the answer—"Against Thy holy child, Jesus . . . both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together:" and by wicked hands He was crucified and slain (Acts ii. 23).

The whole world (and not merely "the Jews") conspired together to put that Blessed One to death. Jew and Gentile; king, priests, rulers, and people were gathered together, and said with one voice: "We will not have this man."

And yet the world dares to make merry over the commemoration of His birth!

What mockery! What insult! What profanity! What blasphemy.

But heaven breaks in upon all the merry-making with this solemn question, "Where is He?"

True! He was born at Bethlehem. He did come unto this world, but "where is He?"

Have you ever thought what "Christmas-day" must mean in heaven? What it must be in the sight of God?

It is the day when He specially demands "Where is He?" while the world is reminding God of His great gift which it has rejected, and will not have.

By their presents and gifts to one another at this season they witness against themselves and their rejection of God's "unspeakable gift."

The fact that "He is not here" speaks volumes to the world. Why is He not here? He was here once. Where is He?

Ah! the answer is the condemnation of a world which is "under judgment." It proves the guilt of the world, and demands the execution of that sentence of judgment which has been already passed.

Yes! God holds the world guilty of the blood of His Son. He will yet demand an answer to His question, "Where is He?" He hears the voice of that blood which cries aloud to heaven, and calls for vengeance more terribly than that of Abel.

And soon God will answer its cry and recompense the world for its awful deed, and require of it that blood.

2. But that blood speaks of "better things than that of Abel." And the question comes to the saved sinner—"Where is He?" And oh! what a flood of precious truth is pured forth in the answer.

To the sinner saved by grace the question comes, and the answer is: True "He is not here, for He is risen." I died in Him, and am risen again in Him. He is ascended up into the heavenlies, and I am there in Him. He is seated there, and I am seated in Him. "Seated" and "expecting," as He is. For, that rejected One, "after He had offered one sacrifice for sin for ever, SAT DOWN at the right hand of God, from henceforth EXPECTING." That is where He is, for me, *seated*, telling me that His work is finished; "*expecting*," telling me that He is coming again, when His enemies shall have been placed as a footstool for His feet, and His saints shall have been exalted to His throne.

3. And then the first question of the Bible comes again to the saved sinner, as it once did to the lost sinner—"Where art thou?" When it first came it showed me how "far off" I was from God (Eph. ii. 13), and now it comes again to me as saved by grace, and tells me how near I am to God in Christ; "made nigh" by that very blood which cries from the ground for vengeance on the wicked hands which shed it.

"Where art thou?" comes the question, and the answer now is—where He is, for "as He is, so are we in this world" (1 John iv. 17).

Once I was indeed "far off," but I have been "made nigh," and can sing with the heart and understanding:

"A mind at 'perfect peace' with God,  
Oh! what a word is this;  
A sinner reconciled through blood,  
This, this indeed is peace.

By nature and by practice far—  
How very far from God!  
Yet now, by grace, brought nigh to Him,  
Through faith in Jesu's blood.

So nigh, so very nigh to God,  
Nearer I cannot be;  
For, in the Person of His Son,  
I am as near as He.

So dear, so very dear to God,  
More dear I cannot be;  
The love wherewith He loves the Son,  
Such is His love to me."

Yes! "As He is, so are we in this world."

Is He *seated*? So are we, at perfect rest as to sin and sins; entered with boldness within the veil, witnessing of all the glory of His Person, and of all the perfection of His work.

Is He *expecting*? So are we; expecting Him. Looking for Him. Waiting, yea, longing for Him.

"Seated"—yet "expecting." At rest, and yet reaching out with all our heart for His coming again.

When we apply this question to ourselves, "Where is He?" this is the answer, full of blessedness and peace.

When we apply that question to the world, "Where is He?" we tremble for the answer which is yet to be given to it. But while we testify of coming judgment, we also testify of present grace. For as yet He is still seated. But "When once the Son of Man hath risen up and hath shut to the door, and ye begin to stand without and to knock at the door, saying, 'Lord, Lord, open unto us,' and He shall say unto you, 'I know ye not'" (Luke xiii. 25-27).

## Contributed Articles.

### THE EPISTLE TO THE EPHESIANS.

PRACTICAL CONCLUSION (chap. iv. to end).

HAVING considered the first great doctrinal portion of this Epistle, which concerns our standing in Christ, it now only remains to conclude our notes by giving the structure of the second portion of it, which has to do with our walk, and is the practical working out of the Doctrine and of the truth received within.

It is made up of four large members, thus:

"B" (iv. 1—vi. 22).

*Practical.*

*Their walk among themselves and others.*

B	n		iv. 1-16. Their walk among themselves as worthy of their calling; being members of one Body. ( <i>Ecclesiastical</i> ).	
			o	iv. 17-v. 21. Their walk among others. ( <i>Spiritual</i> ).
			n	v. 22-vi. 9. Their walk among themselves. ( <i>Domestic</i> ).
			o	vi. 10-20. Their walk among others. ( <i>Spiritual</i> ).

These four members are capable of further development, thus: The first member, "n" (iv. 1-16), defines the nature and measure of their walk, and shows how it can be worthy of their "calling" only by a correct understanding of what that calling involves, ecclesiastically. Thus:—

"n" (iv. 1-16).

*Their walk among themselves.*

(*Ecclesiastical*).

n		p	1-3. Exhortation.
		q	4-6. The unity of the Body itself.
		q	7-13. The diversity of gifts to the Body.
		p	14-16. Exhortation.

This structure shows us that verses 4-13 ("q" and "q") are practically in a parenthesis, setting forth the unity of the Body and the diversity of the gifts for building it up: while verse 3 reads on to verse 14, and shows that this knowledge of "His calling" is the only source of power for a walk worthy of it; and our only security against being "carried about with every wind of doctrine," which is fatal to such a walk.

Only by "holding the truth in love" is it possible to "grow up into Him in all things, who is the Head—even Christ."

The thought here is not merely individual. It is collective also: for we are led on to consider (in verse 16), and instructed as to the growth of the Body of Christ, by the physiological illustration of the human body.

Christ is the head; and from Him "the whole body continually fitted together and compacted (or, ever-

fitting together and compacting) by every sensation\* of the supply, according to a working corresponding to the measure of each individual part (or, according to the proportional energy of each single part), brings about the growth of the body with a view to the building up of itself in love."

This is the growth of the Body, and this is the security for a walk in worthiness and holiness. This wondrous truth, which we are to hold in love, is at once the source and the security of both. How different from the modern, miserable Gospel of "surrender"; which not only obtrudes "self" where God is all in all, but shuts out the very power which it professes to seek. How it brings us down from heaven to earth! How it occupies us with our wretched selves, instead of with the surpassing greatness of God's power (i. 19), and the surpassing knowledge of Christ's love (iii. 19)!

No wonder that Christian walk is what it is, and should have become lowered to the standard which is presented everywhere to-day.

We now pass on to the

EXPANSION OF "O" (iv. 17—v. 21).

*Their walk among others.*

(Spiritual).

o		r	iv. 17-19. The others.
		s	20-32. Themselves (negative and positive).
		s	v. 1-4. Themselves (positive and negative).
		r	v. 5-21. The others.

This practical portion also is full of teaching and blessed instruction. The contrast between themselves and the others (taking up again the subject of chapter ii.) shows that the walk will be in accordance with the measure in which we learn Christ (iv. 20).

It depends on whether we have "heard Him, and have been taught by Him even as truth is in Jesus" (iv. 21). Not as we have heard this or that teacher *about* Christ; not as we have read this or that writer concerning Him. But as we have "heard HIM"—Christ Himself; for His words which He speaks to us are "spirit and life" (John vi. 63). Note also that it does not say, as these words are continually quoted, "the truth as it is in Jesus." If it said this it would imply that there is some truth which is not in Him: which is not the case. No! the words are, "As the truth is in Jesus"; implying that there is no truth apart from Him. "I am the truth," He declared (John xiv. 6), and the word which testifies of Him is truth (John xvii. 17).

Here is the enabling power for a worthy and holy walk.

\* The word ἀφή (haphee), a touching, Lat., *junctura*, occurs only here and in the other parallel passage (Col. ii. 19). It is not a "joint," but a *nexus*, or connection, by which supply is passed on from one organ to another: and not so much the corresponding parts in contact, not so much the actual touching of the parts, as the mutual *relation* between them. Galen (second cent. A.D.) says the body "owes its compactness partly to the articulation (*arthron*), and partly to the attachment (*sumphusis*). Aristotle (B.C. 356) speaks of two kinds of union, *contact* and (*symphusis*) *cohesion*. So that it is the *contact* between the various parts which conveys the necessary supply, with special reference to the *adaptation* and mutual sympathy and influence of the parts in contact. Aristotle speaks of this as *full of feeling, or sensitive (pathetika)*, and we have tried to express it by the word "sensation."

We next come to

"n" (v. 22—vi. 9).

*Their walk among themselves.*

(Domestic).

n		t'	v. 22-24. Wives.
		u'	25-33. Husbands (masc.)
		t²	vi. 1-3. Children.
		u²	4. Fathers (masc.)
		t³	5-8. Servants.
		u³	9. Masters (masc.)

This does not call for any extended comment beyond the remark that we have here the outcome of doctrine—an illustration of domestic relationship and social duty as flowing out of the doctrine.

The duty of husband to wife is illustrated by the relation of the head to the body, inasmuch as the husband is the head of the wife (1 Cor. xi. 3, etc.).

Christians, in their usual selfishness, attempt to rob others of their place as the Bride, and thus lose their own still "better" place (Heb. xi. 40) as part of the Bridegroom.

It is clear from all the Scriptures which treat of the Mystery that the Church is the Body of Christ, and that the members of that Body are members of Christ, Who Himself is the Bridegroom.

It is also clear that the Bride is the subject of Old Testament prophecy, and therefore could not form part of the Mystery which was kept secret, and formed no part of Old Testament revelation or prophecy.

Isa. liv. 5-8; lxii. 4.\* Jer. iii. 14. Hos. ii. 16, 19, and other scriptures, speak of the Bride as of Israel. Perhaps an elect remnant. For all through there were those who walked by faith (Heb. xi.) and who were therefore "partakers of a heavenly calling" (Heb. iii. 1; xi. 10, 13-16). If we compare Heb. xi. 10 with Rev. xxi. 9-27, are we not distinctly to infer that the "city" for which Abraham looked was "the Bride, the Lamb's wife"?

True, the Apostle might address the saints concerning his desire to present them "a chaste virgin to Christ" (2 Cor. xi. 2). But this no more declares that the Church IS the Bride of Christ than that the Apostle himself was their father (1 Cor. iv. 15), or their mother (Gal. iv. 19). It is merely an illustration, to show his jealous care of them as a "friend of the Bridegroom"; as the others showed his painful anxiety as a "mother," and his loving care as a "father."

So in Eph. v. 28, 29, the argument is that "husbands ought to love their wives as their own bodies; for he that loveth his wife loveth himself; for no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church, for we are members of His Body," *i.e.*, AS Christ loves His own Body, the Church, SO ought husbands to love their own selves, (*i.e.*, their wives), because they and their wives are "one flesh." Thus the great secret is employed as an argument as to the reciprocal duties of husbands and wives. In neither case is it said that the Church IS the wife, or that Christ IS the husband.

\* In Isa. iv. 5 there is a reference to the *Ghuppah*, or *marriage canopy*, still used by the Jews, and mentioned elsewhere only in Ps. xix. 5, and Joel ii. 16; and referring to Isa. lxii. 4.

But that AS Christ loves His Body (the Church), SO husbands ought to love their own bodies (their wives).

What is clear and certain is that the Church is the Body of Christ Himself, and that the members of that Body being "in Christ" (mystical), are PART OF THE BRIDE-GROOM, and cannot possibly, therefore, be the Brideherself.

A remarkable example of the perversity of Expositors, is this; that, while they hold that the Bride is the Church, persist in interpreting the parable of the Ten Virgins, as though the Bride's attendant "Virgins" are also the Church. Though who ever heard of an Eastern Bride going out "to meet" the Bridegroom? The Virgins, "her companions," went, but not the Bride. So our expositors can hold whichever of these two positions they please, but, clearly, they are not entitled to hold them both. The "Bride" *must* be distinct from "the virgins her companions that follow her." If we rightly divide the Word of Truth, we see that the Church is neither the one nor the other, and that the subsequent revelation of the "Mystery" cannot be read into either Ps. xlv. or Matt. xxv.; which are perfectly clear as they stand, and must have been capable of a plain interpretation to the first hearers or readers of those words, quite apart from the truth subsequently revealed.

The mystery was "hid in God." It does not say it was hidden in the Scriptures, but "hid in God" Himself. There can be therefore no *types* of it in the Old Testament, inasmuch as types *teach*, and were meant to teach, doctrines. But, if truths and doctrines, which are elsewhere clearly revealed in the New Testament, can be *illustrated* from the Old Testament, that is quite another matter. The *illustration* or *application* of Old Testament Scripture to the Church is quite lawful and profitable, so long as it is kept distinct from *interpretation*. It is one thing to see an illustration of the Church in the Old Testament; but it is quite another thing to say that that is there revealed which God distinctly declares *was not revealed* or "made known to the sons of men."

It will be observed that the scope of Eph. v. is *practical*: and therefore this reference to the Mystery in verse 32 is not for *teaching*, doctrinally, but only by way of illustration to enforce the practical precept.

The practical portion concludes with the fourth member which completes its structure:—

"o" (vi. 10-20).

*Their walk among others.*  
(*Spiritual*).

o	v		vi.	10.	Exhortation to be strong in the Lord.
	w		x'		11-. The Armour or Panoply of God (πανοπλία).
			y		-11, 12. The purpose: "that ye may be able to stand" (στηναι).
			x <sup>3</sup>		13-. The Armour or Panoply of God (πανοπλία).
			y		-13. The purpose: "that ye may be able to withstand" (ἀντιστηναι), and "stand" (στηναι).
			x <sup>3</sup>		14-17. The Armour defined and ex- plained.
	v		18-20.		Exhortation to prayer, for all the saints, and for himself.

It will be noted that the two members which refer to their walk among *themselves* ("n," iv. 1-16 and "n," v. 22—vi. 9) are *Ecclesiastical* and *Domestic*: while the two which refer to their walk among *others* ("o," iv. 17—v. 21 and "o," vi. 10-20) are both *spiritual*.

The scope of these four practical members, therefore, shows us this: that the spiritual doctrine of the Mystery is used as an illustration to enforce domestic duty: while it causes the Epistle to close with a spiritual exhortation suited to the whole of the great truth revealed in the Epistle.

It opens with a declaration of our Blessings which are in the heavenlies, in Christ. We are further shown how the truth of the Mystery reveals our position before God, in Christ, as seated with Him in the heavenlies.

That therefore is exactly where our danger lies. That is the sphere of our conflict. And so the "final" (vi. 10) exhortation has reference to this danger; and shows us what the Divine provision is with reference to it.

As it is so important it is better to set this forth in full:

TRANSLATION OF "w," vi. 11-17.

**Put on the panoply of God, that ye may have (inward) power to stand against the strategies of the devil: because our struggle is not against blood and flesh, but against the principalities, against the authorities, against the world-rulers of this darkness,\* against the spiritual forces of evil in the heavenlies.**

**For this reason take up the panoply of God, that ye may have power (or, be inly enabled) to withstand in the evil day, and, having overcome† all, to stand.**

**Stand then, having girt about your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the readiness of the Gospel of Peace: with all these having taken up faith's shield, wherewith ye will have (inward) power to quench all the burning darts of the evil one. The helmet of salvation‡ also receive ye; and the Spirit's sword, which is God's Word.**

The question arises, Why is this beautiful exhortation respecting the Christian's armour introduced here? There must be a good reason why it is here, and not in any other part of the Epistle! The answer is that it is here because our blessings and standing are in the heavenlies; and because our conflict therefore is in the heavenlies also. That is why we need Divine armour. We need the girdle of truth—the truth taught in Ephesians. We need the breastplate of righteousness—God's righteousness as taught in Romans. We need the helmet of salvation‡ combined in these two, as revealed in God's word which is the Spirit's sword.

\* "This darkness" (which is the reading of Griesbach, Lachmann, Tischendorf, Tregelles, Alford, and R.V.) applies to all the "principalities" and "authorities," as well as to the "world-rulers."

† The Greek is *κατεργασάμενοι* (*katergasamenoí*), *having worked out*: i.e., having done all that was ordered in spite of the opposition.

‡ *σωτηριον* (*sōteerion*). It is difficult so distinguish this word from *σωτηρία* (*sōterria*) which is the ordinary word for *salvation*. But it seems to have the idea of *salvation* achieved, or accomplished. As distinct from the *salvation* wrought in Christ's sufferings it denotes the final complete *salvation* contemplated as completed with reference to the glory. It occurs in Luke 11. 30; iii. 6; Acts xxviii. 28 (compare Isaiah lix. 17); Eph. vi. 17.



Faith's shield is Christ. All is contained in Him, and in the grace or favour which gives us our standing in Him: "Blessed with all spiritual blessings in Christ:" and Christ the "shield" which defends us and preserves all these "blessings" to us. And all is of grace or favour, as it is written: "Thou, LORD, wilt bless the righteous: with favour wilt thou compass (marg., crown) him as with a shield" (Ps. v. 12).

So that we come back to the Grace or Favour of which Romans and Ephesians both testify.

In His favour is life (Ps. xxx. 5).

In His favour is mercy Isa. lx. 10).

In His favour is preservation (Ps. lxxxvi. 2, marg.).

In His favour is victory (Ps. xli. 11).

And the prayer of all who are the subjects of this favour is: "Remember me, O LORD, with the favour that Thou bearest unto Thy people" (Ps. cvi. 4).

With Christ for our Shield, faith can quench all the fiery darts of the evil one: for it is by faith we reckon that we died and rose with Him (Rom. vi. 11). It is by faith that we know that we are seated in the heavenlies in Him (Eph. ii. 6-8).

This, then, is our Divine Panoply; to be used against spiritual forces in defence of spiritual blessings; in the use of which we shall be more than conquerors through Him who loved us and gave Himself for us.

### THE AIMS AND ENDS OF SPIRITISM

SHOWN TO BE

#### THE FORERUNNER OF ANTICHRIST.

(Second Article, continued from page 48.)

WE resume this subject according to promise; but now look at it from another point of view, as showing our need of the Spiritual Armour of God. It was proved, by bringing the advocates and teachers of the "new revelation" into the witness-box, that deceiving, lying, and murderous spirits were manipulating, behind the scenes, the movements of this great conspiracy. Our article has called forth protests from the quarter which we quite expected to be moved by the revelations we then gave. But the contention put forward is that we have given cases of *obsession* and not pure *spiritism*.

"The obsession or persecution by spirits referred to in your quotations is a phenomenon of all times, and is in no way a product of, or connected with the system known as Spiritualism, which dates from about 50 years ago." (Recent letter.)

This is the plea put forward. We produced evidence 20 years later than this date, and it was a blaspheming spirit at that time. We give further evidence in this article, and will bring it up to date: *viz.*, this present year.

The point of attack is Divine revelation. The person attacked, the object of all their vituperation and anathema, is the Lord Jesus Christ.

The question naturally arises when this is the case—Does obsession account for it?—and will Spiritualists admit that this is evidence of it? For instance, here is Mr. Gerrald Massey manifesting his "*obsession*."

"It has become necessary to doubt what has been taught on theological grounds as a duty to ourselves. . . . What

chance, think you, has the old religion of faith against our religion of fact? . . . And so eighteen hundred years after their Jesus Christ hewed out His window in the blank, dense wall of Hebrew materialism, to let in a spiritual light, they are yet trying to stuff and stop up the aperture with His dead body and the physical resurrection, and to them it is a blind window still." (*The Spiritualist*, June, 1874. Vol. IV., No. 93).

We have a right to ask Spiritists what they call this. What is it when "unregenerate spirits of persons . . . seek to renew their old delights at the expense of living persons"? When they curse, swear, "hide, and steal," and shew themselves as the very

"QUINTESSENCE OF HELL,"

according to the late Mr. Howitt—then it is called "obsession"; but when they blaspheme against Christ—for even the minds of some spiritists are shocked and shrink from placing him on a level with some of their pet heathen philosophers, these unclean and demon-ridden pagans—is this obsession? Let us again hear what Mr. W. Howitt has to say on this.

"Spiritualists complain loudly of the public hostility to their doctrines, but they have only themselves, or a large section of themselves, to blame for it. By the extravagance of their dogmas, and *the wild* immorality of some of their social innovations, they have struck a deadly blow at their own glorious dispensation. . . . By their licentious free-loverism; by citing the teaching of spirits to violate the sanctity of marriage; to declare the non-existence of evil, though its desolation and ruins lie awfully around us; and by their ignorant attacks on all established faiths; by the loathsome doctrine of re-incarnation, and the advocacy of heathenism, they have caused sober and reflective people to start back and stand aloof. . . . Church, politics, art, science, theology, geology. . . . love, marriage, and divorce, all and each, became the objects of fierce and vindictive attack by the fevered lips of these people; and no surer passport to their society could be had than a *regular attack on Moses, Jesus, and the Bible*." (*Spir. Mag.*, Jan., 1870, page 8.)

This is a pretty strong indictment from the editor of *The Spiritual Magazine*.

It is to Gerrald Massey that the editor of *Light* attributes the saying:

"WE HAVE BROKEN INTO THE SPIRIT WORLD on the side on which they keep their lunatic asylum."

Many warnings are given, even by Spiritists themselves of the danger incurred by seeking to communicate with these unseen powers. The editor of the *Spiritualist Magazine* takes notice of a pamphlet issued in 1873: "*A warning to those seeking to communicate with those that are around us*."

The experiences of the writer are too long to reproduce here, and are very awful. But a letter he wrote to the editor of the *Spiritualist* is too important to be passed by. This is what he writes:

"I still think I do right in warning persons not to seek to communicate with spirits who produce such results as I read of in table-rapping, etc.

"I have had the female spirit put to me some most beautiful language, professing to be a ministering angel, giving me most extraordinary ideas about the universe,



comets, and nebulæ, which I have found to be intended to lead to the greatest blasphemy against the Almighty—as I have discovered her to be the most vile, deceitful, treacherous lying being of all I have had to do with." (*The Spiritualist*, page 261, July 15th, 1873.)

The writer of this (Mr. Meeson) first became aware of spirit communication about a year before this.

Now, what has the editor to say to this for the help of others :

"I do not intend to follow Mr. Meeson in his theological speculations further than to point out that in one place he tells us these spirits 'are full of deceit, lies, and treachery,' and then he tells us of 'the sufferings and punishment many of them are enduring for having given way to the idolatry of worshipping Jesus Christ as the Almighty God! Surely, if they are so full of lies and deceit, it is strange to find Mr. Meeson believing all they tell him on this subject."

But, we ask, why should he not believe them on this subject as well as on the others? The claim for Spiritism is that it is a new revelation for the present time. The Bible is not to be trusted, and yet when they contradict the great central fact of the "old book" they are not worthy of credit. This proves that after all the Bible still retains some hold on their minds. They can't get away from it. It is only that Book that tells us that He is "God over all blessed for ever" (Rom. ix. 5 with Col. i. 16, 17).

All the editor can say to explain away this awful blasphemy, which at that time he shrank from endorsing, is this :

"Thus he (Mr. Meeson) clearly proves that spirits can convey evil impulses to the mind as well as good ones, and the proper conclusion would be that the more *we seek after the TRUTH* and educate ourselves so as to be able to distinguish the right from the wrong . . . the more likely shall we be able to resist the latter," etc. (*The Spiritualist*, page 262, July 15th, 1873.)

How are we to *seek after the truth*? What standard is there to test these utterances by? Yet these spiritists presume to sit in judgment on the spirits who come as teachers of a new revelation, because they have got some knowledge from somewhere and from some book that will not permit their minds *as yet* to take in the blasphemies uttered by them. Is not this very remarkable?

(*Third article in next issue.*)

## Conference Addresses.

### RATIONALISM AND ITS RELATION TO ROMANISM.

BY THE REV. DR. BULLINGER.

(*At the National Protestant Congress, Manchester, November 1st, 1899.*)

(*Concluded, from page 65.*)

The one aim of the Rationalists is to show *the Book is wrong*. But, is there one present who, in his youth, when working out a sum, has not often believed and declared

*that the book was wrong*? Just so is it with the boys in this critic's class. They cry out again and again that "*the Book is wrong*." It never seems to dawn on them that what is wrong is here (*the speaker touching his head*). But again and again, it has to be shown that it is the Book that is *right*, and the critics who are wrong.

*Evolutionists* assert that everything was *evolved* and not created; though this explains nothing. It only shifts the problem a stage further back; for they fail to show how the primal "protoplasm" was evolved. As though to anticipate this, it is expressly stated 35 times in Gen. i., that "God said," "God made," "God blessed," "God created," etc., etc. Everywhere we see a living God moving, working, and creating.

*The Geologists* say the Book is wrong, because a piece of pottery was found deep down in the Delta of the Nile. Sir Charles Lyall at once declared that the date of creation must have been 18,000 years ago. But the discovery shortly after of a brick at the same depth, exploded the theory, and proved the Book was not wrong, for the brick had the stamp upon it of Mahomet Ali!

A celebrated Professor not long since advanced a theory, "made in Germany," that the Book was wrong, because it stated that everything brought forth "after its kind." He had watched a certain spider, he said, and seen something quite different come forth from it. But the late Professor Huxley watched the same spider, and proved that what had seemed to be brought forth was a *parasite*! and the German Professor was wrong. But the Book was right.

*The Higher Critics* say that Moses did not write Genesis (or the Pentateuch), though Jehovah and the Lord Jesus Christ declare that he *did*.

They invented a theory\* that a number of old documents were patched together, written by different persons at different times, one of whom used *Jehovah* (Lord) as the Divine Title, another used *Elohim* (God), and a third *Jehovah Elohim* (Lord God).

But Genesis is not written, in such odd scraps, but is divided naturally into twelve separate divisions called *Toldoth*, or *Family Histories*. There are eleven such histories, each beginning with "These are the generations." The introduction (i. 1—ii. 4) makes the twelfth.

Now, if it be a matter of reasoning, it is reasonable to suppose that these family histories were each written respectively by the same hand, and that if there is anything in the theory that the Divine Titles mark the use of a different hand, then it entirely breaks down when applied to these natural divisions.

For the contrary is the case. There is only one section to which the title *God* is peculiar (i. 1—ii. 4): and only one, Sec. 5, the Sons of Noah (x. 1—xi. 9), to which the title *Jehovah* is peculiar.

In all the other divisions, these titles are used on quite another principle, of which the higher critics seem to be totally ignorant.

Five of these sections have both *Elohim* and *Jehovah*.† *One* (Sec. 2, i. 1—ii. 4) has all three (*Elohim*, *Jehovah*, and *Jehovah Elohim*): and *four* ‡ have neither.

It is also remarkable that all the principal speakers use *Jehovah* except the Serpent, Abimelech (to Abraham, not to Isaac), the sons of Heth, Pharaoh, Joseph and his brethren.

\* Which, by the way, has now been abandoned by many of them.

† Sec. 3, Adam (v. 1—vi. 8). Sec. 4, Noah (vi. 9—ix. 29). Sec. 7, Terah (xi. 27—xxv. 11). Sec. 9, Isaac (xxv. 19—xxxv. 29), and Sec. 12, Jacob (xxxvii. 2 to end).

‡ Sec. 6, Shem (xi. 10—26). Sec. 8, Ishmael (xxv. 12—18). Sec. 10, Esau (xxvi. 1—8). Sec. 11, Esau's posterity (xxxvi. 9—43).

In Ex. xii. 46, it is stated that "the sojourning of the Children of Israel, which dwelt in Egypt, was 430 years." All the commentators say *the book is wrong*, for they were not in Egypt more than 250 years. But the book is right, for this simple reason: it does not say that Israel was in Egypt 430 years, but that "the sojourning of the Children of Israel (who dwelt in Egypt) was 430 years." This agrees with Heb. xi. 9, "By faith he sojourned in the land of promise." Thus the bondage is not called the "sojourning" though it was part of it.

In 2 Sam. xxiv. 24, it says that David gave "50 shekels of silver" to Araunah; and in 1 Chron. xxi. 25, that he gave "600 shekels of gold." Therefore *the book is wrong*. But as the 50 shekels of silver were given for "the threshing-floor גֹּרֵן (*goren*), and the oxen," and the 600 shekels of gold for "the place" מִקְדָּם (*makōm*), the book is *not* wrong.

Yet, Dr. Horton, in his work on *Inspiration and the Bible*, calls this a "most startling exaggeration," and adds "it almost looks as if the later authority had thought David's acknowledgement insufficient and had wished to rescue the great king from an imputation of meanness."

It may "almost look" so, but had this critic *quite looked* at what David actually bought in each case he would have found a "startling" evidence that the book is right after all.

As to the prophet Isaiah the critics declare that Isaiah was written by two different persons, and they treat the book as the prophet himself is said to have been treated, viz., "sawn asunder."

Dr. Driver says "the literary style of chapters xl.—lxvi. is very different from that of Isaiah."\* One example he gives is the figure of *Epizeuxis*, which is the repetition of two words placed together, e.g., "peace, peace," in lvii. 19. But it is a conclusive answer to merely state the fact that the very same expression is used in the first part of the book, viz., chap. xxvi. 3.

Another, which he calls a "remarkable" example, is in Is. lxv. 25, where יַחְדָּם (*yachdav*), the common Hebrew word for *together* is replaced by יַחְדָּם (*k'echad*) an expression modelled upon the Aramaic כַּחְדָּא (*kachda*) and occurring besides only in the latest books of the Old Testament."

It is a sufficient answer to state, that it occurs not only four times in the first part of Isaiah (chaps. i. 28, 31; xi. 6, 7), but also in the very earliest books of the Old Testament, (Gen. iii. 22; xlix. 16. Judges xvi. 7, 11; xvii. 11, as well as in 1 Sam. xvii. 36. 2 Sam. iii. 18; ix. 11; xiii. 13. Ezek. xlvi. 8. Obad. 11. 2 Chron. xviii. 12.)

In Matt. ii. 23 it says "that it might be fulfilled which was spoken by the prophets He shall be called a Nazarene." The book is wrong, it is said, because such words cannot be found in any prophet. One hardly sees the use of looking in what is *written* when it expressly says that the words were "spoken"!

The same remark applies to Matt. xxvii. 9, "then was fulfilled that which was spoken by Jeremiah the prophet." When it does not say it was *written*, why say the book is wrong? Or that it was a slip of Matthew's memory? Or any of the other fanciful explanations of what is no difficulty at all?

Some prophecies were written and not spoken; some were both written and spoken; others were spoken and not written. These are examples of the latter, and it will be time enough to consider the matter further when Rationalists can prove that these prophecies were not "spoken."

Ps. cx. is declared not to have been written by David, and the truth and faithfulness of all the three persons of the Trinity are thereby impugned. For the Christ of God

declared that "David himself said by the Holy Ghost, Jehovah said unto Adonai." Here we have what Jehovah said unto Adonai; what the Holy Ghost said to David and, what Christ says to us! And we are asked to disbelieve all these, because a poor worm of the earth, according to the light of his own reasoning, thinks (for he does not know it) that Ps. cx. was not written by David, but at some later date subsequent to the return from Babylon.

The only suitable reply to all such blasphemous claims, is this, "Yea, let God be true and every man a liar" (Rom. iii. 4).

There are two closing points which I would make concerning the *book* and its *reader*. The claims of the one, and the needs of the other.

1. *The claims of the book.* Inspiration is not a matter of reasoning but a matter of fact. It is a fact to be believed, and not a theory to be reasoned about. The one and only question is what does the book *claim for itself*? If that claim be not true, then the book cannot be even a good book; for it would pretend to be what it was not.

There are many passages where that *claim* is made, and a sufficient number can be found to cover the whole of the Scriptures.

We will take only one—2 Pet. i. 20, because Rome uses this as a cudgel against you, and I wish to put it into your hands as a sword to use against Rome. Rome uses these words, "no scripture is of any private interpretation" against the Protestant claim to the right of private judgment.

But note these two words "private interpretation"

(1) The word here translated "private," *idios* (*idios*), occurs 113 times in the New Testament, and in 77 of them is rendered *own* (*his own, their own, etc., etc.*); and in the remaining passages some synonymous rendering is given. Why not make this a 78th time, and render it "his own" or "its own"? For what is one's own is private, and what is private is one's own.

(2) The word rendered "interpretation" is *ἐπίλυσις*, (*epileusis*) and occurs nowhere else. It means a *loosening upon, letting loose, a letting go*; hence an *unfolding*. When a passage is interpreted it is unfolded, and when it is unfolded it is interpreted. Applied to 2 Pet. i. 20 the passage reads "No prophecy of the Scripture is (or came) of its own (or his, i.e., the prophet's own) unfolding (or sending forth)" Why? The reason is given: "For the prophecy came not in old time by the will of man."

Then of course it did not come of itself or of the prophet.

How then did it come? For the scope of the passage is the *source* of the Scriptures, not its *meaning*; the *origin* of Scripture, and not its *interpretation*.

How then did it come? We are informed: "But holy men of God spake as they were moved by the Holy Ghost."

That is how Scripture came.

More than this no one can explain. "The Holy Ghost spake *by the mouth* of David" (Acts i. 16). Hence it was David's mouth, but they were not David's words. So in Acts iii. 21, "God hath spoken *by the mouth* of all his holy prophets"; again, we have the mouth of the prophets, but the words of God.

"The Lord put a word in Balaam's mouth." (Num. xxiii. 5, 16): and, Balaam "heard the words of God" (Num. xxiv. 4, 16). More than this no man can explain. And more than this it is not needful for us to know.

It is for us to believe that which we cannot understand; and to trust that which we cannot explain. Divine revelation and not human reason must be our guide.

Here it is that Romanism and Rationalism meet. Both would take from us our Bibles. Both would rob us of the Word of God. The one would substitute for it, our own reasoning, and the other would substitute the Church. But

\* *Introduction to the Literature of the Old Testament*, p. 227.

both alike rest upon human authority instead of Divine. Authority we must have. Man would give us his own, and Rome would give us the Church, but we prefer to rest on that of the Living God.

No more preposterous claim was ever made than that "*the Church gave us the Bible.*" The opposite is the truth! for, *we have got the Bible in spite of the Church.* The historic Church has done its utmost to deprive the people of the Word of God. For fifteen centuries she kept it from the people (with the subtlety of the serpent). When the Reformers began to translate it, then Rome like "a roaring lion" (1 Pet. v. 8), set up the Inquisition, and lit the fires of the stake, in order to stamp it out. And, finding this did not accomplish her object, she turned translator, and, "transformed into an Angel of Light" (2 Cor. xi. 14, 15), she sent forth versions which look like "Light," but are darkness; which look like Bibles, but are not; and, corrupting the Scriptures at the fountain-head, she sends forth the poison and actually calls it the "antidote." \*

And now, after all this, Rome and the Romanisers turn round and tell us that the Church gave us the Bible. No! dear friends, no! Did Rome give the world the Bible when she kept it from the people and forbade them to have it?

Did she give the Bible when she sought to destroy it with the Inquisition and the stake? Did she give the Bible when she scattered Wickliffe's ashes to the winds, and burnt William Tyndale at the stake and destroyed his books?

No! And it is true to-day, that there is nothing that Rome hates more than the Bible, and nothing that she more fears. She has absolution to give for every sin, except the sin of listening to the Bible instead of to the Church.

Therefore it is, that, knowing the power of Satan, the great enemy of the Word, and the malignity of Rome, his great instrument, we thank God for having delivered us from the tyranny of Rome and given us His Bible with liberty to read it.

"Holy men of God spake as they were moved by the Holy Ghost." That is how the Scriptures came; and it has always been by "holy men." It has always been individual work. Individuals were the preservers of the Word; individuals were the transcribers of it; individuals were the transmitters of it; individuals were the translators of it; and, no Church, nor any section of the corporate Church, ever gave us a fraction of the Word of God.

The last seven-fold command of the Lord Jesus comes to us, echoing down the ages, and it tells us to give earnest heed to what "the Spirit is saying to the Churches," in the Scripture of truth, and not to what the Churches are saying to us.

2. Having thus spoken of the claims of the book, our last point is the need of its readers, and that is a *spiritual understanding.*

Here we are left in no doubt and no uncertainty. For we are told that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know (*i.e.*, get to know) them, because they are spiritually discerned" (1 Cor. ii. 14).

What man needs is a *new nature*, and we thank God that His people can say "we know that the Son of God is come and hath given us an understanding" (1 John v. 20).

When any who possess not this spiritual understanding would speak of the Scriptures to us, we are clearly told what to expect, and that is "foolishness."

\* The strange and solemn fact is that the vast majority of Protestants (who are not worthy of the name) agree in condoning the printing and circulation of these corrupted Versions as the Word of God. The Editor will be glad to give further information on this subject, for he regards it as the cause of the flood of Romanism which is overspreading our country, in retributive judgment.

The Word of God is like a sun-dial. Any light will serve to show the beauty or peculiarity of its structure, or its workmanship; but only God's light which He has set in the heavens will make known to us the time.

So it is with the Bible. Any light will serve men to study its language, or geography, or its history, etc., but only *Heaven's* light—the light of the Spirit of God can make known its truth or enable us to receive it, discern it, and understand it.

"The Spirit breathes upon the Word  
And brings the truth to sight."

It was even so with Nicodemus. He was not an unbeliever, a Rationalist, or a Higher Critic; but was far more learned than these, and knew that Christ was "a teacher come from God"—but in spite of that, it was needful for him to be "born again" before he could understand the Scriptures! He could not even understand the "earthly things" of which they and the Saviour testified. But he already had a spiritual desire to know, and he asked "how can these things be?"

If Nicodemus with his measure of faith, and humility, and desire, needed to be born again, what is to be said of those who are wise in their own eyes; and indeed of ourselves, and of all, except to recall the words and testimony of Christ, who prayed to His Father and said—"Thou hast kept these things from the wise and prudent, and hast revealed them unto babes." Even so, Father, for so it seemeth good in Thy sight."

May we always be found among these "babes"—ever delighting more and more in "the sincere milk of the Word."

(Conclusion.)

## Things New and Old.

### SORROWFUL, YET ALWAYS REJOICING.

"Sorrowful, yet always rejoicing."—2 Cor. vi. 10.

"Sorrowful," because there is so much power for evil in the world. "Sorrowful," because error increases, and spiritual truth is less and less relished. "Sorrowful," because of so little fellowship among true believers. "Sorrowful," because Christ is so little known, so little loved, so little honoured. And sorrowful, oh! how sorrowful, because of a heart prone to wander, because of an evil nature within, that so constantly wars against the new and the better.

"Yet always rejoicing," for the Lord Jesus giveth grace, and giveth victory, and in Him the believer is evermore complete and changelessly perfect before God. "Always rejoicing," because the Lord Jesus liveth and reigneth, and His purposes are sure of accomplishment. "Always rejoicing," because greater is He that is with His people, than all they that can be against them. "Always rejoicing," because the Lord's love for His people is ever the same, and His presence ever abides with them. "Always rejoicing," because the Lord is coming "to be glorified in His saints, and to be admired in all them that believe." "Always rejoicing," for the Lord is near, and full redemption draweth nigh. "Always rejoicing," because of a glorious future in a bright and happy home with Jesus. Let this "always rejoicing" be ours; for 'tis the earnest of

the joys of heaven, the foretaste of that home experience in which the "sorrowful" no more doth mingle, for there it is everlasting joy, and sorrow and sighing have for ever fled away.

### ASSURANCE.

"When my soul fainted within me, I remembered the Lord."  
—Jonah ii. 7.

What experience of our physical frailness we are continually having! What intimations that we must soon put off our mortal body! Under the full consciousness of this, the mind can only be stayed, and the heart comforted by remembering the full deliverance from condemnation, and the complete acceptance in Christ, provided by the covenant of grace and love.

We need to live much by faith, seeing that the visible gives us no assurance of permanent consolation. Experiences too, what poor helpers they are! How often fear arises when courage should abound. How often, when we desire the good, evil makes itself manifest. How often, to our sorrow, there is more of the unspiritual, the temporal, the worldly influencing us, rather than the spiritual and the heavenly. How often the believer is tossed upon a sea of varied experiences, from not one of which can he derive any comfort or any assurance that the end will be well.

What a relief it is under such circumstances to remember the everlasting love of our Heavenly Father, and of our gracious Lord and Saviour; and to remember their own complete and changeless arrangements for our present and eternal safety. Arrangements made in full view of all the evil and incompetency we mourn over. Nay, undertaken for us because of that evil and incompetency, and kept in hands that are able to work out to a successful issue all the purposes and plans of infinite love. "When my soul fainted within me, I remembered the Lord." So if we would have full peace and strong consolation we must, like Jonah, remember the Lord, and what a God of love and grace He is, in making such a rich provision in Christ His Son for our eternal well-being. (From "*Counsels and Thoughts for Believers*," by Thomas More, published by J. Nisbet & Co.).

## Bible Word Studies.

BY THE EDITOR.

Heb. xi. 1, "Now faith is the substance (marg. *ground or confidence*) of things hoped for, the evidence of things not seen."

There are two words in this verse which are worthy of our deepest study. They are "words which the Holy Ghost speaketh" in His infinite wisdom.

The first is ὑπόστασις (*hypostasis*), and is rendered "substance."

The second is ἐλεγχος (*elengchos*), and is rendered "evidence."

The former occurs five times, 2 Cor. ix. 4; xi. 17. Heb. i. 3; iii. 14; xi. 1.

The latter only twice, 2 Tim. iii. 16; and Heb. xi. 1.

The R. V. renders the verse "Now faith is the assurance of (marg., *giving substance to*) things hoped for, the proving (marg., or *test*) of things not seen.

1. The former of these two words, ὑπόστασις (*hypostasis*) is from ὑπό (*hypo*), *under or underneath*; and στάσις (*stasis*), *a stationing or placing*. *Hypostasis* therefore means that which is *placed underneath*, as supporting that which rests upon it. The A. V. gets "substance" from the Vulgate; but *subsistence* would be better than that, though not unless we understand it of *the ground or foundation* on which something else stands or rests.

It occurs *eighteen* times in the Septuagint (the Greek translation of the Hebrew Old Testament, 325 B.C.), and there are some passages which throw light upon its use in the New Testament.

Ruth i. 12, where it is rendered "hope," and evidently means a *ground of hope*.

Psalms xxxix. 7, "My hope is in thee," *i.e.*, my *ground of hope*.

Ezek. xix. 5, "her hope was lost," *i.e.*, her *ground of hope*. This guides us to the use of the word in the New Testament.

2 Cor. ix. 4, lest "we should be ashamed in this confident boasting," *i.e.*, *this ground* of our glorying on your behalf. So 2 Cor. xi. 17 and Heb. iii. 14.

Heb. i. 3 is slightly varied in use, and is rendered *person*. "Christ is said to be the express image of His (God's) person." (R. V., *substance*) *i.e.*, the *ground or essence* of Divine Being; the Divine essential ground underlying the manifestation of it in Christ.

Thus *hypostasis* here means *the ground* on which the "things hoped for" rest. We believe what God has promised, and this is *the ground* of our looking and hoping for the fulfilment of His promise. We hope for many things in every-day life for which we have no real ground, but the things for which God has caused us to hope, rest on our faith in His word. Faith is thus the ground on which the things we hope for rest.

2. The other word ἐλεγχος (*elengchos*) rendered "evidence" (R. V., "proving;" marg. *test*) means a *conviction* produced in the mind, such as is produced by an *axiom* in Euclid, or a *demonstration* of a problem. It is used by Aristotle of a *syllogism* in Rhetoric (*Anal. Pr.* 2, 20, 1), and of an *axiom* in Geometry (*Rhetor. ad Alex.* cap. 14). Of the latter he says "*Elengchos*, or *Demonstration*, is that which cannot be otherwise, but is so as we assert."

The word is thus used of that which is *clear proof* of another fact. Thus Josephus (*Ant.* 16, 8) says that Herod's slaves stated that he dyed his hair, thereby "concealing the *clear proof* of his age." Epictetus (*Diss.* 4, 146) speaks of the fears of the Emperor's favour or disfavour as being ἐλέγχους (*elengchous*) *clear proofs*, that though the professors of philosophy said they were free, they were in reality slaves.

So the God-breathed word is said to be "profitable for doctrine, clear proof (*i.e.*, *demonstration*)," &c. Hence, the meaning in Heb. xi. 1 is that faith in what God has said as

to things we cannot see (whether past or future) is like a *demonstration* in Euclid; like a *syllogism* in Rhetoric; like a *clear proof* in Evidence; or, like a Q.E.D. We do not see them with the eyes (for faith is the opposite of sight, 2 Cor. v. 7), but believing what God has said as to unseen things, faith becomes the demonstration of them to our minds.

The verse then reads: "Now faith is the ground of things hoped for; the clear proof of things not seen." Always remembering that "faith" here, as elsewhere, means *faith in what God has said*, and not a mere abstract faculty of the mind.

## Questions and Answers.

### QUESTION NO. 212.

C. J. R., Edinburgh. Referring to answer to Question No. 202, 'Where to worship,' C. J. R. asks "what was the practical outcome of A. N. Groves's teaching? Are Open Brethren who offer a salary to a minister a sample of it? or the several divisions of the exclusive brethren? . . . Does not 2 Tim. ii. 15-22 come in when failure has occurred?"

Our answer to your several questions is, that the evils you refer to are not a sample of A. N. Groves's teaching, but the justification of it; and the evidence to us of its truth.

The mistake we all make is this. We fail to accept the fact that the historic, traditional, visible or corporate church has failed, and is in ruins. And we fail to remember that God never mends anything that man has ruined, but always sets up something new in its stead. It is the lesson of the potter's house in Jer. xviii.

Creation is ruined, but God does not mend it. He will make a new heaven and a new earth.

Man is ruined, but God does not mend man, but sets up a new man, the second man, the last Adam, the Lord from heaven.

These earthly bodies are ruined, and are the subjects of suffering and death, but God will not mend them. He will give His people new bodies, like unto Christ's glorious body; resurrection bodies "as it hath pleased Him."

The first covenant was broken; but God does not mend it, He makes a new covenant, and "He taketh away the first that he may establish the second" (Heb. x. 9). Yes, and, thank God, the new thing that He makes is always "established."

The Aaronic Priesthood failed, but He does not mend it; He makes a new one "after the order of Melchisedek."

The kings failed, but he does not mend the old royal line. He makes a new line, and declares, "Yet have I set my king upon my holy hill of Zion."

Israel failed. He did not mend or reform the nation, but He will by and by make out of it a new Israel—a new "nation bringing forth the fruits thereof," (Matt. xxi. 43) *i.e.*, of the Kingdom of God.

Exactly the same is it with the Church.

The Church has failed to display the unity of the "one Body," and man has tried to mend this by setting up his

own "bodies," each making pretension to be the "One Body."

Instead of recognizing the one spiritual body which God has made in Christ, man has ever sought to repair the ruin by making other bodies.

Instead of recognizing the one bond of union which is in Christ and Christ alone, man has ever been seeking to set up Churches, Bodies, Creeds, "Fellowships" and make other "bonds of union." He does not see that such bonds are absolutely useless, for close as he may make those bonds, many who are in them differ more from one another than they do from others who are in different bonds of union.

This, instead of repairing the ruin, only increases the confusion, and the result of the many attempts affords only too sad and painful a testimony to the truth of our words.

But God does not repair the ruin, He reveals the Mystery, and makes known "the New Man," the One Body which He is making in Christ.

As to 2 Tim. ii. 15-22 we say, Yes, it does apply to us, for this is the epistle where the ruin is set forth so fully, and every precept and every statement in it is intensely personal and individual, as though to emphasize the fact that corporate testimony is at an end. Ver. 21 applies, but not in the way the words are usually mistaken. It does not say that man is to purge the "great house," or any of its rooms, or any of the vessels; but He is to "purge HIMSELF" from all else and witness to the unity of the One Body which is *spiritual* and not corporate, because it is 'in Christ.'" Read in the light of this, A. N. Groves's letters, which we referred to in our answer to Question 202, will be no longer "disappointing," but will afford a sufficient answer to the question "Where are we to worship?"

We may add that, in our judgment, as the days get darker, the ruin deeper, and the confusion greater, the Lord's people will, at the close of this dispensation be like His people at the close of the previous one described in Mal. iii. 16, "Then they that feared the LORD spake often one to another; and the LORD hearkened and heard it, and a book of remembrance was written before Him for them that feared the LORD and that thought upon His Name."

Here it is all personal and individual, and not corporate. It is the "church in thy house," and not the "place of worship." There is an "assembling of ourselves together," but it is not the creation of an earthly "assembly."

It is remarkable that Christians to-day interpret the Parable of the Tares, of the Church (though it distinctly says it relates to the *Kingdom*), and then, seeing that they cannot "gather up the tares," have been trying to gather "the wheat" into their own respective barns, and have been engaged in purging the "great house" instead of each one purging himself from it; not recognizing that all earthly assemblies, and fellowships, and communions, etc., are as much a part of the "great house" as any other system.

May God give us grace to be occupied wholly with what is of Himself, and not with what is of man; and to find all our satisfaction in Christ, knowing and rejoicing in the perfect standing which God has given us in Him



## Signs of the Times.

### JEWISH AND POLITICAL SIGNS.

#### "ULTIMATE WORLD POLITICS."

Men are still busy in arranging for a settlement of the world without God, and a millennium without Christ. It is astonishing to see how they labour to shut God out of His own world and to settle things down in some other way than that laid down in His Word. How true are the Lord's words, "Ye do err, now knowing the Scriptures."

The following is one of man's thoughts; one of the world's wise men, "the chief Editorial writer" on the *New York Journal*. He writes in *The Forum* on "Ultimate World Politics." After a comparative analysis of the areas controlled by the various present world powers, he says (writing, of course, from an American point of view):

"Another alternative is a reunion of the members of the English-speaking race. That would make us sharers in a dominion of 20,000,000 square miles, commanding all seas, and embracing half the population of the world. Whatever the rest of mankind might do, the people of such a domain would be secure. So far as international relations were concerned, they would have reached the ultimate stability; the planet would contain nothing outside their borders that could endanger them. In default of these resources—if we neither acquire Canada and Mexico nor unite with our English-speaking kinsmen—our position under the coming definite world-settlement will be simple. We shall hold a respectable, and even secure, but modest position as the third of the three great Powers. Our territory will be between a fourth and a third of that of Russia, and somewhat less than a fourth of that of the British Empire."

No! Sir. "Ultimate stability" is not to be brought in in this way. The kingdoms of this world are to become the kingdoms of our Lord and His Christ. And not till then will there be either settlement or "security." Meanwhile, men may go on with their dreams and their schemes, but "the Word of the Lord endureth for ever," and the counsel of the Lord—that shall stand.

Almost before the ink of the above was dry we read a paragraph from the *New York Evening Journal*, quoted in *The Daily Mail* of November 22. It says in other words exactly what God has foretold:

"THE TIME IS COMING WHEN THERE WILL BE ONE GREAT WORLD POWER."

But it will not be the United States or Great Britain. It will be first, and for a short time, Antichrist's, and then for ever Christ's.

#### ANOTHER PEEP INTO THE FUTURE.

We say "peep" deliberately, because it is a scriptural term for the work of those who profess to foretell, and are not sent of God. But we call attention to this, as to the other last month, merely to show how men, in their wisdom, are groping after those things which we are looking for according to the "more sure word of prophecy."

These peepings are useless to those who depend upon them, but they are instructive to the Bible student, because they show that while ignorant of what God has revealed, they have seen what is wanted and what must come, but are endeavouring to reach it without God.

The following is from Professor Richard Gottheil, in the *North American Review*, and the subject is

#### A NEW PALESTINE FOR A RESTORED ISRAEL.

Professor Gottheil first describes and discusses the Zionist movement. He traces it from the persecution begun

by Count Ignatieff. He claims that it has already solved part of its problem. "It has found the basis upon which a higher religious life, as well as a higher economic life, can be built up for the Jew," on which a new Jewish nation can be reared. For this reconstructed people a home must be found, and a home worthy of its potencies. This is the writer's forecast:—

"The Palestine of the Zionist dream is not the Palestine which we know from Sunday school books and missionary reports. In the Westward march of empire Asia is once more to be brought into the line of the world's thought and commerce. From two sides the sound of the twentieth century has made itself heard in that slumbering continent. Through Japan on the one side and Russia on the other influences have been sown which are bound to bear fruit before many decades have passed away. The partition of China will bring the active commercial rivalry of Europe into that beehive of humanity. The trans-Siberian railway and the threatened absorption by Russia of Armenia and Persia will rapidly drive away the sleepy pall which has hung over the whole country. When the Euphrates Valley Railway shall have been completed Mesopotamia will awake from its lethargy. When that country once more supports a teeming population, as it did in the times of the old Babylonian and Assyrian kings, the hour for a new Palestine will have struck. The nearest outlet for Asia Europe-wards is the borderland of the Mediterranean Sea. That inland ocean will once again be covered with merchantmen, as it was in the days of the Italian Republics. In that up-building work the Jewish people in Palestine will find an occasion to use those powers which have been generated in their midst during the long centuries of exile. Already the puff of the locomotive is heard in the Judean valleys and Assyrian hills. Joined once more to the soil from which they were so violently snatched, the Jewish husbandmen will till the fruitful places. As the waste country is built up again greater needs will make themselves felt; factories will take the place of the old feudal ruins, an active commerce will make of the Jews not only producers, but also mediators between the East and the West; but not mediators as in the Middle Ages, footsore and wandering, forced beggars for the world's grace—rather open sharers in the work of building up a new century which shall be a fitting follower of the nineteenth."

On the form of the new Commonwealth the writer refuses to speculate. He assigns as its task the realisation of "the beauty of holiness." To fulfil this dream, he says, Israel must adopt it as its own choice, Turkey must help, and the Christian Powers must co-operate. He dismisses as absurd the idea of a joint crusade against the Holy People occupying the Holy Places of the Holy Land. Christianity after all is the daughter of Judaism, and the writer concludes with the exclamation:—

"What a grand lesson the nations of the daughter faith could give to a twentieth century Peace Congress, in showing a love for the people of the mother faith which is really desirous of Israel's good. Then might the two faiths work together to realise the Kingdom of God on earth, and the triumph of that righteousness for which both faiths pray."

The complete shutting out of God, in those things which He alone can accomplish, is most significant. And the attempt to bring in a reign of "righteousness" without the Righteous One is an awful evidence of man's rebellion and apostasy.

God sent His well-beloved Son to give His people these blessings, but they murdered the One and lost the other. Now God has revealed to us that He will send Him yet again to accomplish these blessings, and they are trying to procure them without Him! and so shut out both the Lord and His Anointed.

### RELIGIOUS SIGNS.

#### THE STAGE AND THE PULPIT.

##### "ACTORS FORM A CHURCH ALLIANCE."

"About three hundred and fifty actors and actresses met in the Berkeley Lyceum in West Forty-fourth-st., near Fifth-ave., last night, for the purpose of forming the Actors' Church Alliance. . . . The meeting last night was presided over by Bishop Potter, who made a preliminary address, in which he pointed out the necessity of the union of the stage and the pulpit."—*New York Daily Tribune*.

From the information that is being constantly presented in these pages we should gather that there is already a very

firm "alliance" between the two. In fact, the question might frequently be asked, "Which is the stage and which is the pulpit?" From the programme that follows it is difficult to decide where one begins and the other ends. We may call such churches

MUSIC-HALL CHURCHES.  
"SHERBROOKE FREE CHURCH,  
POLLOKSHIELDS WEST.

GRAND BAZAAR  
IN AID OF BUILDING AND ORGAN FUNDS.

AMUSEMENTS FOR TO-DAY.

3.30 o'clock	—Cinematograph.
4.30 "	—Toy Symphony.
5.30 "	—Cinematograph.
7 "	—Waxworks (Living Figures).
7.45 "	—Conjuring Entertainment.
8.30 "	—Waxworks (Living Figures).
9.15 "	—Hat Trimming Competition (Gentlemen only).

Lady Palmist, Mrs. KEW, F.C.S., London.

This is well named "Free Church," for it is evidently "free" from all those distinguishing features that mark the true Church of God as being "not conformed to this world" (Rom. xii. 2). If any thing could open the eyes of these triflers, it might be by letting them see that they are introducing their victims to one of the bewitchments of Spiritists.

At another bazaar in aid of "Cathcart Parish Church," Glasgow, the same "Lady Palmist" held her seances in connection with "The Player's Dramatic Club," "Shooting Range," etc. etc.

To show how the churches are crossing the "Borderland" of Spiritism by this new introduction of palmistry, we quote the Editor of *Light*, who says:

"We lately paid a visit of curiosity to a highly commended Palmist . . . Judging from our experience, experimenters would find that this lady is an excellent judge of character, and possibly a useful, practical guide."—*Light*, Aug. 5.

The *Daily Mail* makes the following noteworthy comments on the most recent attempt to amalgamate the Church and stage. The reviewer calls it

"MELODRAMA WITH A VENEER OF RELIGION.

"Why all the fuss, and the turmoil, and denunciatory paragraphs, and preliminary polemics! We are not going to be angry with 'The Christian' or attack the importance to its 'ethics' which Mr. Hall Caine, its author, seemed to anticipate.

"He has written a not ineffective melodrama of the lurid kind, with an eye on the box-office, has added a dash of superficial sociology and a gloss of religion. He recognized, shrewd man that he is, that 'The Sign of the Cross' was a huge success, that fortunes were made from it, that it brought a new body of playgoers to the theatre. Mr. Caine, most astutely, thought he might as well have a finger in so promising a pie. But he forgot the sincerity of 'The Sign of the Cross.'

"But as to taking 'The Christian' seriously, or attacking its author because of its daring or its 'problem'—as its author seemed to infer we should do—no one, surely, will think of such a thing. If any one objects to religion being used as an advertisement, to sacred things being dragged in for the sake of making an effective curtain, to that form of

COURAGE WE CALL DUTCH,

in being sufficiently suggestive without daring to be really strong—if anyone objects to these things, why he will simply stay away from the theatre. There is no need to be angry; these things do not matter; we take them for what they are worth."

The above is a *critique* upon a play, not upon a person—"The Christian," set for the stage. It will do very well for the same subject which is now very often set for the pulpit, which is fast becoming another stage. So much so that the announcement will become literally true, "*Divine service will be performed*," etc. The pulpit is creating a taste for scenic Christianity, and is so cultivated that nothing is left now but for the preacher to appear "in character," whether it be for tragedy or comedy. We expect there would be more aspirants for comedy, though tragedy would be sometimes very effective.

The next step is to bring the Church (the building) as nearly as possible to the arrangements of the theatre. The people are already conformed to its worldliness.

News of this comes to us from New York (Aug. 11).

"A THEATRICAL CHURCH.

"The opening of the new building of the First Baptist Church at Columbus, Ohio, which took place yesterday, has attracted considerable attention because of the internal arrangements which, so far as a place of worship is concerned, are unique. For the church is planned exactly like a theatre. There are private boxes with curtains, while the choir and instrumentalists, numbering forty, sit before the stage, in the place usually occupied by the orchestra. The pulpit, or preacher's platform, is in the form of a stage. The body of the church is fitted with foyer seats like a theatre. There are also rooms for checking hats, cloaks, and umbrellas."—*Dalsiel*.

## Editor's Table.

SINCE last July a special interest in the Inspiration of the Scriptures, and in the "blessed hope" of the Lord's Return has been awakened in the Carlisle district, through the reading of *Things to Come*. A great blessing came to the heart and life of Mr. W. Tucker Broad, of the College, Brampton, Carlisle, and he has since been proclaiming the gospel of the Grace of God, and the gospel of the Glory of Christ. His testimony has been so blessed that it has ended in a three days' conference in the two towns of Brampton and Haltwhistle; November 28—December 1.

Four speakers divided themselves over two meetings—a day in each place—the Rev. Sholto D. C. Douglas, Rev. James C. Smith, Pastor F. E. Marsh, Mr. F. Newth, and Dr. Bullinger.

Mr. Broad has promised to give us in our February number a brief account of God's work in and through him, and can only pray that similar blessing may be given to many of our readers.

### ACKNOWLEDGMENTS.

For the Barbican Mission to the Jews	Prediger	£	s.	d.
C. T. Lipshytz acknowledges with thanks from "One who is waiting for the Lord Jesus"	...	5	5	0
For Mr. C. D. Joseph's Mission on Mount Carmel—	Heb. vi. 10	...	1	0
M. M. S. (for Bibles), these have been sent by Trin. Bible Society, and a grant added	...	2	0	0
McA., Glasgow	...	1	0	0
A. A. H.	...	10	0	0

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### HYMNS FOR CHRISTIAN CONFERENCES.

The Editor has compiled 34 Hymns in order to supply a felt want. They are on the same line of teaching as *Things to Come*. Five are on the Scriptures; seven on the calling and standing of the Church of God; four on God's purposes with regard to Israel; and eighteen on "that blessed hope" of the Lord's return. They are published by Alfred Holness, 14 Paternoster Row. Price one penny. For large quantities at reduced rates, apply to the Editor.



# THINGS TO COME.

No. 68.

FEBRUARY, 1900.

Vol. VI. No. 8.

## Editorial.

### "HIS FULNESS."

IN reading the gospel of John in connection with its dispensational position and aspect, we must not forget that the glorious person of the Lord Jesus shines forth far above all dispensational truth. This must ever come first. And God's ways and purposes must be studied as showing forth and manifesting the Personal glories of Christ.

There is much significance in the words at the opening of the gospel which emphasise the "beginning of miracles;" and the Lord's object in working the miracle at Cana, Galilee, is stated in the fact that He "manifested forth His glory."

The note of time is also important. It took place on "the third day," which speaks of resurrection, and tells of the rejoicing that will take place when the resurrection of the true Israel is accomplished.

The personal and moral glories of the Lord Jesus far outshine the glories of creation. They are eternal, and are not confined to time and space.

Hence, though the teaching as to the Vine has a dispensational application when considered in connection with Israel as the Fig-tree and the Olive, it reaches much farther when we view it in connection with the glorious person of Christ.

John was not led by the Holy Spirit to record our Lord's words about the Vine and its branches till many years *after* He had taught Paul to use the symbol of the Olive in Romans xi. John's writings come last in order, in the New Testament Canon, when all corporate testimony had failed; because the depth of teaching in connection with the Vine far exceeds in scope its dispensational aspect, for Christ Himself is the Vine. This is not said of the Olive and certainly not of the Fig-tree.

The Lord Jesus was the true Vine for the believing Israelite who belonged (after the flesh) to the national but unfruitful Vine which God brought out of Egypt.

Hence, it is the Divine personality of Christ which stands out so prominently as the great object of John's gospel.

It is of His fulness which we all receive. We, Gentiles who belong now to the Church of God, the Body of Christ, a fulness still further defined as to ourselves in Ephesians and Colossians. The fulness of Christ cannot be limited by times and seasons, or ages and dispensations. It cannot be limited in abundance or supply. He is given to the Church to be head over all things. "It pleased the Father that in Him should all fulness dwell." Then, as the

church which is His Body is His fulness, we have the fulness of Him which filleth all the members of that Body with all spiritual gifts, graces and blessings (Eph. i. 22, 23). Hence, the conclusion of the second prayer in Ephesians corresponds with the conclusion of the first prayer, "that ye might be filled with all the fulness of God" (Eph. iii. 19).

Here is surely a fulness, a constant and copious supply, meeting every necessity, supplying every want, soothing every sorrow, allaying every anxiety.

A fountain from which streams of full salvation ever flow conveying the blessings which come from the Father's purpose, the Son's purchase, and the Spirit's power.

And this, not measured by our faint and feeble experience, but by its own infinite "breadth, and length, and depth, and height."

Well may the glorious burst of praise be added, "Now unto Him that is able to do exceeding abundantly above all that we ask or think."

"Able to do." Not, "able," and yet not doing. But able, and doing "according to the power that worketh in us."

Hence, we are necessarily "strengthened with all might (not *some* might), according to His glorious power." This will surely do for those of us who have experienced the perfection of human weakness. For "when I am weak, then am I strong." His grace is then proved to be sufficient.

"His fulness" is specially connected with "grace." "Of His fulness have all we received, and grace for grace."

But who are the "we"? Ah! here we are brought to see those who in themselves are sinful, depraved, and corrupt, but have been made to see and know and feel their undeservedness, yea their hell-deservedness, and brought to seek His face.

Then it is that all such begin to receive of His fulness, and to experience something of what it is. It is the all fulness of pardon in Christ; who, as their surety is responsible to redeem them from sin, to subdue their enmity, to succour their helplessness, to bear with their waywardness, and to preserve them unto His eternal glory.

In "fulness of time," He came forth to experience the fulness of wrath, that the fulness of love might be ours. He suffered the fulness of soul-trouble for us that we might enjoy fulness of peace in Him. He endured the fulness of penalty for us, that we might enjoy the fulness of blessing for evermore.

And when He cried: "It is finished," what was finished?

All the wrath due to His people.

All the condemnation that would have overwhelmed them.

All the sins which they had committed or would ever commit.

All questions concerning them which would ever be raised.

All righteousness in which they will stand everlastingly righteous before God.

That is a finishing which must surely fill our souls with joy, our hearts with peace, and our lips with praise.

This is grace indeed, and we receive of His fulness from "the God of all grace" (1 Pet. v. 10).

Redeeming grace (Eph. i. 7).

Justifying grace (Rom. iii. 24).

Forgiving grace (Eph. i. 7).

Yea, "grace upon grace." Like the waves breaking upon the seashore, wave upon wave, grace answering to grace. This is the force of the preposition *ἀντί* (*anti*) which is used according to Hebrew idiom for *לְ* (*al*). See

Ps. lxix. 27. "Add iniquity unto their iniquity."

Jer. iv. 20. "Destruction upon destruction."

„ xlv. 3. "Added grief to my sorrow."

Ezek. vii. 26. "Mischief shall come upon mischief, and rumour shall be upon rumour."

So here in John i 16, "of His fulness have all we received." What? all that was to be received out of His fulness, especially "grace upon grace." And so all His people have ever found it.

David, in 2 Sam. vii. 18, 19, declares "Thou hast brought me **hitherto**"—but he adds, "thou hast spoken also of thy servant's house for **a great while to come.**"

Ps. cxlv. 19. "**He will** fulfil the desire of them that fear Him, **He will also** hear their cry, and **will** save them."

Isaiah xxvi. 12. "LORD, **thou wilt** ordain peace for us: for **thou also hast** wrought all our works in us."

1 Sam. xvii. 37. "The LORD **that delivered me** out of the paw of the lion, and out of the paw of the bear, **he will deliver me** out of the hand of this Philistine."

Psalms vi. 9. "The LORD **hath heard** my supplication; the LORD **will receive** my prayer."

Ps. lvi. 13. "Thou **hast delivered** my soul from death; **wilt not thou deliver** my feet from falling?"

2 Cor. i. 10. "Who **delivered us** from so great a death, and **doth deliver**: in whom we trust that he **will yet deliver us.**"

2 Tim. iv. 17, 18. "**I was delivered** out of the mouth of the lion. And the Lord **shall deliver me** from every evil work, and **will preserve me** unto His heavenly kingdom."

Rom. v. 8-11. "God **commendeth His love** toward us, in that, while we were yet sinners, Christ died for us. **Much more then** being now justified by His blood, we shall be saved from wrath through Him. For if when we were enemies, we were **reconciled** to God by the death of His Son, *much more being reconciled* we shall be saved by His life, **and not only so**, but we joy also in God," &c.

Well may we cry out, "He giveth more grace," yea, "grace upon grace." And say with Caleb's daughter, "**Give me a blessing**: for **thou hast given me** a south land, **give me also** springs of water." And surely it shall be so in our case. If we ask

"**What shall I render** unto the LORD for all His benefits toward me?" The answer is "**I will take** the cup of salvation and call upon the name of the LORD" (Ps. cxvi. 12, 13). The way to render to the Lord is to receive yet more liberally from His bounteous hand.

This is part of the truth connected with the Lord Jesus, as "full of grace and truth," full of true grace, and He it is who filleth all the members of His Body with all grace, and with all the graces that they need.

## Contributed Articles.

### THE EPISTLE TO THE PHILIPPIANS:

(First Paper).

ITS STRUCTURE, SCOPE, AND HISTORICAL SETTING.

BY THE REV. DR. BULLINGER.

THE Epistle to the Ephesians, like the Epistle to the Romans, is followed by two Epistles. As Romans is followed by Corinthians and Galatians, so Ephesians is followed by Philippians and Colossians.

And in this case, as in the other—the former of each two (Cor. and Phil.) has to do with what is *practical* failure, while the latter of each two (Gal. and Col.) has to do with *doctrinal* failure.

There are two little links which unite together the two Epistles which have to do with *practical* failure.

In 1 Cor. iv. 16, and xi. 1, the Apostle twice exhorts the Corinthians, "Be ye followers of me." The same exhortation is twice given in Phil. iii. 17, and iv. 9.

So that, in each of these Epistles he lays the same stress on his own personal, practical example.

In using the word "reproof" of these two Epistles, we have done so merely because it is the A.V. rendering of 2 Tim. iii. 16. But the word means *proof* rather than "reproof." *ἐλεγχος* (*elengchos*) is used of an axiom or declaration of a self-evident truth; as when we say, "the whole is greater than any of its parts." Josephus uses it in the sense of *clear proof*.\* So that in this Epistle we have not reproof, as such; but the *clear proof* or *demonstration* of the failure of these saints, and the demonstration of Ephesian truths practically exhibited; and this is followed by a clear proof or demonstration as to how that teaching should be exemplified.

The great doctrinal teaching of Ephesians is that Christ is the head of that Body of which His people on earth are the members. This wondrous calling implies a corresponding responsibility on the part of the members to walk worthily of it; not only with respect to Christ the Head, in glory, but with respect to the fellow-members of that Body here upon earth. Consequently the more practical part of Ephesians opens with this very exhortation, "I beseech you that ye walk worthily of the calling wherewith ye are called." And what that worthiness is to be is shewn in Eph. iv. 1-16, viz., "With all lowliness and meekness, with long-suffering, forbearing with one another in love, being diligent to keep the oneness of the Spirit in the uniting bond of peace." The rest of the chapter goes on to give the reason for this exhortation. And it is this: because "there is one Body,

\* He says (*Ant.* 16, 8) that Herod's slaves said he dyed his hair, so as to hide the *clear proof* of his age.

and one Spirit, even as ye were called also in one hope of your calling." The means and the end are then set forth.

Now it was in the practical exhibition of this precept that these Philippian saints failed. The truth of the "one Body" involves the recognition of it in the walk of the members; and these saints failed in this particular.

The Structure shows how the Holy Spirit deals with the matter; how gently He demonstrates it, and how skilfully He leads up to and brings conviction, in order to secure the remedying of what was wrong.

After the Salutation and Epistolary portion, Phil. i. 1, 2, the Apostle's concern for them is shewn; and an earnest exhortation is given, that they might conduct themselves as it becometh the Gospel of Christ, and "stand fast in one spirit, with one soul, labouring together for the faith of the Gospel."

This is followed by *four examples* which practically fill up the rest of the Epistle; the first and fourth being marked off from the other two by being preceded and followed by suitable exhortations.

Example, here, in this practical Epistle, takes the place of precept.

The whole scope of the Epistle is beautifully exhibited by the structure: which is as follows:

*The Epistle to the Philippians as a whole.*

- A | i. 1, 2. Epistolary, and Salutation.
- B | i. 3-26. Paul's concern for the Philippians.
- C | i. 27-ii. 18. Exhortation, and Example of CHRIST.
- D | ii. 19-24. The Example of TIMOTHY.
- D | ii. 25-30. The Example of EPAPHRODITUS.
- C | iii. 1-iv. 9. Exhortation, and Example of PAUL.
- B | iv. 10-20. The Philippians' concern for Paul.
- A | iv. 21-23. Epistolary, and Salutation.

We thus have before our eyes the whole aim, object, end, and scope of the Epistle as a whole;\* which is to enforce the precept of Eph. iv. 1, 2, and to illustrate it by these four beautiful examples.

But before we consider them we must notice the member "B," which gives us the historical setting of the Epistle.

We have elsewhere remarked that in this group the three Epistles (Eph., Phil., and Col.) are linked together by the fact that they were all written from prison.† Yet we cannot fail to note that the whole Epistle is characterised and pervaded by joy. Something had recently happened to cause it. He says, in i. 12, "The things which happened unto me have fallen out rather unto the furtherance‡ of the Gospel," and not, as they and he had feared, to the hindrance of it. In i. 7, he tells them that they have been sharers with him in grace, "both in my imprisonment, and in the defence and confirmation of the Gospel." The word rendered "confirma-

\* And yet Lightfoot says, "There is an absence of plan in the Epistle."

† Eph. iii. 1; iv. 1; vi. 20. Phil. i. 7, 13, 14, 16. Col. iv. 3, 18.

‡ The word προκοπή (*prokopee*) occurs only in Phil. i. 12, 25, and 1 Tim. iv. 15, and its verb προκόπτειν (*prokoptein*) only in Lu. ii. 52, Rom. xiii. 12, Gal. i. 14, 2 Tim. ii. 16; iii. 9, 13; refers to such progress by the clearing away of obstacles as can be seen and noted by an observer; and hence, perhaps, to what is regarded as progress by observers. Compare in this connection Lu. ii. 52.

tion" (βεβούσις, *bebaiōsis*)\* is a technical legal term, almost answering to our *guarantee* or *security*, and shows that he looked on the favourable turn in his affairs as a guarantee of "the furtherance of the Gospel." Indeed, in i. 19, he says he feels sure it will turn to his deliverance, and to his coming to them again (i. 26; ii. 24). His bonds had been recognised as being for Christ's sake (i. 13) in all the palace; *i.e.*, not the "Prætorian Guard," or the "barracks of the guard," as is commonly supposed, but, as Professors Mommsen† and Ramsay‡ have strikingly shewn, the *præfecti prætorio*, or the judicial authorities delegated to hear such appeals as that of St. Paul. The greeting sent from those who were of Cæsar's household (iv. 22) confirms this.

His whole position then was one of suspense. He had evidently been removed from "his own hired house" (Acts xxviii. 30), and was now a prisoner in reality (and not merely technically), awaiting the day fixed for the hearing of his case and the decision of the higher tribunal. Whether he was to die, or to be spared for further service to them, he did not know. These alternatives occupied his mind: hence he has much to say on this point in the first chapter. One thing he earnestly desired: and that was that Christ should be magnified in his body whether by life or death. To live was Christ. To die would be gain: a happy issue out of all his afflictions. "But if" (i. 21 goes on to say) "living in the flesh (is Christ): this (dying) is for me the fruit of work" (*i.e.*, the end of my labour), and which I shall choose I cannot tell.

For I am being pressed (pres. pass. part.) out of (*ἐκ* occurs 857 times, and is nowhere else rendered "betwixt," but 165 times *out of*) the two (*i.e.*, living or dying), having (a third thing) the earnest desire for the return (τὸ ἀναλῦσαι (*to analusai*) the return (*i.e.*, of Christ) see Luke xii. 36,§ the only place where the

\* The Latin *auctoritas* or *evictio*. See Deismann, *Bibelstudien*, p. 100, &c.

† *Sitz-Berichte* of the Berlin Academy, May 30, 1895, p. 498, etc.

‡ *St. Paul the Traveller*, p. 357.

§ ἀναλύω (*analuo*) means to return from another place to here; not from here to another place.

It does not occur in the lxx. of the Old Testament. But it occurs in Luke xii. 36. And ye yourselves like unto men . . . when he shall return from the wedding.

It occurs also in the Apocryphal books: which, though valueless for establishing doctrine, are useful for proving meaning and usage of words.

Tob. ii. 9. The same night I returned from the burial.

Jud. xiii. 1. Now when the evening was come, his servants made haste to depart (*i.e.*, to return to their tents).

1 Esd. iii. 3. They ate, and drank, and being satisfied they went (*i.e.*, returned) home.

Wisd. ii. 1. Neither was there any man known to have returned from the grave.

Wisd. v. 12. Like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together (returneth) again.

Wisd. xii. 14. The spirit when it is gone forth returneth not.

Eccles. iii. 15. As the ice melteth away (*i.e.*, returneth to water) in the fair warm weather.

2 Macc. viii. 25. They pursued them far; but lacking time, they returned.

2 Macc. ix. 1. Antiochus returned and came away with dishonour from the country of Persia.

2 Macc. xii. 7. He went backward, as if he would return to root out all them of the country of Joppa.

2 Macc. xv. 28. Now when the battle was done, returning again with joy, they knew, &c.

These passages settle for us the meaning of the word: *vis.*, the return (*i.e.*, of Christ).

word occurs in the New Testament except here), and to be with Christ, for it is far, far better (than either living or dying). Then, resuming from verse 22, "Yet what I shall choose I cannot tell," he goes on to say:

but to remain in the flesh is more needful for you (*i.e.*, better than dying; not better than "the return of Christ," which is far better than either).

There is only one way of being "with Christ:" and that is stated in 1 Thess. iv. 17: οὕτως (*houtōs*), thus, "in this manner shall we ever be with the Lord," *i.e.*, by being caught up to meet Him in the air. There is no other way of being "with Christ," except by His Return and our Ascension for which we wait; and that is why the Apostle had so earnest a desire for it, and esteemed it as better than either living or dying. Yet his concern for the Philippian saints was so great, that, though dying would be the end of his labour and of his trials, as it was more needful for them that he should "abide in the flesh," he was content to stay.

### THE AIMS AND ENDS OF SPIRITISM

SHOWN TO BE

#### THE FORERUNNER OF ANTICHRIST.

(Third Article, concluded from page 78).

OUR previous article closed at this point—that Spiritism professed to be the introduction of a new revelation. This is evidence enough that the old one no longer satisfies. And yet, Judas-like, the Spiritists act as he did. To the written word, as well as to the Living Word they say, "Hail Master!"—betray with a kiss, then seek to destroy it and Him.

*The Two Worlds*, Dec. 8th, 1899, will supply an example. The writer asks for some explanation "as to the Spiritualist standard of right and wrong." This is exactly the same question that we are asking. Here is the answer:

"I think that your intelligent correspondent might find a common meeting ground in the pages of the good old book,\* and therein find a definition that would satisfy both."

But a few lines further on the Editor nullifies everything by trying to prove that on other points "the good old book is worthless."

"If your correspondent says he chooses to take the Nazarene as his standard; by all means. Spiritualism can offer you nothing higher than that, because He, I mean Jesus of Nazareth, was the highest type of spiritual manhood the world has ever known. But do not fall into the fearful error of the 'orthodox' by supposing that any merit is going to accrue to you by your believing in or admiring Him, apart from the careful government of your own motives and actions, and the living of your own life. If you take that other person as your example, well and good; but it is your own acts, motives, and daily course of living that make you what you are and will be."†—*The Two Worlds* (a Spiritist paper).

This is their teaching in Dec., 1899. Now we will go back to the

\* Our italics.

† Is not this an exact definition of most of the religion as taught to-day? And does it not show how easily Spiritism can be amalgamated with the churches?

"CONFERENCE OF SPIRITUALISTS," DEC., 1875.

"Dr. Halcock said. . . popular theology was utterly repudiated by Spiritualists. A few believed in the 'doctrine of vicarious atonement, which taught the demoralizing doctrine that a man might go on sinning all his life, and when death prevented him from sinning any longer, he might ride into glory on the back of the Lord Jesus.'"

Do Spiritists repudiate this teaching, or excuse it under the plea of obsession? We say that they blaspheme, and under cover of plausible flattery, deny both Him and His work: and we answer that they are those described by the Holy Spirit through Peter, "who, privily, shall bring in damnable heresies, even denying the LORD (δεδωκότης, *despotees, despot*) that bought\* them" (2 Peter ii. 1).

A new revelation, forsooth! Why, it is as old as those old pagans "Jannes and Jambres [who] withstood Moses. . . men of corrupt minds, reprobate concerning the faith" (2 Tim. iii. 8).

After all, these high pretensions and lofty claims to a new revelation do not appear to satisfy those that proclaim them. *Light* for October, 1899, gives the views of Mr. Burrows on its effect hitherto:—

"Now frankly, from my point of view, Spiritualism and Theosophy have not as yet shown any excess of zealous brotherhood in this direction." (Referring to social life).

He then proceeded with his address:—

"The kingdom of God is within you! His sevenfold conception of man leads him to the noblest conception of humanity which any philosophy has ever given to the world; that man contains, mirrored and latent within himself, every power, every faculty, every capability of the universe; that he is in very deed and in very truth, *not a Son of God, but God Himself* if he did but know it and realize it." (Page 514, Oct., 1899.)

Here, then, is the devil's lie without modification or qualification:

"YE SHALL BE AS GODS."

The spirit displayed in such assertions is that of rebellion, and justifies the title given to these articles. It is the spirit of man's unsubdued will against the just and eternal laws of an outraged and Holy God, because it cannot make Him conform to his own thoughts and desires it will break His as far as the will to do it goes, and, like Pharaoh, will harden his heart against those decrees he is too impotent to alter.

These are the doctrines which modern spiritism seeks to revive, and promulgate as a "new revelation."

And to these our reply is—We admit your phenomena. We don't question that you have revelations. We are not among those who, in ignorance of the subject they aim to rebut, would pronounce it all trickery. We say, you have these manifestations; but they are "lying wonders" (2 Thess. ii. 9) and "doctrines of demons, speaking lies in hypocrisy" (1 Tim. iv. 1, 2).

These are the beginnings of that delusion which, according to God's perfectly righteous and judicial action must come upon those who defy Him. And when it really comes it will be "with all power and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing, **BECAUSE THEY RECEIVED NOT THE LOVE OF THE TRUTH, THAT THEY MIGHT BE SAVED**" (2 Thess. ii. 9-11, R.V.).

\* Observe it says "bought," not *redeemed*

Our task, so far, is done. We have shown that in this system lie the seethings of that rebellion that will have its culminating point in the *one* that will "open his mouth in blasphemy against God, to blaspheme His name and His tabernacle, and them that dwell in heaven" (Rev. xiii. 6).

Truth scorned and reviled, will at last end for those who persist, in their being blinded against it. "And for this cause God sendeth them a working of error, that they should *believe a lie*; that they all might be judged who believed not the truth, but had pleasure in unrighteousness" (2 Thess. ii. 11, 12, R.V.).

In the following we give the late Mr. Howitt's testimony:

"It is very much the fashion nowadays, and amongst the American spiritualists especially, to exalt the heathen philosophers at the expense of Christ, and to place Plato, Socrates, Pythagoras, Confucius, etc., at least on the same level with Him." (*Spiritual Mag.*, 1870, No. 49, pages 7, 8.) It should be borne in mind that Mr. Howitt was the Editor.

Mr. Howitt then proceeds to prove that whatever little spark of primal truth may be discovered in their writings, they stole from the Hebrew prophets, corrupting what they had learned to suit their debased minds, and built up a philosophy of "pestilent doctrines which could not be listened to without horror."

"Socrates [who] was put to death for denying the mythological gods of Greece, had been *previously condemned* by the Athenians for revolting propensities." (*Ibid*). (Extracted from *Apology*, pages 159-161.)

And Plato he charges with seeking to establish such a condition of society that we could not mention without sully- ing these pages, and defiling the minds of our readers.

"Such are the estimates of pagan authorities, whom our American brethren are so fond of putting in juxtaposition, or even in precedence of Christ . . . by one who himself had been born a pagan and had intimate knowledge of what paganism, in its best and most enlightened form, was." (*Ibid*).

We can establish the truth of what Mr. Howitt declared twenty years ago. He charged his fellow spiritists with a readiness to place Jesus Christ on a level with pagan philosophers and religious impostors.

A notice is given in *Light*, Aug. 5th, 1899, of a book called *The Metaphysics of Christianity and Buddhism*.

"A notable little book, not for the multitude, but for the special students . . . who are attracted to the subtle thoughts of Buddhism. . . . The writer or compiler of this book places, side by side, Jesus the Christ and Gatama the Buddha, for the purpose of 'indicating an analogy between the essential features of the two systems of religion which these great deliverers fashioned.' . . ."

Had the above charges not been true of spiritists, this book would have been characterized in a way befitting its blaspheming statements. Instead of which it is commended as being "as readable as it is enlightening."

We must not forget that Spiritism is claimed to be  
A NEW REVELATION  
by these peepers and mutterers.

Mr. S. C. Hall, in his letter to the late Judge Edmonds, of America, emphatically declares this. The letter refers to the departure of a sister of Mr. Hall, who had, before

her death extracted a promise from her, that she would, if possible, make herself "visible to me and those who were with me."

It is a pathetic letter, and shews the heart of the man who was not satisfied with the Divine revelation already given in God's Holy Word. He says:--

"She was not only a Spiritualist, but strongly and sternly objected to the principle as anti-Christian or demoniac . . ."

Space will not allow us to give the whole of the letter. It is not necessary. It is the closing paragraph to which we draw attention:

"May God give us strength to be more effective labourers in spreading the light that comes from HIS NEW REVELATION." (*Spiritual Mag.*, Aug., 1869, page 346).

The article in October number of *Things to Come* has evidently caused some perturbation in Spiritist circles. The attempt to answer us is by the plea,

"YOU HAVE GIVEN CASES OF OBSESSION."

The fact is, there is nothing else to give. Every instance recorded is nothing less than obsession by an evil demon, by one or many of a vast host, whose aim is to overthrow the faith, and dethrone God's anointed Son.

The question of *obsession* was the subject of special enquiry at the St. James's Hall Spiritual Alliance meeting this present month. The question was

"How can you guard against, or repel such obsessing influences?" And the answer given, was

"By using your will power. In most cases, however, this is almost a counsel of perfection, because, when a person is obsessed by mortal or spirit, he has usually surrendered this power in becoming a prey to the influence of the inimical mind."

The only counsel that is given to correct this condition is, he

"must be assisted by a current of thought, that shall stimulate him to activity at every convenient and possible opportunity, and so at last, build him up in that *self-hood* that shall be his salvation."

So, after all, the remedy depends upon the poor deluded victim's *selfhood*, for the spirits cannot help him, and he must remain a prey to their assaults.

This is a complete surrender of the whole case, and we ask no more.

## Conference Addresses.

We cannot hold ourselves responsible for every expression of the respective speakers. Many things with which we may not wholly agree are inserted as being either suggestive or worthy of consideration.

**UNFULFILLED PROPHECY:**  
SOME CAUTIONS AND CORRECTIONS IN OUR  
STUDY OF IT.

By DR. ROBERT ANDERSON, C.B.

(An Address at the *Prophecy Investigation Society*, London,  
Nov. 21, 1899).

ONE element of special interest in the meetings of this Society depends upon the intelligent differences of opinion that find expression on these occasions. But all will agree that this element should be made

subordinate, and that our discussions ought ever to tend to produce greater harmony of view among our members. Indeed if the Society is to exercise any influence outside its own doors, this must be by emphasising the number and importance of the great principles and truths on which we are agreed. It would be a most happy and valuable result of these conferences if, some day, we should find it possible unanimously to publish what Americans would call our "platform," giving prominence to certain great landmarks of prophetic interpretation, while avoiding reference to points of difference. I am assured by some who have long been members of the Society that the range of agreement is already far beyond what formerly seemed attainable. I am sanguine enough, indeed, to believe that if, even to-day, we could, as it were, "take stock," we should be both surprised and gratified to find how numerous and how important are our points of agreement, and how comparatively small are the points respecting which we must still "agree to differ."

It is in the spirit of these prefatory words that I venture to suggest certain cautions and corrections in our forecast of unfulfilled prophecy.

There are two ways in which our differences are needlessly accentuated, and in some degree embittered. The one is the propensity to call each other names. Some of us, for instance, are accustomed to have hurled at us the epithet of "futurists." Now, if I may judge by the meetings I have attended, and by a not inconsiderable acquaintance with the members, there are, in the old sense of the word, no futurists in this Society; and in another sense of the word we are *all* futurists. I assert definitely that among my own friends there is not so much as one individual who rejects or ignores the scheme of what is called "the historical school of interpretation." Of course we object to the tyranny which would seek to compel us to say we see what we cannot see; as, *e.g.*, that certain events in the history of Christendom are the fulfilment of some of the most awful predictions of divine wrath which Holy Scripture contains, and the still more odious tyranny that would filch from us the book of the Revelation and forbid us to seek in it prophetic words, not only about the future, but even about the strange and sinister events and movements of our own day.

I have said that we have no futurists in this Society; neither do I believe there is as much as one member left who would dare to identify himself with this other scheme which was formulated with such distressing dogmatism some twenty years ago. I have said again that in another sense we are all futurists. Do not let us become a mere coterie, forgetting what is passing in the great world around us. Now, in this wider view, the distinction is not between futurists and historicists, but between futurists and sceptics. Let me test this by reference to the charter words of the Lord's Supper: "Ye do show the Lord's death *till He come.*" Is there even one member of the Prophecy Investigation Society who will not declare, without reserve or prevarication, that he believes in the personal coming of the Lord Jesus Christ? And, if so, am I not right in saying we are all futurists? But some one will object, "At that rate every professing Christian is a futurist." This is just what I want to come to. I believe I am well within the mark when I say that, taking even the ordained ministers of the Protestant Churches of Christendom, for every one who will agree with you in this, you will find several who will deem you a faddist or a fool for cherishing such a belief. And, I may add, this state of things is recent; and, it is, I believe, largely the result of the deplorable revival and

growth of those nurseries of paganism, superstition, and systematised unbelief, the theological colleges.\*

In view of the state of Christendom, therefore, I plead that we ought not needlessly to accentuate our differences. I have indicated one way in which we are apt to do this. The other, which I venture to bring before you, is the habit to which we are all prone, of putting out our inferences from Scripture as though they were divinely revealed truths. And here I come to my subject,—cautions and suggestions—and as an earnest proof of my desire for unity, I will appeal largely to those with whom I am, in the main, in accord. You cannot argue from spiritual truths as if they were demonstrated problems in Euclid. Most of the worst heresies and the bitterest feuds that distracted and disgraced the primitive Church of Christendom were due to neglect of this caution. The Nestorian and the Arian controversies might furnish striking examples of it. One must suffice to illustrate my meaning. Mary was the mother of the Lord Jesus Christ; the Lord Jesus Christ is God; therefore, Mary is the mother of God. There is no flaw in the logic of this, and yet the conclusion is a profane and pestilently mischievous falsehood. I believe that if we could agree to empower the chairman of our conferences to stop any speaker who made any statement of prophetic truth in any but scriptural language, we should all come by degrees to modify our opinions on the points of difference between us.

As our time is so brief I will now abruptly specify five dogmas or formulas in common use with us, every one of which would be vetoed under a self-denying ordinance such as I suggest. They are the following:—

- The second advent of the Lord Jesus Christ.
- The secret rapture of the saints.
- The Lord's coming for *His Church*.
- The Lord's coming *with His Church*.
- The personal reign of the Lord Jesus Christ.

The first of these is, so we all know, an extra-scriptural extension. It is, in fact, an argumentative assertion that there are but two advents of Christ. I am not now assuming that there are more. All I insist on at this stage is that Scripture supplies no warrant for asserting that there are but two. Some one, perhaps, will answer me by triumphantly quoting Heb. ix. 28: "Christ was once offered to bear the sins of many, and unto them that look for Him shall He appear the second time;" therefore, of course, there can be only a first, and a second, coming. This is a typical instance of the very practice I deprecate. In the first place, let me test this by drawing another inference equally logical: As He is to appear the second time "to those who look for Him unto salvation," it follows that He will not appear to the world at all; so the whole truth of the great judgment goes overboard! But secondly, the Scripture contains no such statement as that which is thus relied on. The words are not "*the* second time," but "*a* second time." The subject of the passage, remember, is not the advent of Christ, but His priesthood. And this at once gives us a clue to the meaning of the verse. At the great day of atonement the Israelite saw the high priest as he passed into the tabernacle with the blood. He saw him a second time, when, the atonement completed, he came forth in his "garments for glory and beauty" to bless the people. And this type shall be fulfilled in the case of the people of God in every age. Every believer, no matter to what dispensation he belongs, is given to see Him first as a sin-bearer, and again in His glory. That "second time" is the hope of His people in every age.

\* Of course I do not mean that *all* theological colleges are of this character. There are some notable exceptions.



The passage then belongs to the domain, not of prophecy, but of doctrine; and it is to be interpreted by reference to the types. And therefore it is that it has been misinterpreted by theologians, for theology ignores the types.

I conclude, therefore, that it affords no warrant for the dogma that the Lord will never again be revealed till He comes at the end of all things for the great final judgment. And, eliminating this passage, what presumption is there in favour of such a view? The only presumption springs from the innate scepticism of the human heart, which makes us inclined to reject any and every suggestion of divine action towards men. But if we shake ourselves free from this presumption and prejudice, and especially if we remember that the word usually translated "coming" means "presence," a strong presumption arises the other way. That Christ and His people should be separated is an abnormal condition of things. And yet when He says "I will come again and receive you to myself, that where I am there ye may be also," the natural response which springs from the scepticism of our hearts is, "Oh, that is quite incredible: it means only that we shall go to heaven when we die;" but the response of faith is "Even so, come Lord Jesus." When a man opens his door with a latch key at midnight, and walks into his house, his wife does not scream with surprise and fright. She expects him, and his coming is the most natural thing possible. But if a woman neither expects her husband, nor wants him, she would probably greet him as if he was a burglar. This is precisely what the Lord Himself intended when he spoke of coming to some "as a thief in the night."

And if any one should interrupt me by asking what useful practical object there is in getting rid of the dogma of "the Second Advent," I would reply that that dogma was largely responsible for the loss of the truth of the Lord's coming as a hope and a power in the Christian life. It is as though you told an expectant wife that she is foolish and wrong to leave the door on the latch, or to expect her husband, for he has announced that he cannot and will not return till definite events have happened. The dogma of "the Second Advent," is one of the many baneful legacies of the much vaunted primitive Church of the Fathers. I wish we could be rid even of the expression.

But now I come to a point at which some, who will agree with me in all I have been saying, will hesitate to follow me. You are looking for the fulfilment of the prophecy and promise of 1 Thess. iv. But why do you call that event the *secret* rapture? And why do you describe it as the Lord's coming *for His Church*? Why not in such matters keep strictly to the words of Scripture?

The French Minister of War made his defence in the Chamber this day week for punishing officers who had committed breaches of discipline in connection with the Dreyfus case. I was much struck by his words in one instance. "Captain des Michels," he declared, "committed a fault, and I removed him, as was very right: he paraphrased an order which it was his duty only to read." And if this be a fault as between man and man, how much more so is it as between us and God, especially when we have to do with transcendental spiritual truths?

"But (you object) scripture nowhere says His coming for His saints will be public." No, and therefore *you* had better not say it. But neither does it say the contrary. Personally, if I might venture to hold a pious opinion on such a subject, I incline to the view that albeit we know it will be instantaneous, it will in fact be public—an event which will startle Christendom, and which possibly will lead thousands of waverers to decision, and prepare a people for the testimony to be rendered in the dispensation to follow. But this is only an inference and an opinion.

And why should we talk of the Lord's coming for *His Church*? Of course there is a sentimental fitness in the thought with those who believe that the Church is the bride. But this again is a mere inference without a word of Scripture to sustain it. I won't dwell on this, however, but content myself with suggesting that so far as any statement of Scripture is concerned, the event which is to bring the present dispensation to a close may be the resurrection of all the righteous dead, from the time of Abel down to the very moment of His coming. Neither will I dwell long upon the next point, though it is to me full of interest. When Scripture speaks of the Lord's coming for judgment as being "with His Saints," does it mean with the redeemed of the earth [who have been caught up in accordance with 1 Thess. iv.]? First, I mention the undoubted fact that Scripture does not assert this. Secondly, I would make the suggestion that the teaching of Christianity, and the position assigned to the Christian, seem out of keeping with any active participation in the work of vengeance upon God's enemies. 1 Cor. vi. 2 has plainly no bearing on this. And thirdly, an examination of the passage which seems to teach what I am opposing, will show that any such false reading of it involves a false exegesis. I allude to 1 Thess. iii. 13: "To the end He may stablish your hearts unblameable in holiness before God, even Our Father, at the coming of our Lord Jesus Christ with all His Saints." The question is, does this refer to the coming of 1 Thess. iv. 14, or to that of 2 Thess. i. 7? The one, we are agreed, is our immediate hope, the event which will close our earthly sojourn; the other is a further event separated from our life on earth by an interval the duration of which we cannot fix. But to make the "unblameable in holiness" refer to that distant event would not only destroy the practical force of the exhortation, it would make our fitness for that scene depend upon ourselves. Is it not certain therefore that the "holiness" of iii. 13 is the condition in which we shall be found when He comes *for us*, according to iv. 14, 15? And can there be any doubt that the saints of Enoch's prophecy are the angels ("His holy myriads," Jude 14), the event spoken of 2 Thes. i. 7? That the angels will be His agents in judgment, such passages as Matt. xiii. 39 and xxiv. 31 expressly declare.

(To be concluded in our next issue).

## Things New and Old.

### THE FAITH OF GOD'S ELECT.

CONCERNING THE DISTINCTIVE CHARACTER OF THE FAITH OF GOD'S ELECT.

**T**HERE is a faith which is the faith of the unregenerate; the faith of those who are still dead in sin. There is also a faith which is the faith of the true believer, the faith of those quickened by the Holy Spirit, the 'faith of God's elect.'

"Each may have the same general object—that is, God, in the Trinity of the glorious persons, Father, Son, and Holy Spirit—and the same general subject—that is, the inspired word of God—but the faith of the unregenerate man will influence him to come before God in the plenitude of his religious rites and ceremonies, his prayers and doings; whereas the faith of the true believer, the 'faith of God's

elect,' will influence its possessor to come before God in the living consciousness of one possessing new, and spiritual, and most pressing needs, which no religious rites, or ceremonies, no religious activities of his own, can satisfy.

"The one brings his religion before God, and hopes for God's favour because of it. The other brings before God his emptiness, his sinfulness, and need, and casts himself upon God's mercy as revealed in Christ. The former has no real intercourse with God on his most religious day, when his attention is wholly given to his religious observances, and when most surrounded by outward religious influences. But the latter, by a mere thought heavenward, or by a few whispered words of prayer or praise, will have real intercourse with God, even though his energies be fully engaged in the duties of his calling, and he be surrounded by circumstances apparently unfavourable to the spiritual life.

"Another distinctive feature in the 'faith of God's elect' is in the fact that, although its object is the eternal God in the Trinity of the Persons, Father, Son, and Holy Spirit, it looks especially and continually to the Lord Jesus.

"It not only credits the whole record of God concerning his Son Jesus Christ, but because of the special need of salvation, a consciousness of which has been aroused by the Holy Spirit's quickening work in the heart, it has special regard to the Lord Jesus Himself, as made known in that record as the gift of God, that whosoever believeth in him should not perish, but have everlasting life.

"The 'faith of God's elect' centres in the cross of Christ, for it there beholds, in the death of Christ for sinners, the way of full salvation. The force of mere religiousness with its natural convictions will lead a man to do much, but it never makes him thoroughly out of conceit with the power of man. It never brings him solely to rely upon the 'power of God' as made manifest in the cross of Christ. The natural man will be doing in some way or other, and hence is the power of man, but it never brings salvation.

"He who possesses spiritual life, and who is guided by the Word of God, under the gracious influence of the Holy Spirit, ceases from his own doing in every way, as regards the question of his salvation, and relies solely on the doing of God by the cross of Christ; and thus the preaching of the cross is to him the power of God unto salvation (1 Cor. i. 18). It is God's way, and he turns to it. Man's way, man's power, man's wisdom, he no longer inquires about. He is now content.

"To the cross of Christ, to the atonement made there for sin, and to the salvation thereby accomplished for every needy sinner, must the mind of the believer ever turn when he desires to have his evidences of salvation brightened, and his hopes of eternal life revived. It is the one and only way, both for the newly-awakened sinner and for the advanced believer.

"In making progress in the spiritual life, the 'faith of God's elect' is fixed also on Christ Himself, now in heaven at the right hand of God, knowing that all fulness is in Him for the supply of every need in the daily walk (Col. iii. 1-4. Eph. i. 22, 23)."

(From *Councils and Thoughts for Believers*, by Thomas Moor, published by J. Nisbet & Co.).

### A SURE FOUNDATION.

"I remember well a minister whom I much respect, saying to me, 'I wish I could feel as you do. You have certain fixed principles about which you are sure, and you have only to state them; but I am in a formative state; I make my theology every week.' Dear me, I thought, what a hopeless state for progress and establishment! If the student of mathematics had no fixed law as to the value of numbers, but made a new multiplication table every week, he would not make many calculations. If a baker were to say to me, 'Sir, I am always altering the ingredients in my bread; I make a different bread every week,' I should be afraid the fellow would poison me one of these days. I would rather go to a man whose bread I had found good and nourishing. I cannot afford to experiment in the bread of life. Beside, there is an intellectual unrest in all this kind of thing, which is escaped from when we come to love the Word of the Lord as we love our lives. Oh, the rest of knowing within your very soul that the truth you rest upon is a sure foundation."

C. H. SPURGEON.

## Bible Word Studies.

BY THE REV. GEO. A. B. CHAMBERLAIN, M.A., HULL.

### "THE DAY" AND ITS CHARACTERISTICS.

#### I. PAST.

VISITATION. Luke xix. 44. Mercy and love—Messiah came to His own (John i. 11).

#### II. PRESENT.

VOICE-HEARING. Heb. iii. 15. Invitation.

SALVATION. 2 Cor. vi. 2. Present salvation of soul.

MAN. 1 Cor. iv. 3. Human judgment.

#### III. FUTURE.

DECLARATION. 1 Cor. iii. 13. Believers' works.

FULL SALVATION. Rom. xiii. 11 (see Rom. viii. 21). Emancipation, glorious liberty of the children of God.

VENGEANCE. Isa. lxi. 2. Wrath (See Rom, xii. 19).

CHRIST. Phil. i. 6, 10, 11; ii. 14-16. Connected with believers' work and service.

THE LORD. Is. ii. 11, 12; Joel i. 15; Jer. xlvi. 10 Ezekiel xxx. 3; 1 Thess. v. 2; and other passages. Punishment, judgment, rule.

## Questions and Answers.

#### QUESTION NO. 213.

J. S. E., London, E. You will find a complete answer to your question concerning Phil. i. 19 in the current number of *Things to Come* in our first paper on the Epistle to the Philippians.

## QUESTION NO. 214.

J. G., Birmingham. "Please explain: 'This generation shall not pass away until all be fulfilled' (Matt. xxiv.). And if possible throw some light on the prophetic order of the chapter."

The first part of your question is best explained by observing that the word "fulfilled" is not the ordinary word for fulfilling. The word used here is *γίνομαι* (*ginomai*), and means *to become, come to be, arise, spring up*.

It occurs some 657 times, and is rendered *fulfil* only three times!

On the other hand, the ordinary word for "fulfil" occurs some 92 times, and is always rendered in the sense of *fill, fill full, accomplish*, 41 times, and *fulfil*, 51 times. It is clear, therefore, that there must be a difference between these two words, and that we must not press the exceptional meaning of one word into the ordinary meaning of the other word.

Moreover, in Luke xxi. we have both words. In verse 32 we have the same word as in Matt. xxiv. 34. But in verse 24 we have the other word, *πληρώω* (*pleroō*), *fulfilled*. A comparison, therefore, of Luke xxi. 32 and 24 will show the difference between these two words; and, as verse 24 is the same as Matt. xxiv. 34, the meaning is clear that "This generation shall not pass away till all these things begin to come to pass."

The chapter shows that they began to come to pass in verses 4-6, but the Lord added, so that there might be no mistake, "*the end is not yet*." He then leaps over the whole of this Church period, and describes the beginning of "the great tribulation" in verses 7 and 8. Adding, so that there might be no mistake, "*all these are the beginning of sorrows*," or birth-pangs which are to issue in the birth of the new Israel.

Up to this point Luke xxi. agrees point by point. But while in Matthew the Lord goes on to *continue* the description of the great tribulation; in Luke xxi. 12, he goes back to what should take place "before all these," and continues the description of what should go on up to the destruction of Jerusalem (in verse 24) and afterwards to the fulfilment of "the times of the Gentiles." Then Luke xx. 25 corresponds with Matt. xxiv. 29, and both descriptions go on together.

From all this we learn three things:—

1. That Matt. xxiv. and Luke xxi. were spoken at two different times. Luke xxi., while he was still in the temple, when only *two* questions were asked: and Matt. xxiv. afterwards, "upon the mount of Olives," "*privately*," when *three* questions were asked.

2. That in Matt. xxiv. 7-28 we have the great tribulation: while in Luke xxi. 10, 11 we have only the beginning of it, and from 12-24 the events which should lead up to it.

From this it follows that Matt. xxiv. 14, about the Gospel of the kingdom being preached, does not refer to this present dispensation at all, but only to the tribulation. This popular mistake would have been impossible, if it had been noted that it is "the Gospel of the kingdom" which is there spoken of and not "the Gospel of the grace of God," which we are now commissioned to preach.

3. Matt. xxiv. 34 (and Luke xxi. 32) teach that "this generation" to whom He spoke should not have passed

away till the things which he spoke of had *begun to come to pass*: viz., the things spoken of in Matt. xxiv. 4-6 and Luke xxi. 8, 9. If, therefore, these things had "*begun to come to pass*," so they might be sure that "all these things" would in due time be "*fulfilled*."

## QUESTION NO. 215.

A. S., Stirling. "Kindly give the significance of the word 'immediately' in Matt. xxiv. 29. It does not occur in Mark and Luke."

Why it does not occur in Luke, we have explained in the answer to the preceding question. It is because Luke does not lead us up to those days *through* the tribulation, but at verse 12 breaks off to describe what should take place "before all these things." Therefore the word "immediately" could not well occur (and did not, because spoken on a different occasion).

In Mark, the case is different, for the circumstances are the same as in Matt. xxiv. (and not Luke xxi.), but in Mark the word "immediately" is expressed in words equally definite. It says "in those days, after that tribulation." This means, of course, the same as in Matt. xxiv. 29: "Immediately after the tribulation of those days," leaving no room for any millennium between the great tribulation and the Lord's advent in power and glory. It is not even a question of "days," still less of "a thousand years."

## QUESTION NO. 216.

M. H. S., Portsmouth. "Explain how the contradiction between Ex. xvi. 36 and Ezek. xlv. 10, 11 is accounted for. The Ephah and the Homer play so important a part that, I think, many readers of *Things to Come* may be interested in the kindly aid you may afford."

There is no contradiction at all.

Two different measures are spoken of, and two different words are used.

In Ex. xvi. 16 and 36 the word is *Omer* (עֹמֶר), which is stated to be "the tenth part of an Ephah:"

In Ezek. xlv. 10, 11, 14 the word is *Homer* (חֹמֶר, *Chomer*), which is stated to contain ten Ephahs.

Both words are so spelt.

We may add that the *Omer* contained about 3½ quarts, English measure. And the *Homer* about 11½ bushels, English. We have the latter word in Lev. xxvii. 16 and Num. xi. 32. Both were dry measures.

From Ezekiel, it is also clear that the *Bath* was the same as the *Ephah*; the *Bath* being a *liquid* measure, and the *Ephah* a *dry* measure.

Instead of being a contradiction there is a wonderful accuracy and inerrancy in the words employed. In the Hebrew two different words are used, from two different roots and with two different meanings, which may be noted even in the English by observing the well-worn rule as to the importance and use of the letter "h."

## Signs of the Times.

THE ZIONIST MOVEMENT.

INTERVIEW WITH DR. HERZL.

A correspondent of *The Jewish Chronicle* in Vienna, gives that paper an interesting account of an interview

which he has recently had with Dr. Herzl. It will give our readers some idea of the movement as it stands to-day. We therefore give it in full.

I recently had a conversation with Dr. Herzl, in the course of which I asked him whether he believed that he would soon obtain a Charter from the Sultan. Dr. Herzl gave a cautious reply, but I could gather from it that more than ever he was convinced of success in this special direction. He set forth to me all the advantages which would accrue to Turkey through a systematic immigration carried out on a large scale, and he believed that the Porte was well informed as to the loyalty of the Zionist movement, as well as of the fact that the Actions Committee in Vienna enjoyed considerable sympathy in influential quarters. He himself had been agreeably surprised at the appreciation of the Zionist plans in those quarters. He had no doubt that the Zionist work would meet with friendly sympathy on other sides, but he could not mention any definite time. He could only say: "The matter is going on satisfactorily."

On being asked whether he was acquainted with the great movement for the colonisation of Cyprus, Dr. Herzl stated that the Action Committee followed with the closest attention every phase of the movement. The local and district Committees constantly send reports; thus the Vienna Actions Committee was in a position to call "halt," or "forward," as the case might be. Dr. Herzl thought that it would be dangerous to excite Jewish opinion on the matter for the moment. The reports hitherto received from various quarters were not of a character to permit of a thorough review of the agitation in favour of Cyprus. But if the political constellation should not change before then, the question would have to occupy an important place in the deliberations of the next congress. He himself sympathised with the Cyprus project, independently of its past and present, especially as a means of lessening the terrible distress now prevailing, if this could not be accomplished in other ways. The responsibility of the Vienna Committee was so great that only after anxious and careful study and after the receipt of official statements would it be possible to deal more fully with the matter.

In reply to my question how, assuming that the Charter from the Sultan was secured, he would obtain the immense sum necessary for putting the project into execution, Dr. Herzl declared that ample funds would be at his disposal as soon as he had obtained the Charter. But it would not be the acquisition of financial resources that would be a source of anxiety; it would be the creation of guarantees that the great scheme of colonisation would be developed in an orderly manner and would benefit the people at large, and not only a few financial groups. Not for speculators and for interested persons must the entire movement be established but for the people who had put their trust in him and his colleagues. On this point the plans would be submitted in due course. Dr. Herzl spoke throughout with the utmost reserve.

In Vienna, the Zionists are at present displaying great activity, and scarcely a day passes by without meetings being held. The students, thanks to the repeated personal interposition of Dr. Herzl, are also devoting themselves to the cause with the utmost energy. This is of great importance, for the body of Zionist students is the kernel of the political Zionists in Vienna. In order to watch over the relations between the students and the Actions Committee, and to provide an intermediary between the two, Dr. Herzl has promoted the establishment of a so-called "Alten Herren Conventes." "Alte Herren" (Old Men) is the generic term applied to all persons who have obtained a University grade. This body was constituted last week.

Next Thursday evening all the Zionist Societies in Vienna will unite for the purposes of a Chanukah fête, which is to be held in the largest hall in the city. An attendance of several thousands of persons is expected. The fête will be opened with the kindling of the Chanukah lights, the religious ceremony being performed by the Chief Cantor of the Sephardim congregation and his choir. Speeches will follow, and then will come recitations and songs appropriate to the occasion. The young people will wind up the evening with a dance. The fête will give occasion for an imposing demonstration in favour of Zionism.

The Viennese Jews no longer hold the same antagonistic attitude towards Zionism as in past years. The occurrences in Galicia, Bohemia and Moravia, the sad incidents in Vienna, the growing distress among our Jewish population, whom the rich Jews will not and cannot help, the successful progress of clericalism and anti-Semitism and the danger of Parliament becoming wholly anti-Semitic, and thus leading to an anti-Semitic Cabinet—all these motives have paved the way for the change that is taking place, slowly, it is true, but not the less emphatically.

#### GERMAN BANK FOR PALESTINE.

A company has just been formed in Berlin, under the title of the German Bank for Palestine, for the purpose of carrying on a general banking business, and especially a commercial and money exchange branch, in Palestine and the Levant. Among the founders are the German Palestine and Oriental Company, Count Hohenlohe Oerbringen and the banking firm of K. von der Heydt, Berlin. The capital of the company is not large, having been fixed at 450,000 marks

divided into 450 shares of 1,000 marks each. We should add that this company is a non-Jewish body, formed to assist Germans in the colonisation and development of Palestine.—*Jewish Chronicle*.

### POLITICAL SIGNS.

#### THE EUPHRATES VALLEY RAILWAY.

All students of prophecy have been deeply interested for many years in the contemplated construction of the Euphrates Valley Railway, seeing that the prophecies concerning the future of Babylon are largely bound up in it.

From time to time various schemes have been talked about, interest excited, and hopes raised, only to end in disappointment.

We are now enabled to place before our readers the result of a research we have made through a file of *The Times* newspaper, comprising a period of fifteen days, from Nov. 30th to Dec. 15th, on an important concession that is declared to have been granted by the Sultan to the Emperor of Germany, and which lifts the whole matter at one stroke into the region of practical politics.

*The Times* of Nov. 28th, 1899, makes this important announcement:

"The Ministerial Council at Constantinople granted, and the Sultan subsequently signed, an Iradé, authorizing the construction of a railway under State guarantee from Konieh to Baruz, passing through Baghdad."

On Nov. 29th the same paper pursues the subject, and states:

"The railroad to Baghdad connects one of the most fertile parts of Asia with the traffic of the world."

It is hoped "that German peasants may be induced to emigrate in great numbers to Asia Minor, and there establish agricultural settlements." It seems that no obstacle is to be placed on other countries, but trade allowed "on the economic principle of the 'open door.'"

This concession is regarded by some papers as "a confirmation of an unverified report that an important agreement has been concluded between England and Germany, by which the former is to have a free hand in Africa, and the latter in Asia Minor."

Then in *The Times* of Dec. 4th, there is an interchange of civilities between the Sultan and German Emperor. The latter telegraphed "his gratification. . . He regards this as a new proof of the Sultan's confidence in German industry . . . which owes its origin to the Sultan's wisdom, and can only serve the interests of peace . . . The Emperor implores the protection of the Almighty for this undertaking and for the Sultan, whom he assures of his sincere friendship."

Did the Armenian massacres cross the Emperor's mind as these flattering congratulations were being passed from a so-called Christian monarch to an infidel tyrant, followed by photographs of himself and the two former emperors?

These amicable sentiments remind one of another Emperor and what his ways will be when "he shall obtain the kingdom by flatteries" (Dan. xi. 21).

Again, in Dec. 28th, *The Times* refers to this matter again:

"There is no doubt that great umbrage has been given to Russian politicians . . . by Germany's acquisition of the concession." It is looked upon as a complete set back to Russian policy; so, whatever the railway may bring about in the way of peace, the proposal and concession has not acted favourably as yet.

Quoting from *The Times* of Dec. 9th, we find the "peace" cry again trotted out, with the well-worn phrase, so often repeated in this connection as "preparing the way for a great enterprise of civilization and progress." . . . "The German Emperor and the Sultan have once more joined hands"—hands reeking with blood—"in order to declare

that they will give their aid and protection to further the completion of a magnificent enterprise of PEACE."

Three days after this the same journal contains the proposal of the Imperial Chancellor to "double the number of battleships."

Here is a strange combination to bring about peace. The Sultan, Emperor, and Euphrates Valley Railway, followed by the proposal of the power that says "Peace," to double the number of battleships.

Like all former efforts in this direction it is bound to fail, and we say this not because we rejoice in a state of war; but because we are profoundly convinced that no earthly power is capable of doing it. That glory belongs to Him that "breaketh the bow and cutteth the spear in sunder" (Ps. xlv. 9). He only can establish the reign of righteousness.

This cannot be till "His feet shall stand upon the Mount of Olives." Then it will be said: "How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, THY GOD REIGNETH" (Isa. lii. 7).

### RELIGIOUS SIGNS.

#### BURLESQUE OF RELIGION.

Condescension on the part of a monarch does not allow of boisterous familiarity on the part of the subject—"Let not thine heart be hasty to utter anything before God; for God is in heaven, and thou upon earth" (Eccles. v. 2). He is "to be had in reverence of all them that are about Him" (Ps. lxxxix. 7). Grace is to be sought "whereby we may serve God acceptably with reverence and godly fear" (Heb. xii. 28).

This is forgotten by the religious caricaturists of to-day. Modern methods savour more of impertinence.

A most flagrant instance of this spirit is seen in the proposal which was ventilated in the Church of the Rev. R. J. Campbell and under the dome of Brighton Pavilion.

The report in the local paper opens with this announcement—"The Nonconformists are going to startle Sussex when the new century begins." Now we must try and condense the particulars of the mode by which they propose to "startle." The idea is "to march in one magnificent corps upon the forces of the world, the flesh, and the devil." To "go round the villages with a large tent . . . to have their own band and their own chairs . . . powerful lanterns."

Then, further on, it says: "We shall have candles—and Roman candles they will be, too—to draw people; we shall send up a rocket just to let people know we are in the neighbourhood."

The Rev. Hugh Price Hughes "expressed himself in entire sympathy with what he seriously called 'your THEATRICAL PROGRAMME.'"

He added: "There was nothing so stimulating to the imagination." And, is it not more than likely that the "converts" produced by these means, will be such, only in "imagination"?

The only thing that seems disappointing is their inability to get up an earthquake. So as that is not possible they are going to be satisfied with "rockets." "Let the meeting be advertised

JUST AS IF IT WAS ANY CIRCUS."

A very judicious selection of the right word, because it is to be

"A DRAMATIC TOUR THROUGH SUSSEX."

So "Modern Christianity" has come down to this. A theatrical travelling Show, on the lines of "Barnum and Bailey," flaunting its own weakness, because it is said: "We must go into the slums and alleys, and compel them to come in." In the whole account there is no reference whatever either to God, or to

#### THE NEED OF PRAYER,

and the idea of masquerading with bands and rockets to "compel them to come in" will only be interpreted by those who see it as a parade of folly and weakness, and will refuse to be taken in.

The devotee of idolatry invests his Mumbo-Jumbo with more dignity, and displays more reverence to his idols than these men, who give the impression that the God of heaven requires tom-toms and fireworks to help on His work.

The following announcement is quite in harmony with the above:—

#### A GRAND PAROCHIAL FETE.

In aid of the Taunton Holy Trinity Schools' Funds. Sept. 14, 1899.  
Various Novel and Popular Amusements, including  
SWINGS, AUNT SALLY, &c.

#### BABY SHOW.

1st and 2nd Prizes for the Finest Babies under 12 months.  
Entrance Fee 9d.

Group of life-size Figures, including Saucy Tommy, &c.

DANCING ON THE LAWN UNTIL 9.30 P.M.

Another of these schemes was carried out on behalf of Cathcart Parish Church in the month of October. We can give only a few items:—

#### ENTERTAINMENTS.

"Players" Dramatic Club, in "My Lady Help," and "I've written to Browne."

Washing, Hat Trimming, and Nail Driving Competitions.

Shooting Gallery and Competitions.

Scientific Palmistry, by Mrs. Kew, F.C.S., London.

#### AMERICA CUP RACES.

Special Telegrams have been arranged for, and progress of Yachts and Results of Races will be announced during Bazaar.

We are told that the "Principal" of a college, engaged at time on an *Evangelistic Mission*, presided on this very occasion.

### THE CONDITION OF RELIGIOUS SECTS IN RUSSIA.

The correspondent at St. Petersburg of *The New York Daily Times* (Mr. Bradford Colt De Wolf) draws a most significant picture of the condition of religion and of the religious sects in Russia. These amount to a very important Sign of the Times.

Mr. De Wolf says that religious sects have greatly increased of late years; and this, notwithstanding the fact that the number of adherents to the Orthodox church has greatly increased during the past quarter of a century . . . there has been of late years a constant birth of new sects, though most of these have but a small following. Under the present Russian laws, these sects have no recognized legal status; they are merely tolerated, but are liable to persecution at any time. Among the oldest and best-known of these sects are the Bezpopovitzies (literally without priests), who have done away with priests and with all the sacraments, except baptism, which can be administered by anybody. They are opposed to marriage and the propagation of humanity. "What," they argue, "is the good of bringing subjects of Satan into the world?"

"Among the licentious and cruel sects, which are, of course, not to be included in the Czar's ukase, may be mentioned the Fedossecvetzys, who refuse to recognize the institution of marriage; the Dietonbutsys, or killers of children, who consider it a duty to kill at least one of their children before it has been contaminated by the sins of the world; the Douchilstocikys, who, for the purpose of helping their old relatives to reach heaven, kill them when they are stricken with a lingering illness.

"One of the most recently founded and most powerful sects in Russia is that of the Stundists, who are chiefly found in Southern Russia in the neighbourhood of Odessa. Their doctrine is very similar to that of the Anabaptists. Other newly-founded sects are the 'Counters,' who have changed all the dates of all church holidays beginning with Christmas. This sect was founded in 1866. Then there are the Sighers, who consider prayer as a too material form of worship, and simply sigh at the foot of the altar. The reformist tendencies in Russia are represented by the Soul Fighters and the Milk Drinkers. Both of these sects deny original sin, and place their ideal in a kind of democratic theocracy.

"The religious movement in Russia only prevails, as a rule, among the bourgeoisie and the masses. The upper classes are saved from the contagion of these various sects both by their scepticism and fear of losing the favour of the Government."



## "THE GOLDEN AGE."

A SHEW OF PHILOSOPHY AND VAIN DECEIT.—Col. ii. 8.

Among the signs given by the Holy Spirit in Paul's Epistles to Timothy, as indicating the presence of the apostasy in these "latter times," is this one, "Commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (1 Tim. iv. 3). Spiritists and Theosophists are abstainers on principle from flesh-eating, so that in the one case they may be more susceptible to the control of spirits; and in the other, to develop what they are pleased to call the spiritual nature on their upward climb to progress through re-incarnation.

If there are persons that prefer to eat only vegetables and fruit as a matter of choice, and health, because it suits them, we have nothing whatever to say, but would even commend them for it. But when it is put as a religious obligation, and declared to be sanctioned by the word of God, it is time to speak out.

There has been brought to our notice a publication called *The Golden Age*. This is "the official journal," and advocates vegetarian diet in order to bring out a "true and perfect humanity." Its latest "advance" is, to rejoice at "the dawn of Spiritualism." It says:—

"Man is spirit, and he derives his being from the divine source—therefore his effort to know himself, and to find out his latent powers is a form of spiritual endeavour." This position is enforced in the following words, 'Jesus promised to manifest Himself in the midst of such as were truly gathered together in His name, and thus endorsed for all time the belief that the barrier which separates us from those that have passed to the other side is not impassable.'

"The cultivation of the psychic senses—such as intuition, psychometry, clairvoyance, and prevision—which is now becoming common, promises great things for our race."

This is another quack remedy advertised to bring in a millennium without Christ.

"Let us then help on the coming millennium to the fullest extent of our ability," and so on. We know what follows, because we have read the same formula so many times, for it is reproduced on these occasions with clock-work regularity.

But as this millenium is to stand over until "butchery and flesh-eating . . . come to be regarded with loathing and abhorrence," we prefer not to wait.

That golden age, which is to be brought in by the coming of the Lord Jesus Christ, will be here long before that takes place.

There are five *reverend* gentlemen on the executive council of this propaganda of *The Golden Age* and one of the results is expressed in poetry, of which the following is a specimen:—

## "THE CHRIST WITHIN."

"The times are not degenerate.  
Man's faith mounts higher than of old.

Man may not worship at the ancient shrine,  
Prone on his face, in self-accusing scorn.  
That night is past. He hails a fairer morn,  
And knows himself a something all divine;  
No humble worm whose heritage is sin,  
But born of God, he feels the Christ within."

## "ANOTHER GOSPEL."

In one of his discourses at the recent Salvation Army Exhibition, in the Agricultural Hall, "General" Booth describes

"a vision of Heaven, which came to him in Sweden, of Soldiers in tears.

"Why were these Soldiers crying in Heaven? They were ashamed to think that Divine mercy had brought them into that Celestial City, when they remembered that they had left behind unsaved friends, relatives, and companionships. "In this vision," the General goes on, "I was informed that these same Salvationists had waited on the Apostle Peter and asked for liberty to return to earth, and gave a sacred pledge that they would come back again, no matter what the cost might be. But Peter," remarked the General, "met the deputa-

tion with an abrupt answer in the negative: 'I have had so much work to get you in, that I won't run the risk of letting you go out again'—at which the audience broke out into reverent laughter. This was one of those flashes of speaking power which shows the General."

*The War Cry* (Exhibition Number).

It also shows something else. It shows one that handles the Word of God deceitfully—Peter would disown such buffoonery. It also shows the utter want of the "reverent" spirit that should distinguish a messenger from God. "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven and thou upon earth" (Ecc. v. 2).

## Editor's Table.

## REVIEWS.

*The Present Distress*. By Bishop of Liverpool. Reprinted from *The Record*. C. I. Thynne, 7s. per 100. We cannot do better than give the closing remarks of the Bishop: "We are daily drifting downward, though some may neither feel nor perceive it, and in a few years we shall be over the falls. In a day like this every loyal churchman should be ready to do his duty, and determine by God's help to hand down the pure faith of the Reformation to his Christian children."

## COWPER ON MUSIC.

In one of Cowper's letters on Handel, he says:

"He seems, together with others of our acquaintance, to have suffered considerably in his spiritual character by his attachment to music. The lawfulness of it when used with moderation, and in its proper place, is unquestionable; but I believe that wine itself, though a man be guilty of habitual intoxication, does not more debauch and befool the natural understanding than music, always music, music in season and out of season, weakens and destroys the spiritual discernment."

Is it any wonder that there is such difficulty in purchasing a copy of Cowper's works for presentation? Last Christmas we went into shop after shop, and were assured we should not be able to obtain one. And so it turned out. We are not ignorant of Satan's devices, and just because Cowper was spiritually-minded, his works are hardly regarded as "general literature."

And this is the world which to-day makes such a loud profession of "religion"!

## U.S.A.

We are happy to report a considerable increase in the number of our readers in the United States.

And with the view of drawing our scattered friends closer together, so that they may know something of the reality of Mal. iii. 16, we shall be glad, from time to time, to give the name of any one with whom others might communicate.

For example, in the State of Minnesota, Mr. Geo. B. Bradbury, of 909 E, 18th Street, Minneapolis, would be glad to be communicated with by any of our readers in that locality who might be able with him to extend their number. We believe there are some *forty* in and around Minneapolis who might be able to "speak (or write) often one to another."

## ACKNOWLEDGMENTS.

For C. D. Joseph's mission, Mount Carmel:—

		£	s.	d.
Dec. 21, 1899.	C. B.	...	...	0 10 0
" 29, "	R. C.	...	...	2 0 0
Jan. 2, 1900.	E. C.	...	...	0 10 0

For "Things to Come" (Capital Account):—

Major C. D. W.	...	...	...	0 5 0
Misses E. G....	...	...	...	0 2 0



# THINGS TO COME.

No. 69.

MARCH, 1900.

Vol. VI. No. 9.

## Editorial.

### "REST."

'REST' is a word often upon our lips, and often in our hearts. But we know little of it as we ought to know, because we have not learnt the secret of its source and nature.

We wish to bring before our readers four kinds of rest of which the Scriptures speak.

1. Rest in Service.
2. Rest from and for Service.
3. Spiritual Rest.
4. Eternal Rest.

There is a passage in each of the four Gospels which speak of one of these kinds of Rest.

Let us refer to them in order :

#### I. REST IN SERVICE.

Matt. xi. 28, 29. "Come unto me . . . and I will give you rest. Take my yoke upon you and learn of me, and ye shall find rest unto your souls."

These words were not spoken by the Saviour to sinners, but by the Master to His servants. Neither of the two words "labour" and "heavy-laden" are used in the New Testament in connection with *sin*: and the context shows clearly enough what the scope of the passage is.

It is the chapter which commences the record of the rejection of the Lord Jesus. It commences with the question of John the Baptist (Matt. xi. 2, 3), and goes on to show how the people rejected both John and Himself, saying that John had a devil, and that Christ was a glutton and a drunkard (verses 16-19). Then he upbraids the cities of Chorazin and Bethsaida, wherein most of His mighty works were done, because they believed not (verses 20-24). And then it is added:—"At that time," that is to say, at the time when His rejection was thus practically complete; \* when all His preaching had (humanly speaking) gone for nothing; and, according to outward appearance His ministry had ended in failure and disappointment—it was "at that time" that "Jesus answered (*i.e.* prayed) and said, I thank Thee, O Father . . . . Even so Father; for so it seemed good in Thy sight." It was not a question of His own sight or the sight of others, but, "in Thy sight"; that is to say, that Blessed One found His rest in resignation and subjection to the Father's will. There He found His rest in service, and then, turning to His weary and heavy-

\* It only required to be followed by the formal resolve of the Rulers to put Him to death (xii. 14) and the rejection by His own family (xii. 46, &c., compare Mark iii. 21 and 31). Then, in chap. xiii., we have the seven prophetic parables disclosing what the history of the kingdom would be in consequence of this rejection.

laden servants, He invited them to find their rest where He found His: to learn of Him, to take His yoke and in wearing it to "find rest" for their own selves.

Thus alone, and here alone can true rest be found. As long as we are seeking to accomplish this or that, on any lower ground than God's will, there must be constant and consequent disappointment, depression, and complaint. It is better for our friends to avoid us at such moments, for we are full of murmurings and complaints and bitterness which will only depress them as well as ourselves. All this is because we are not learning of the Lord Jesus. and not wearing His yoke: *i.e.* not finding our rest, as He did, in the Father's will, but thinking only of what seems to be good in our own sight. Here alone can true rest in service be found. Oh! that we could be content with the Father's will, then should we find His service a new experience, and enjoy it because at perfect rest; not occupied with the service itself but with Him whose service it is; not aiming at any results as such, but aiming only at faithfulness to Him, leaving all the results with Him: and not taking the responsibility which belongs to Him, upon ourselves: thus avoiding all anxiety, and being able always to say "I thank Thee O Father . . . . Even so Father, for so it seemed good in Thy sight." Here, and here alone is rest in Service.

#### II. REST FROM AND FOR SERVICE.

In Mark vi. 31. "Come ye yourselves apart into a desert place and rest awhile." Here we have another rest. The first is a change of principle in service. A change from a grievous and a heavy burden, to a yoke easy and a burden light.

Here, it is the rest *after* service and a preparation *for* a return to service again. A rest of communion and fellowship with the Lord by those who have learnt of Him and have taken His yoke.

It is an interval of rest for refreshment and for return to work. This must be in a desert place, that is to say in a place which to the spirit is a desert and yields no satisfaction to the old nature, and shuts us up to the Lord Jesus and to fellowship with Him and Him alone.

#### III. SPIRITUAL REST.

Luke xxiii. 55, 56. "And the women also which came with him from Galilee, followed after, and beheld the sepulchre and how His body was laid. And they returned and prepared spices and ointments; and rested the Sabbath day according to the commandment."

The rest referred to here differs from both the preceding. It is neither a lightened burden, nor an interval for refreshment for return to work. It is a Sabbath rest wherein *no work* could be done, and *no burden* borne according to the teaching of Jeremiah xvii. 22, "Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work," &c.

It is not any rest in association with the Lord Jesus as known "after the flesh," but it is a rest after beholding His sepulchre, and "HOW HIS BODY WAS LAID."

Moreover it was a rest in connection with the Sabbath, and the Sabbath was the sign that the Lord had sanctified His people. See Ex. xxxi. 13, and Ezek. xx. 12.

Thus, this Scripture brings before us a rest in association with the sepulchre of the Lord Jesus, with the Sabbath rest, and with the sanctification of the people.

It was a Rest which anticipated Heb. iv. 9, and x. 14.

It was a Rest from ordinances (Heb. ix. 14), for it was in association with the Sepulchre and Burial of Christ. It speaks to us of that spiritual Rest which comes only after, and in consequence of our reckoning ourselves to have died with Christ and to have been buried with Him. It is when we thus behold His sepulchre, and see "how His body was laid," that we enter into real spiritual rest. There is none till we thus behold and see this wondrous sight, and receive this blessed truth. Till then there is the effort to improve the old man by the observances of rites and ceremonies, ordinances and sacraments. Till then, we fail to see that as these things were no good to us when we were "dead in sins," they can be of no possible good to us when we have died to sin\* in Christ. Ordinances are of no use to a dead man, and it is only as we observe "how His body was laid," and all the members of His Body, in Him, we learn that we were buried with Him, and consequently enter into rest.

It is interesting to note, in this connection, that the word here used for Rest, is quite different from the words in the other passages. It is *ἡσυχάζω* (*heesuchazō*), and is always used of a rest from strife. See its only other occurrences in Luke xiv. 4. Acts xi. 18; xxi. 14. 1 Thess. iv. 11.

"Strife" has always been about ordinances! All through the ages it has been so, and Ecclesiastical history records little else! It is the cause of all strife at the present day.

It is that which forms the present so-called "crisis in the Church."

It is that which separates the Churches.

It was that which caused all the divisions in the Church at Corinth. See the whole of 1 Cor. i.

With our Lord it was the observance of the Sabbath.

With the Apostles themselves it was Circumcision.

With the Church, ever since, it has been the Sacraments.

Ah! it is not until we behold (by faith) "His sepulchre, and how His body was laid," that we know what spiritual rest is, and are able to rest "according to the commandment" of Rom. vi. 11: "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord."

This is the "commandment." And it is as we are able to obey this that we can rest, from all strife, both inward with ourselves, and outward with all others.

To see ourselves as "sanctified in Christ": to behold His sepulchre gives rest from all ceremonial ordinances connected with the flesh; and it gives rest from the strife for all those who, as sanctified by the Lord, keep "His Sabbath," and are content with his perfect sanctification, instead of being anxiously striving to find another.

*i.e.*, the old man, which was "crucified with Christ."

#### IV. ETERNAL REST.

John xiv. 3. "If I go and prepare a place for you, I will come again and receive you unto myself."

The application of this is stated in 2 Thess. i. 6, 7: God will recompense to you who are troubled, Rest\* with us, when the Lord Jesus shall be revealed from heaven in flaming fire."

That is to say, when the Lord Jesus is thus revealed in judgment the members of His Body will already be at Rest with Him.

It is put the other way in verses 9, 10. The wicked "shall be punished with everlasting destruction [driven out] from the presence of the Lord, and from the glory of His power, when He shall have come (*ἔλθῃ*, *elthee*) to be glorified in His saints," &c.

The two statements taken together teach, that when He comes in judgment we shall already be at rest in glory; for He will not come in judgment until He shall have previously come to be glorified in His saints.

Here is Rest indeed. Rest in service, Rest from and for service, Spiritual Rest, Eternal Rest. May the readers of *Things to Come* know what it is thus to enjoy them all experimentally, and to know something of what it means when it is written, "We which believe do enter into rest." We do not enter this Rest by any mere "act of faith" as to anything in or of ourselves, but by simply believing what God has said of His Christ, and of our perfection in Him.

## Contributed Articles.

### THE EPISTLE TO THE PHILIPPIANS.

*Second Paper.*

BY DR. BULLINGER.

#### THE FOUR EXAMPLES.

IN turning to the other members of the structure of this Epistle, we do not propose to expand them further, though this might well be done for edification.

But we do not wish to delay our approach to the study of the four great examples which form the main body of the Epistle.

The examples are interspersed with repeated references to the object had in view in introducing them.

The great exhortation is summed up in ii. 5, which introduces the first example.

**"Let this mind be in you which was in Christ Jesus also."**

\* The word for "Rest" here is not the same as in other passages. In Matt. xi. it is *ἀνάπαυσις* (*anapausis*) a resting up. Luke xxiii. we have explained above. In 2 Thess. i. it is *ἀνεσις* (*anesis*) a loosening or relaxing, as of strings or chords that have been tightly stretched. (It occurs only here and Acts xxiv. 23, and 2 Cor. viii. 13.) In Hebrews iii. and iv. it is *κατάπαυσις* (*katapausis*), a resting down. It implies a final rest, as Matt. xi. implies a pause, which has to do with time. Heb. iv. 9, is an exception, being *σαββατισμός* (*sabbatismos*), a sabbath-keeping. It occurs only in this verse. It is essential to note exactly that the Epistle to the Hebrews was addressed to the "many thousands" of believing Hebrews, such as those mentioned in Acts xxi. 20. The interpretation of Hebrews must be confined to such as are described in Acts xxi. 20, and not applied to those whose standing is described in Rom. i.—viii.

Christ is the head of the Body; and, as the body is controlled by the head, so the members are to think the same thing, and to be actuated by the same consideration (i. 27). Hence ii. 1 begins, "If then there is any comfort (or hortative virtue), in Christ, if aught stimulative of love (*παραμύθιον, paramuthion*, occurs only here. Plato uses it of alleviation (*Rep.* p. 329 E), and of stimulant (*Critias*, p. 115 B), probably both meanings are true, here), if any fellowship of spirit (or spiritual fellowship), if any great tender-affection and compassion, make my cup of joy full (*i.e.*, you have sent supplies to me (iv. 10), and your care for me is so great; now, if you want me to be really happy, fill ye up my joy), that ye may be of the same mind, having the same love, joined in soul, minding the one (and the same) thing, doing nothing by way of contention or vain-glory; but, in lowliness of mind, each esteeming the others as more excellent than themselves; each regarding not his own (interests, gifts, advantages, etc.), but each (regarding) those of others also. Let this mind be in you which was in Christ Jesus also."

*The First Example. Christ.*

ii. 6-11.

This, like the fourth example (Paul), is accompanied by exhortation: and thus the *first* and *fourth* correspond, while the *second* and *third* (Timothy and Epaphroditus) go together as the two minor examples, which are considered more briefly (six verses each):—

C | i. 27—ii. 18. Exhortation, and example of CHRIST.

D | ii. 19-24. The example of TIMOTHY.

D | ii. 25-30. The example of EPAPHRODITUS.

C | iii. 1—iv. 9. Exhortation, and example of PAUL.

Christ's example and Paul's are further marked off by a setting forth of what each gave up, and of what each gained in consequence. The giving up of what were "gains" but are counted as "loss," and the obtaining of real eternal and glorious gains in God's own way.

These seven stages in Christ's humiliation stand in direct contrast with the seven stages of His exaltation.

We have not put them in parallel columns, as this would have cramped our references to them; but, by their corresponding numbers, they may easily be compared and contrasted.

"Who existing (or subsisting) in the form of God,

1. Did not esteem the being equal with God a usurpation (or a thing to be grasped at by an active effort, as did the first Adam, who, when told "Ye shall be as Elohim," "took of the fruit and did eat" (Gen. iii. 5, 6) in order to obtain the promise. The word *ἄρπαγμός* (*harpagmos*) denotes the act of grasping at, and not the thing grasped).

2. But emptied himself,

3. Taking a servant's form,

4. Having become or taken His place in men's likeness.

5. And, having been found in fashion as a man, He humbled Himself,

6. Becoming obedient even unto death (*μέχρι, mechri*, compare verse 30. It denotes *degree*, as it does in 2 Tim. ii. 9. Heb. xii. 4, etc.),

7. And the death—that of the cross."

And now, the depth of His humiliation being reached, the exaltation is described: and, like the other, it begins with God:—

Wherefore God also

1. Highly exalted Him (or uplifted Him far on high),

2. And granted to Him (*i.e.*, graced or favoured Him with) the name that is above every name,

3. In order that at the name of Jesus every knee should bow (in submission and subjection, and in acknowledgment of His Lordship. As, when Joseph was exalted, "they cried before him, Bow the knee," when he was made ruler over the land (Gen. xli. 43), so shall the prophecy (Isa. xlv. 23) be fulfilled, "Unto me every knee shall bow, every tongue shall swear [allegiance]." This is referred to Christ in Rom. xiv. 11),

4. Of beings (or knees) in heaven,

5. And beings on earth,

6. And beings under the earth;

7. And every tongue confess (Rom. xiv. 11) that Jesus Christ is Lord, to God the Father's glory.

Here then was "the mind of Christ." Though he was rich, yet for our sakes He became poor, and is bringing many sons unto glory.

He did "nothing through strife or vain-glory." He did "not look on His own advantages, but on those of others."

This is the example of the Head. Now look at some of the members.

*The Second Example. Timothy.*

ii. 19-24.

Timothy had something of "the mind that was in Christ" (ii. 5). He did not act through strife or vain-glory. He, in lowliness of mind, esteemed others better than himself (ii. 3). He did not look only on his own things, but on the things of others also (ii. 4), for the Apostle says (ii. 20.) "I have no one like-minded who will genuinely care for the things that concern you. For all are seeking their own things (or interests), not the things (or interests) of Jesus Christ."

*The Third Example. Epaphroditus.*

ii. 25-30.

Epaphroditus was another like Timothy. He was more concerned about other saints, the other members of the Body, than about himself. The Apostle says, ii. 26:

"For he was longing after you all (*to see you all*, according to L. and WH.), and was deeply despondent (because he had been sick? No, but) because ye had heard that he had been sick (and well ye might hear of it): for indeed he was sick and likely to die (*lit.*, like to death), but God had mercy on him, and not on him alone, but on me also, that I might not have sorrow upon sorrow. I have sent him therefore the more promptly; that seeing him again ye may rejoice, and I may be the less sorrowful. Receive him therefore in the Lord with all joy, and hold such in reputation (Why? Because, like His Master, he 'made

himself of no reputation'): **because for the sake of the work** (some MSS. add 'of Christ,' some 'of God,' others 'of the Lord') **he was nigh unto death, having hazarded his life** (reading *παρὰβουλευόμενος, paraboleusamenos*, with G.L.T.Tr. A. WH. and R.V.; instead of *παρὰβουλευόμενος parabouleusamenos* with A.V.) **that he might fill up (or supply) your lack of service toward me."**

So that Epaphroditus was another practical demonstration of how the members of the One body should walk worthily of God's calling.

*The Fourth Example. Paul.*

iii. 1-iv. 9.

We now come to the fourth great example, which, like the first (Christ's), is preceded and followed by exhortation as to real gains and losses. This marks these two examples off from the two central ones which we have just noticed.

After a brief exhortation, Paul enumerates his gains: at least, the things which he esteemed as such, but which he thankfully gave up for something of far greater value. He was like his Master as to their number, but not as to their nature. Christ's glory, which He laid aside was real. Paul's gains, which he gave up were unreal; they were no gains at all. He thought they were, but he found that they were only losses, and counted them but "dung" compared with the glory of Christ. His supposed gains were seven in number and are soon stated:

1. **Circumcised the eighth day.**
2. **Of the stock of Israel.**
3. **Of the tribe of Benjamin.**
4. **A Hebrew of Hebrews.**
5. **As to law, a Pharisee.**
6. **As to zeal, persecuting the Church.**
7. **As to righteousness, such as is by (the deeds of the) law, found blameless.**

He is speaking here, not of his sins, but of his supposed "gains"; of his standing in the flesh, as a man; but he had so learned Christ that he could say, "**What things are gain to me, the same I counted, for Christ's sake, loss.**"

He thankfully gave them all up, because he had found something better. Seven better things took their place, and he, like his Master, could count up seven stages in his exaltation.

All these blessings were "in Christ,"—"the knowledge of Christ Jesus my Lord." All else was counted as dung that he might gain Christ.

1. **And be found in Him.** That was his standing now. **Not having a righteousness of my own—that which is by (the deeds of) the Law, but that which is by faith in Christ. The righteousness which comes of God (conferred on) faith.** That was his standing now. A real "gain"; compared with which his former supposed "gain" was "loss," for it consisted of "confidence in the flesh" instead of in God.

2. **That I may know him.** (Greek, *τοῦ γινῶναι αὐτὸν τὸν γινῶναι αὐτόν*. May not this difficult genitive be explained by referring it back to verse 8, "the excellency of the knowledge"—to wit the knowledge or the excellency of knowing

Him). This knowledge of Christ was now the one object of his life. Not merely knowing things about Him, but knowing Him in a very special way, which, by the Holy Spirit, he goes on to set forth. It is the figure of *Zeugma* which is employed to do this, and our attention is thus called to the importance of what is about to be unfolded.

By the use of this Figure *one verb* is used of several subjects while it refers strictly and properly to only one of them. The other suitable verbs ("experience" and "share") therefore, have to be supplied, and it is in the supplying of these that the instruction conveyed thereby flows into our hearts and minds. The one verb is "know," and the proper object is "Him"—"That I may know Him."

3. But to know Him in all the glory of His person and in all the perfection of His work, I must know also [or rather **experience**] **the power of His resurrection.**

4. And to experience this, I must first know [what it is to **share**] **the fellowship of His sufferings, viz.,** that when He, the Head, "suffered, all the members of His body suffered with Him" (1 Cor. xii. 26).

5. And I can "know Him and experience the power of His resurrection and share the fellowship of His sufferings" only by **being made conformable to\* (i.e., like) Him in His death (i.e., by reckoning myself to have died with Him (Rom. vi. 11), and to have been planted with Him in His death: not only having a blessed fellowship in His sufferings, but in God's sight, dying in, and crucified together with Him).**

Then we are prepared for the sixth stage of the exaltation.

6. **If by any means I might attain unto the out-resurrection—that one from among the dead.** It is very important for us to observe (from the scope of this Epistle and of this third chapter) that Paul is speaking (by inspiration) in this verse (iii. 11) of his advantages as a Jew. He is counting up, as a Jew, what he had gained in Christ, and setting his gains over against his losses. As a Jew he had the hope of resurrection, and not only this but the hope of the "first resurrection" (Rev. xx. 5, 6), the resurrection of "life" (John v. 29. Dan. xii. 2), "the resurrection of the just" (Acts xxiv. 15). All this he had as a pious, religious Jew. But, being in Christ, he had a better hope—that which he had taught "the church of the Thessalonians" (1 Thess. iv. 16, 17)—a resurrection which had nothing to do with "times and seasons" (1 Thess. v. 1), as the "first resurrection" will have.

The "gain" which his standing in Christ gave him was this *ἐξανάστασις (exanastasis)*, an *out-resurrection* from among the dead. He had given up Judaism and all its best hopes that he might attain unto this resurrection.

It was not that Paul as a Christian supposed that he could attain to a higher privilege than that of some other Christians. But that as a Christian he had attained to a higher privilege than he could ever have done as a Jew.

The whole scope of the chapter shows most clearly that Paul is speaking of his advantages as a Jew, which he had given up for the more solid advantages which were his in Christ.

\* See note on verse 21.

We must leave the remainder of this *sixth* gain and the *seventh*, for our concluding paper on this Epistle.

(To be continued).

## Conference Addresses.

We cannot hold ourselves responsible for every expression of the respective speakers. Many things with which we may not wholly agree are inserted as being either suggestive or worthy of consideration.

### UNFULFILLED PROPHECY: SOME CAUTIONS AND CORRECTIONS IN OUR STUDY OF IT.

BY DR. ROBERT ANDERSON, C.B.  
(An Address at the Prophecy Investigation Society, London,  
Nov. 21, 1899).

(Concluded from page 91).

I NOW come to the last point—the “personal reign.” It is I trust quite unnecessary for me to begin by a “confession of faith” respecting “the coming and kingdom” of the Lord Jesus Christ. I am dealing here only with human additions to, or perversions of the truth. We should never forget that the theology of Christendom is leavened by the false teaching of the primitive church. The Reformation was a noble effort to get back to the Bible as the only standard of truth, the only divine oracle. It is ours to maintain that same great struggle unceasingly. But just as in the ecclesiastical sphere men are now content to take their stand upon the results of the Reformers’ work, and to throw overboard the principles which led to those results, so in other questions also we are apt to allow the teaching of pious men to come between us and the word of God. I appeal to you to bear with me if I suggest that our entire theology relating to the millennium and the reign of Christ is influenced by the ignorance and error which characterised the teaching of the Fathers. The distinction between the Scriptures relating to the Jew, the Gentile, and the Church of God is a principal clew to the “hidden harmony” of Scripture—the key by which alone some of its greatest mysteries can be unlocked. But not one of the great fathers of the primitive church has given proof by his extant writings that he possessed that key. The result has been confusion and error in every branch of Christian truth. Here, however, I deal only with the question before us.

If you study the history of the Chiliastic controversy in the early centuries you will find none of the Chiliasts ever grasped the distinction between the Hebrew prophecies of the Kingdom for Israel and the vastly wider truth of Divine sovereignty over the world. And again I ask whether we ourselves have fully grasped it. Just as they threw all the Scriptures relating to the coming of Christ into *hotch-pot*, as the lawyers would say, and the dogma of the “Second Advent” was the result; so in like manner they treated the Scriptures relating to the Kingdom. Most of us recognise that we must distinguish between the Scriptures that speak of the Anti-Christ as the enemy of Israel, and those that present his influence in a wider sphere; but we are apt to overlook the kindred distinction which marks the various scriptures relating to the Kingdom. Take Rev. xi. 15 and xx. 4 as an example. Are these prophecies identical? are they coterminous? The one declares that the sovereignty of the world has become our Lord’s and His Christ’s, and He shall reign for ever and ever; the other tells how the dead of a dispensation still future are to be raised to life again

and to reign with Christ 1,000 years. But some one will object that it will not be *only* those who refuse homage to the beast who will reign with Christ. I express here no opinion on that point. I have an opinion, of course, and no doubt others have; but do not let us read our opinions into the language of Scripture. The question is what is the scope and meaning of these two passages? I venture to say that the facts and events brought before us in ch. xx. 4 are but an episode within the far wider prophecy of ch. xi. 15.

But some one will object again, ‘The real question at issue is whether the reign will be “personal,” and all I mean by personal reign is that the divine power will then be displayed openly and directly, as distinguished from the veiled exercise of power in this age of the moral government of God in the world.’ To which I reply at once that if we could be rid of the controversies of eighteen centuries, I would make no objection to speaking of the personal reign. But the expression has received a definite meaning, namely, that the Lord Jesus Christ, as man, will sit upon the throne of David—living in a palace in Jerusalem—with all the incidents and the environment of earthly kingship. And this I entirely reject, and for two reasons: first, because Scripture nowhere expressly asserts it; and secondly, because Scripture uses language about the David who is to reign in Jerusalem that is inconsistent with the belief that he can be a Divine person.

Ezek. xxxiv.-xlvii. seems clearly to refer to this time. “My servant David” is to be “king over them” (xxxiv. 23, 24, and xxxvii. 24). He is to be “a prince among them” or “their prince”—a title that is used of him 18 times in the passage. He is to provide the sacrifice and to “prepare the sin-offering” (xlv. 17), and there is to be a sin offering for himself (v. 22—see also xlv. 4), and he is to have sons (xlv. 16), and he is not “to take of the people’s inheritance by oppression” (xlv. 18).

It is clear, therefore, that the David, the prince of Ezekiel’s prophecy, who is to reign in Jerusalem in the days of the Kingdom, is not the Lord Jesus Christ, but His earthly viceroy. And now I turn back to Rev. xi. 15. May I suggest that the *καὶ* in the clause *καὶ τοῦ χριστοῦ αὐτοῦ* is epexegetical.\* In such a connection I cannot imagine that a contrast is intended between the Lord and Christ. If it were intended, should we not expect an emphatic pronoun in the following clause: “And He shall reign;” whereas, as we all know, there is no pronoun at all, save as it is implied in the verb. David the Prince will reign *upon* the earth during the millennial age: Christ will reign *over* the earth during the ages of ages, that is, for ever.

To sum up the whole matter, I will conclude by repeating an argument that must be familiar to us all. Let us put ourselves in the position of those who nineteen centuries ago were waiting for the coming of Messiah. Could they have safely ventured to alter or add to the words of Scripture? The prophets themselves who were inspired to foretell his coming “inquired and searched diligently” as to the meaning of their own prophecies (1 Pet. i. 11, 12); and even to them it was not vouchsafed to reconcile their seeming inconsistencies. Tales of suffering mingled with visions of glory, but how to reconcile them they knew not. And even those who were privileged to receive His own teaching, and who were witnesses of the events which to us seem the exact fulfilment of the Scriptures respecting Him, were baffled and perplexed. “We trusted that it had been He which should have redeemed Israel,” said they; but the very death which secured that redemption seemed to them the grave of all their hopes. Are we to learn nothing from all this? Surely the experience of the fulfilment of the pro-

\* *i.e.*, by way of additional explanation (Ed.).

phesies of His first coming is our safest guide to the right use and the due understanding of the prophecies relating to His future advents. The humble and earnest believer will accept every word that God has given us, and will confidently look for the fulfilment of it as definitely as the prophecies accomplished in the birth and life and death of Christ were fulfilled. But he will not venture to argue from the divine words; he will not dare to add to them or even to paraphrase them.

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## Things New and Old.

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### PEACE. PERFECT PEACE.

*"I will rejoice in the Lord."*—Hab. iii. 18.

Joy, even joy in the Lord of a deeply emotional character, long continued, would be more than our physical nature could bear. There is, however, a quiet trustful joy that makes the soul calm and peaceful and happy in Jesus at all times.

This joy is not strongly emotional in his manifestations, but is deeply real and staple, and much more to be desired than the strongly emotional. The latter is like the intense joy, experienced when much-loved friends meet for the first time after a long separation. The other is the calm, happy feeling they experience in each other's company, and in the consciousness of each other's love. A feeling that is very deep down in the heart, and which finds its truest expression in a look of satisfied affection and pleasure, and which finds its strongest manifestation in quiet, self-forgetting services. Oh! to be frequently during the day sending such a look upward to Him who is ever looking down upon us with a look of unutterable affection. Oh! for grace to show our love more continuously by quiet, self-forgetting service, seeking in all things to please Him, who loved us and gave Himself for us.

A truly deep affection is more of the quiet than of the emotionally demonstrative character, because it is so much a part of our very being. The very demonstrative is often but the ebullition of an evanescent and easily awakened feeling. The other is so much a part of our being, that if it were possible that the object of our affection could be annihilated, it would not be so much that our feelings would be wounded, as that a part, and the chief part of our very being would seem to be gone for ever.

Blessed be the name of our gracious Lord Jesus for evermore, we shall never lose Him—neither will He ever lose us; for the language of His heart is—"Because I live, ye shall live also." "Father, I will that they also whom Thou hast given Me be with Me where I am." Therefore will we in restful assurance "rejoice in the Lord alway," and quietly wait the time when He will come again to receive us to Himself, that where He is, there we may be also. (*From "Counsels and Thoughts for Believers,"* by Thomas Moore, published by J. Nisbet & Co.).

### RELIGIOUS OSTRICHES.

"What numbers of professors I have known who go into a place of worship, and hear one form of doctrine, and apparently approve it, because the teacher is 'a clever man!' They hear an opposite teaching, and they are equally at home, because again it is 'a clever man!' They join with a church, and you ask them, 'Do you agree with the views of that community?' They neither know nor care what those views may be; one doctrine is as good as another to them. Their spiritual appetite can enjoy soap as well as butter; they can digest bricks as well as bread. These religious ostriches have a marvellous power of swallowing everything; they have no spiritual discernment, no appreciation of truth. They follow any clever person, and in this prove that they are not the sheep of our Lord's pasture, of whom it is written, 'A stranger will they not follow; for they know not the voice of strangers.'"

C. H. SPURGEON.

### ANOTHER BIBLE CONFIRMATION.

#### MENHIRS IN PALESTINE.

The Palestine Exploration Society is making important discoveries in Judæa. Dr. Bliss, at a depth of from eighteen to twenty feet beneath the soil, has uncovered what appears to be an old Canaanitish temple or high place with three standing stones, or menhirs, surrounded by a rude enclosure made of mud and rubble. The stones are set in a line directly east and west. They are very rude, and vary in height from 6ft. to 10ft. They stand embedded in a layer of pre-Israelite pottery. A critic in the *Times* observes that this is the only Canaanitish high place known in Judæa. In the 500 square miles surveyed by Conder in Eastern Palestine 700 examples of stone monuments were discovered, and although they occur in considerable numbers in Western Palestine, up to the present not one had been found in Judæa. The entire absence of these monuments from the country where the Hebrew power was most firmly established is explained by the following passages from the Old Testament:—

Ye shall surely destroy all the places wherein the nations which ye shall possess served their Gods, upon the high mountains and upon the hills, and under every green tree; and ye shall break down their altars and dash in pieces their pillars, and burn their Asherim with fire; and ye shall hew down the graven images of their gods, and ye shall destroy their name out of that place (Deut. xii. 2, 3).

Now, when all this was finished, all Israel that were present went out to the cities of Judah, and brake in pieces the pillars, and hewed down the Asherim, and brake down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had destroyed them all (2 Chron. xxxi. 1).

The place in Judah where the stone monuments now discovered have been found has been described as a border town. In frequent battles and sieges the level of the ground had been considerably raised, so that it is probable that this high place was buried and built over before Hezekiah and Josiah destroyed every known relic of the kind. These proofs of the existence in Judæa of worshipped stones like those we know of in Cornwall, Brittany and elsewhere, are very interesting, and shew the widespread prevalence of a form of idolatry, upon which the invading Israelitës, with their purer faith, generally made war, though occasionally and in places they may have lapsed into superstitions like those they found in the land. Such relics explain many



passages in the Bible. Gilgal itself, the early seat of the Hebrew invaders' military power, means "a circle," and has been conjecturally identified with one of the rude stone circles which we still find or more less complete on Salisbury Plain and at Karnak. The unknown people who erected these sacrificial stones may have been long anterior to the Canaanites, as they were to the Kelts. But heathen conquerors did homage at the mysterious shrines which their predecessors had erected. Our ancestors took a bolder course. The hewing down of the sacred stakes, the breaking of the stone pillars, was a protest of righteous indignation against the abominable rites with which the land had been defiled.

**Questions and Answers.**

QUESTION NO. 217.

J. H. L., Kingstown. "Is the Parable of the Ten Virgins 'Dispensational?'"

The Parable of the Ten Virgins is purely Dispensational. The point of time is marked, showing where we are to place its interpretation. It begins with the word "THEN shall the Kingdom of Heaven be like" etc. : *i.e.*, "then," at some special point of time at the end, or after the "Great Tribulation," which is described in chap. xxiv., and therefore after the Church has been caught away.

Indeed, to understand this last great prophetic utterance of Christ in Matt. xxiv. 4, to xxv. 46, we must look at it as a whole. Its beginning is definitely marked by certain questions (verse 3); and its close is equally marked by the words in xxvi. 1. "And it came to pass when Jesus had finished all these sayings," etc. This phrase always marks a solemn and definite conclusion. It concludes the Sermon on the Mount (Matt. vii. 28); and the seven Dispensational Parables (Matt. xiii. 53).

We must not make any break therefore between chaps. xxiv. and xxv., but look at the structure and scope of this great prophecy as a whole. There *is* a break, but it is at xxiv. 28, which divides it into two distinct parts, viz.,

- (1) The events up to the end of the Great Tribulation.
- (2) The events "after" it.

*The first part : Matt. xxiv. 4-28.*

*Events up to the end of the Tribulation.*

- A | 4-6. Events heard. "Ye shall hear of wars," etc.
- B | -6. Direction. "See that ye be not troubled," etc.
- C | -6. Reason. "For all these things must," etc., but "the end not yet."
- D | 7, 8. The beginning of sorrows or of the birth-pangs.
- E | 9-14. Following events, "Then."
- A | 15. Events seen. "When ye therefore shall see."
- B | -15-20. Direction. "Whoso readeth let him understand."
- C | 21. Reason. "For there shall be great tribulation."
- D | 22. The shortening of the sorrows.
- E | 23-28. Following events, "Then."

*The second part : Matt. xxiv. 29—xxv. 46.*

*Events after the Great Tribulation.*

- F | a | xxiv. 29, 30. The Son of Man coming in the clouds of Heaven.
- b | 31. The gathering of the "Elect" (Israel).
- G | c | xxiv. 32-41. Parables (general) Fig Tree and Noah.
- d | 42-44. Warning. "Watch therefore."
- e | 45-51. Servants. (General).
- G | c | xxv. 1-12. Parable (Special) Ten Virgins.
- d | 13. Warning. "Watch therefore."
- e | 14-30. Servants. (Special.)
- F | a | xxv. 31. The Son of Man sitting on the throne of His glory.
- b | 32-46. The gathering of the "Nations" (Gentiles).

The members a, b, and a, b, are most beautiful, relating as they do to the two acts of "the Son of Man," and to the two gatherings (of Israel and the Nations).

We may leave the First part for future consideration; but from the Second part we learn that what is referred to under G and G (xxiv. 32—xxv. 30) takes place between the coming of the Son of Man in the clouds of Heaven, and the time when He shall sit upon the throne of His glory.

This determines the time referred to by the word "then" in xxv. 1.

It is clear from all this that the Church of God is not in the above Scripture, and that we cannot take out the Parable of the Ten Virgins (any more than we can the "Fig-Tree"), and apply it to the Church without dislocating the whole of this perfect order and correspondence. We may also note from this :

(1) The Church has nothing to do with Christ as "the Son of Man," no more than the Syro-Phœnician woman had with Him as "the Son of David." It is His title connected with dominion in the Earth (Ps. viii.), and is never used in the Church Epistles.

(2) The Church is not the "elect" who are gathered in xxiv. 31. For "the Lord Himself" comes for His Church (1 Thes. iv. 16). Here it says that "He shall send His angels" to do the gathering.

(3) The Church is not warned to "watch" for Christ coming as a thief (xxiv. 42, 43). Because the very opposite is distinctly stated in 1 Thes. v. 1-4. "That day shall not overtake you as a thief."

(4) The Church is not the bride. For the elect Remnant of Israel is specially so called in the Old Testament, in prophecies which will be fulfilled quite irrespective of the Church, which is part of the Bridegroom, the "members of His Body."

Those who call the Church the Bride are those who also interpret the "Ten Virgins" of the Church. It is clear that both positions cannot be held by the same teachers. They can take which they like, but they cannot hold both.

(5) The Church is not composed of those who are "Servants," xxiv. 45-51; xxv. 14-30, but of those who are "Sons." "Wherefore thou art no more a servant but a son (Gal. iv. 7, and compare verses 1-7). On the other hand "servants" is the common Old Testament word for Israel (as it is in the Apocalypse).

The answer to this question therefore is that, the Parable of the Ten Virgins is clearly Dispensational, and has nothing whatever to do with the Church of God by way of *interpretation*. By way of general *application* we may urge the duty of waiting for God's Son from Heaven (1 Thes. i. 10), on the principle of the *a fortiori* argument: *viz.*, that if those others are to watch for the Bridegroom, how much more should we wait for the Lord Himself from Heaven?

## QUESTION 217.

H. S., Surrey. "Referring to your remarks on page 87 of February number, is not the word ἀνάλωσις (*analisis*), the noun used and rendered *departure* in 2 Tim. iv. 6?"

Yes, it is used there and nowhere else in the New Testament, but it is not necessary to render it "departure." It means *a returning*, and is used of death because death is *a returning* of the spirit to God, and of the body to dust (Ecc. xii. 7). The word *dissolution* combines both senses.

## Bible Word Studies.

BY REV. GEO. A. B. CHAMBERLAIN, M.A., HULL.

### PEACE.

#### I.—NO PEACE.

"There is no peace, saith the Lord, unto the wicked."

Isaiah xlvi. 22; cf. Isaiah lvii. 21.

An emphatic statement proved by individual experience, and which needs no enlarging upon.

#### II.—FALSE PEACE.

Possessed by all those who trust to anything else than the finished work of Christ; by the moralist through his strict morality; the Ritualist by his religious observance; the Sunday school teacher by his zeal and devotion; the sentimental pietist who "sits under" dear Mr. So and So, the district visitor and tract distributor; on account of his sacrifice of time; urged upon us by peace agitators who seek to introduce a millennium without Christ. All these and others like them are included in the "they" of 1 Thess. v. 3, "For when they shall say peace and safety."

#### III.—TRUE PEACE.

A. Connected with the earthly appearances of the Prince of Peace.

(a) At His birth the angels sang the song of Peace. Luke ii. 14.

(b) After His resurrection the greeting to His disciples was "Peace be unto you." John xx. 19, 21, 26.

(c) In "that day," when His own people shall say "Lo, this is our God, we have waited for Him," &c. (Isaiah xxv. 9), shall they sing "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee. Trust ye in the Lord for ever, for in the Lord (Jah) Jehovah is the Rock of Ages." Isaiah xxvi. 3, 4. In that day Jehovah "shall judge among the nations," and then, *and not till then*, shall there be settled international peace. Isaiah ii. 4.

B. Even now believers possess this "perfect peace."

He is their peace. Eph. ii. 14.

By His blood He has made peace. Col. i. 20.

By His resurrection He has assured it. Romans iv. 25; v. 1.

It is no "worldly" peace, but emphatically "His" peace. John xiv. 27.

It is so profound that even the possessors of it cannot understand it. It is the "Peace of God"—it "passeth understanding." Philippians iv. 7.

May each reader of *Things to Come* realise the prayer of the Apostle in 2 Thess. iii. 16, "Now the Lord of peace Himself give you peace *always—by all means.*"

## Signs of the Times.

### JEWISH SIGNS.

#### "THE GREAT REVISION."

Those of our readers who remember what we said some time ago about the movement on foot among the Jews with regard to a revision of the trial of the Lord Jesus, will be interested to hear what

DR. MAX NORDAU

has to say on so momentous a subject.

It is in a letter to M. Hyacinthe Loyson (Father Hyacinth). And though Dr. Max Nordau opposes Revision, yet the very fact of the letter having been written shows that the subject is exercising the minds, if not the hearts, of many among the Jews on the Continent of Europe. Dr. Nordau writes:—

"I can only answer for myself, having no authority to speak for my brethren. It is not for me to discuss the question whether Jesus is a historical figure, or a legendary synthesis of several real personages, or even a mythical incarnation of the thought and sentiment of the epoch in which tradition places his existence. In any case, he whom we see through the recitals of the Gospels is a figure typically and ideally Jewish. He observes the law, he teaches the moral of Hillel, 'Love thy neighbour as thyself.' He is constantly preoccupied with eternal things, he feels himself in spiritual communication with God. He has contempt for what is mortal in himself, and for all the ephemeral contingencies of eternal life. The same traits characterized the best Jews at the time of the Roman conquest, and more particularly the Essenes, whose religious life was so intense. Like his origin, like his moral physiognomy, the language of Jesus is absolutely Jewish. For each of his parables we can cite one or more parallel passages from the Talmud. His prayer, the finest which a believer had ever invented, is a resumé of Jewish ideas on the relation of man to his creator. The Sermon on the Mount is the quintessence of Rabbinical ethics, and is adorned with images and comparisons familiar to the Rabbis. Jesus is soul of our soul, as He is flesh of our flesh. Who then could think of excluding him from the people of Israel? St. Peter will remain the only Jew who has said of the Son of David, 'I know not the man.' If the Jews up to the present time have not publicly rendered homage to the sublime moral beauty of the figure of Jesus, it is because their tormentors have always persecuted, tortured, assassinated them in His name. The Jews have drawn their conclusions from the disciples as to the Master, which was a wrong, a wrong pardonable in the eternal victims of the implacably cruel hatred of those who called themselves Christians. Every time that a Jew mounted to the sources and contemplated Christ alone without his pretended faithful, he cried, with tenderness and admiration, 'Putting aside the Messianic mission, this man is ours. He honours our race, and we claim Him as we claim the Gospels—flowers of Jewish literature and only Jewish.'

"The revision of His trial has long since been made. The most learned authorities on Jewish criminal law and procedure have proved irrefutably that the trial of Jesus, as it is presented to us by tradition, could never have taken place, at least, before a Jewish tribunal. If Jesus was condemned to death, he was so condemned by Roman judges, and no Jew, faithful to the law of his nation, could have taken the least part in the condemnation. Before a Jewish tribunal, a holy man, professing the Essene or Ebionite doctrine, even emancipating

himself from the law of the Sabbath, even exalting the spirit and denouncing the letter, even proclaiming Himself the promised anointed of the Lord, could never have been condemned to death on the cross, which is not the form of execution admitted by the Jewish law, and He could never have been executed on the Friday before Passover, the law absolutely prohibiting any execution on such a day. If the Jews had condemned Jesus in the conditions in which the trial was accomplished according to tradition, they would have committed a series of crimes, each of which exposed itself to the several punishments according to the Jewish law. Therefore, it is certain that all the story of the trial of Jesus is only a vengeance of those who wished to punish the Jews for not having recognized the divine mission of Christ. Now permit me, dear and venerable father, to add that according to my conviction you are under a delusion if you think that the anti-Semites hate and persecute us for religious reasons. These reasons may have been powerful before, they have little weight in our days. The motives of the modern anti-Semites are far other. It would be tiresome to enumerate them, but if we were to be baptized one after another to the very last man they would not cease to pursue us with their hatred so long as they could distinguish us from other Europeans.

"To sum up, we claim as ours, Jesus, his moral doctrines, his conception of life, and the Gospels, except that of St. John. We are under no need to revise his trial, seeing that according to Jewish law Jesus could never have been committed to death and crucified. But were we to make all the amends for a crime which our fathers never committed nineteen centuries ago, or at all; and for which, even if they had committed it, we should certainly not be responsible; that would change nothing of the disposition and spirit of the anti-Semites."

#### RELIGIOUS SIGNS.

"Whoso diggeth a pit shall fall therein" (Prov. xxvi. 27).

In the last number of *Things to Come*, we produced evidence to shew that

#### VEGETARIANISM AND SPIRITISM

had joined hands. To those who adopt this regimen the prospect is held out that they will be able to "build a stronger earthly tabernacle for themselves, climb the heights of spiritual attainment and win their way to the outer courts, at least, of the Heavenly state whilst here below."—*Golden Age*, Oct. 1899.

Another pretender who gives instruction as to how "the Heavenly State" is to be reached without Christ has favoured us with a revelation or some revelations which the seer has gone to the expense of printing for the edification of all the dupes that are willing to receive his delusions. The text is accompanied by diagrams of the vision.

We shall give no clue to the title of his books, or refer to his blasphemies at any great length. He tells his readers that he has been "on this earth in the form of a monkey," and his present high attainment is due to vegetarian diet. This is certainly

#### VEGETARIANISM UP TO DATE.

Just a reference to his "rules of living."

"All foods contain animal substance, except those shielded from the sun by the earth. The purest are turnips, beets, and carrots: cook by boiling and keep clean."

"The air," he says "is full of spirits;" and he adds

"As you become pure in substance the senses become clearer, and you can see those inhabitants of the atmosphere and hear them talk."

"Before the system becomes cleansed of animal substance, they can cause weakness, insomnia, and nearly every type of pain."

"They transfer poisons into the stomach, throat, and brain of Human Beings."

"There is nothing new under the sun." This is the sure testimony of the word. "Yea, also the heart of the sons of men are full of evil, and madness is in their heart while they live, and after that they go to the dead" (Eccles. ix. 3).

Before this new prophet attains the latter distinction, he will probably find the former secures him a home in another state than a "Heavenly" one. But when we conclude that such a man must be mad, the question arises, Is he madder than many others who are making religion ridiculous in the eyes of the indifferent and sceptical? Is it to be wondered at, that so many are turning away from the truth.

Religion is availing itself of the decorative art, and is rapidly being turned into what may be described as

#### VALENTINE RELIGION.

We have in our hands a Christmas card sent by the curate of an extreme high Church cleric to a friend. Its pictures and its matter are just as absurd and wicked as the one who advocates boiled turnips for spiritual health. The card has a dried twig with three rose-leaves spotted with the blood of Francis of Ass—issi. We are not responsible for the division of the syllables. This is how they appear in the original separated by the rose leaves; but the division is suggestive. Well, this Ass-issi, to bring his body under proper control tumbled into a wild brier bush (which was after turned into a rose-bush) and got so mauled about with the thorns that his blood sprinkled the leaves of the tree. Ever after, it seems, this particular rose bush bears on its leaves the marks of blood in little black spots.

Our exclamation on seeing this piece of religious folly was, "This is sent to us merely to shew what rapid strides superstition is making," but this proved incorrect. It was sent as a truly religious memorial, suitable for the Christmas season, to a lady by the curate of the Church of England.

We have received information from America of a new departure in

#### RELIGIOUS VAGARIES.

This is nothing less than the ordination of a woman as co-pastor with her husband.

"Mrs. Vandelia Varnum Thomas, wife of Dr. Thomas of the People's Church. She will begin a ministerial career as her husband's assistant."

The sensational headings of the *Chicago Chronicle* (1 Dec. 1899) run as follows:—

#### "SECTS JOIN IN ORDINATION.

"REPRESENTATIVES OF MANY CREEDS TO INSTALL MRS. THOMAS.

"ALL DENOMINATIONS IN CONGRESS OF RELIGIONS ARE TO TAKE PART.

"METHODISTS, PRESBYTERIANS, UNITARIANS, JEWS AND OTHERS PROMISE AID.

"Every sect represented in the liberal congress of religion, including Methodist, Presbyterian, Congregational, Unitarian, and Independent, will take part in the ordaining of a liberal and independent minister at McVicker's theatre next Sunday afternoon.

"Never in the history of religion, participants say, has there been contemplated, far less conducted, such a meeting as that prepared for Sunday. Every church represented in the congress will send a representative and all will take part in the ordination of a woman, who represents the most liberal of church organizations. It is the first time in the history of the People's Church that a minister has been ordained to its service. The pastors now in the pulpit of this church without exception have left some more sectarian body. Mrs. Thomas' ordination will establish a precedent and open a discussion, the outcome of which must be interesting and may be vital to the religious world.

"Dr. Gunsaulus, if his health is improved sufficiently, will preach the ordination sermon. Jenkin Lloyd Jones, secretary of the "liberal congress of religion," will act as that body's official representative. Rabbi Emil G. Hirsch may speak in behalf of the liberal Jewish church. Rev. Granville R. Pike of the Millard Avenue Presbyterian church will speak for Presbyterianism, as also will Dr. J. Rondthaler of the Fullerton Avenue Presbyterian church. Rev. R. A. White of the Englewood Unitarian Church will represent his creed. Speakers from the other Churches have not yet been chosen. The members of the congress will attend in a body, as will the members of the People's Church and delegations from many of the liberal Churches of the city."

#### FIRST MOVE OF ITS KIND.

"This will be the first time the congress has undertaken the ordaining of a minister, and the developments in this line are matters for interesting speculation. Until now the various churches have held to themselves the power of ordaining ministers under their creed. Presbyterians have ordained Presbyterians, Methodists have ordained

Methodists, but none has recognised the theology of the other so far as to invite assistance at a service of ordination.

"It is significant that the People's Church, most representative of what is liberal, should take the initiative in such

"A RADICAL MOVE

as inviting the aid, not of one, but of all Protestant churches at its first ordination. That the various churches have accepted the movement in good part likewise is evidence of a greater liberality.

"The ministers chosen from the various churches are notably representative of their sects. They are liberal men, but also are of indisputable standing in their church organizations.

"FIRST APPEARANCE IN THE PULPIT.

"Mrs. Thomas preached her first sermon last Sunday, occupying the People's Church pulpit. She said:

"I have been years in preparing for the entrance I am now making into a ministerial career. I expect to be engaged actively as Dr. Thomas' assistant, and no doubt will often occupy the pulpit of this and other churches. Members of the congregation have long been urging the need of an assistant, the church interests having become many and extensive. I appreciate their kindness in offering me the position of assistant. The ordination will be unique. Dr. Jones says it will be a great success."

"The opening of the mid-continent congress of religion will take place to-night at 8 o'clock in Sinai temple."

"This their way is their folly, yet their posterity approve their sayings" (Ps. xlix. 13).

"EVIL COMMUNICATIONS CORRUPT GOOD MANNERS."

This is shown by the following cutting from *The Daily Telegraph*, Jan. 22nd, 1900. The Editor clearly sees the important issues involved in what he calls an "innovation," and thus fully justifies our calling attention to the matter:—

"A practice which is growing up in America is understood to be under the consideration of the congregation of a flourishing Nonconformist chapel in North London. On the other side of the Atlantic it is not uncommon to find the minister's wife elected as her husband's colleague in the pastorate, with full power to take his place when occasion requires. The chapel referred to is said to be anxious to give its pastor's wife a recognised status in the ministry, as she is well known to be a good organiser, a good preacher, thoroughly 'sound,' and has often proved her efficiency in prayer meetings. But the innovation is too important to be settled quickly."

### SPIRITISM AND ITS APOLOGISTS.

The articles that have appeared on this subject, entitled "Spiritism the forerunner of Antichrist," have caused some agitation in the ranks of the Spiritists. In some instances the irritation breaks out, showing the effect of our testimony. One correspondent maintains that the writer of the articles is not well informed on the subject: while another thinks we know too much, and asserts that because the Bible is our great authority, "you must certainly be a spiritualist."

A proof of this writer's acquaintance with the Bible is seen by his quoting thus, "Try the spirits—Paul."

Another says, "I do not identify myself with a great deal that is done in the name of Spiritism, believing many of the methods and practices pursued among them to be distinctly against the divine law and truth."

While yet another holds out the alluring offer to be a subscriber to *Things to Come* for one year on condition that his reply is inserted in its columns. The assertion is put forward that by this visitation of spirits, with their confused and contradictory revelations, immortality is proved beyond question. It is certainly a tax upon one's credulity to put forth such pretension as this, and expect it to be believed. It seems to us to be rather late in the day to make such a claim. To suppose that the world was waiting in an agony of suspense for this information, until the Fox's at Hydesville, in America, on 31st March, A.D. 1848 should be hailed as the pioneers of the "New revelation."

From the accounts one reads of this startling occurrence, it cannot be conceded that the messenger was received with becoming reverence. The family was disturbed by noises about the bedroom. Thinking that the noise pro-

ceeded from the shaking of the windows Kate (the daughter) shook the sashes, and turning in the direction from which the sounds came, snapped her fingers, saying at the same time, "Here, old Splitfoot, do as I do:" is hardly the way to receive an ambassador charged with the weighty matter of opening up a "new era." This date is the Spiritists' Hejira. So, the world, until fifty years ago, was in utter ignorance of anything beyond this present life, and was awaiting its exodus from this Egyptian darkness, until an American family was permitted to break up the gloom. But when it did come, the description of the unseen spirit, rather suggests a suspicion that the intruder was none other than the traditional being always represented, with all circumstantial detail, and the cloven foot.

These Spiritists must suppose the world has got into its dotage to imagine that a conviction of immortality will be begotten in the mind from seeing a piano gliding stealthily around the room without hands being near. And faith must receive a mighty impetus at the startling exhibition of a pair of tongs curveting as its partner.

Let Spiritists understand we are not stating these facts in the way of disputing their occurrence. As we have before said, we believe it is a fact that these things are seen and some even more grotesque.

The most extraordinary of all the reasons given to account for a professed Christian going over to Spiritist teaching is the following: "I was brought up in them" (Christian teachings), "and entertained them well into adult life." Then follows this remarkable admission: "*I thought myself out of them.*" This sentence must be distinguished with special emphasis. What sort of a thing would be produced if an encyclopædia was written on this principle? Botany, Medicine, Law, have their text-books and authorities; and a man would be looked upon as a charlatan that did not pursue his enquiries upon the line of ascertained facts carefully collated. The only institution where people are governed by what they *think out*, is the lunatic asylum. That is why we find in them so many Lord Chancellors, Emperors, Kings, Queens, &c.

Is the pursuit of Truth then to be the one exception to the above law? Is that which concerns our eternal well-being to be left to what one may THINK and another may contradict? The late Mr. William Howitt (a name that Spiritists were once proud to use, though it is but seldom referred to now), wrote to Dr. Sexton (another leader in this "new revelation," but who abandoned it and resigned his editorship of the *Spiritual Magazine*): "That could he have foreseen to what Spiritualism was coming, he would never have allowed his name to become associated with it."

Dr. Sexton then gives his own experience. "Since that time matters have grown considerably worse. One medium after another has been detected cheating until the outside public have come to believe the whole thing an imposition, and even conscientious Spiritualists become puzzled to know which phenomena to accept as genuine, and which to reject as feats of legerdemain" (*Spiritual Magazine*, third series, March, 1877). And then he further says, "Already it is dragged into the mire to such an extent . . . the labour of another Hercules will be needed now to purify this modern Augean stable" (*Ibid*). We suppose that both these leaders were capable of *thinking*.

Dr. Sexton maintained that the principle to be observed and acted on is this, "that all spirit-communications must be tested by the truths made known in God's revelation." And in the same magazine this charge is brought against the followers. "The large mass of the Spiritualists are dogmatically anti-Christian," for by them "The Lord Jesus is spoken of as 'a man of wonderful mediumistic power,'

'a myth,' 'a good enough reformer in His way;'" "but to suppose Him to be the Almighty, as Dr. Sexton does, is next door to insanity." (*Ibid*, September, 1876.)

Dr. Carter Blake has a communication in the same magazine: "We have heard before now blasphemous controls who have given vent to execrations against God." (*Ibid*, September, 1877.) This gentleman was another of those who thought to keep Spiritism free from such parasites.

We say to Spiritists, *Think yourselves* into anything you like, it does not make it truth. *Think yourselves* into being monkeys or millionaires; but, with all your new light, you have only your own thoughts as the basis of your convictions. *The Bible alone* is the standard. It reveals a Person who said, "I am the WAY, the TRUTH, and the LIFE."

Take the advice of the Editor of *Light*, when some were dragging the Bible in to bolster up the practice of Palmistry, "LEAVE THE BIBLE ALONE." So we say to all these sorcerers, mediums, palmists, soothsayers, and demon-led spiritists: *Leave the Bible alone*, or you will find it like the rejected stone referred to in that Book—"upon whomsoever it shall fall, it will grind him to powder" (Luke xx. 18).

And we also add, that to dare to associate God in the remotest way with such manifestations and revelations is nothing less than daring blasphemy against HIM.

We have much more that we could write, but for the present we leave it at this point, and wait to see if the Spiritists purpose to remain quiet under the exposure.

No effort has yet been put forth to meet these statements except the plea that we have only brought forward cases of "obsession," and whimpering over their imagined injury that no platform is allowed them to put forth their blasphemies in the pages of *Things to Come*.

These teachings have gone forth since 1848 as a "new revelation," and when we bring these facts out to the light of day and ask whence they come? the answer is "obsession." If so, then demons are behind the movement. Their own leaders assert "the large mass of Spiritualists are dogmatically anti-Christian" (*Spiritual Magazine*, No. 21, p. 419). Then what other conclusion can be arrived at than this—"SPIRITISM IS THE WORK OF DEMONS."

## Editor's Table.

We feel sure that all our readers will be delighted and greatly encouraged to read the following letter addressed to them by Mr. W. Tucker Broad, the head of a college near Carlisle.

### A PERSONAL EXPERIENCE.

A LETTER ADDRESSED TO THE READERS OF "THINGS TO COME."

LAST July, a friend handed to me two or three copies of *Things to Come* to read, saying that I might find them helpful. For many a year, I had been a student and believer in the so-called Higher Criticism. But for the last two years, the effect upon my heart and life had been to cause a wavering of my faith, and a doubt whether the Bible was, in any sense, anything but one of the world's good books. I could see no way but to accept it as the

very Word of God, or else disclaim all belief in it and ignore it altogether. That, however, meant for me infidelity, and I have had too much blessing and consciousness of God's presence, to face that blankness of despair. So there was nothing for it but to go once more to the foundations and examine them. And while so harassed by doubts, I felt I must cease my public preaching of the Word. For two years, I have been again studying the Bible afresh—of course, aided by the results of the Higher Criticism. Doubts increased, and the darkness seemed greater than ever. Then a diligent student of God's Word, a real man of God, came to stay with me. I told him my difficulties freely and frankly, and he pulled me up with the statement: "You don't believe God means what He says; that is your only real difficulty." Like a flash of lightning I saw my error, and dishonour of God. For a month we studied the Bible together every day to find out what God really said. My friend gave me some copies of *Things to Come*, but a glance at them disgusted me at first, and I said I did not care for them. He advised me to read them, as I should find real help. I did so, and to my surprise found them the best help I ever came across to the full understanding of the Scriptures. So I sent for some back numbers, and was more pleased and blessed than ever. Then I got the last three volumes and read them through twice. I can never express the blessing and help they were to me, along with the guidance of my friend, since removed to Margate. I seem to have been living for years in darkest fog, and now all at once to have come out into the grandest sunshine.

The inspiration of the Word I felt it necessary first to grapple with. To my greatest surprise I found the Book made claims which I had never noticed, of direct origin from God. I went through the Bible to see what it really said, and for me there can now be no more wavering of faith on that score. The internal evidence alone is overwhelming. Next I took up the Second Coming of our Lord, and on reading what the Book said on that, I could come to no other conclusion than that it might come any day now. I was terrified; I felt I had been "an evil servant," never looking for my Lord's coming. But the hope soon became no longer a terror, but a blessed and purifying hope, and I could say, "Even so, come Lord Jesus."

One thing in *Things to Come* I did not believe, namely, the Editor's remarks on the "Signs of the Times." I said more than once they were sheer exaggeration. So I determined to ask every clergyman and minister I came across a few questions to test these statements. To my horror I found they were all, alas, too true. I have asked some thirty now. Not one could tell me they had studied in their theological colleges a single book of the Bible. Plenty of lectures about the Word, but *no real study of the text itself*. Latin, Greek, Hebrew, English, Mathematics, and so on, but no Bible. "Then," said I, "this educational craze is of the devil," for I was constantly hearing confessions of ignorance of what God's Word really said on this or that topic. To questions about the full inspiration of the Bible, I have had the strangest and saddest replies. "Surely you don't believe the Inspiration of the Bible; it is full of mistakes and contradictions." "It is ridiculous

that an educated man like you really believes that doctrine." "You must have a crank in your head," and such like. With such ignorance of the Word of God, and such an utter disbelief that it is *the* Word of God, it is no marvel we have so many blind leaders of the blind. Then, again, the Second Coming, I found, excited the greatest hostility and anger, and from none more than from our leaders and teachers. I have found one who has a grip and knowledge of the "Mystery" of the "Body of Christ." *Most had never heard of it*; one called it all "bosh." Only one have I found with a clear idea of the standing of believers in Christ. Most call the seven Church Epistles expressions of Paul's opinions upon local circumstances, and of no importance to us now. And so on, and so on. The Editor's statements I had proved completely true. Then I tackled, to a lesser degree, his remarks on Spiritism, and those I found equally correct. The Biblical articles I studied with care in a most critical spirit, with Bible and Concordance in hand, checking every statement. And my unbelief has all melted away into clear sunshine.

Next came the question of witnessing, myself, publicly. I felt I must do so at once, for the Master's business required haste. In all, I have preached these blessed facts to some thousands since last July, and people have begged for more, and God has given me more tokens of blessing accompanying the witness than in all the twenty years of my previous public work. From Cornwall to Ayr, and Cumberland to Surrey, have I preached the Word of Hope. Scores I have reached through the post, and God has so blessed the witness as I never could have conceived possible.

A few weeks ago I was asked to lecture on "Spiritualism, and what the Bible says about it," at a neighbouring town. That meant for me great search, but I got an "eye-opener." After the lecture, a gentleman present said he knew, from his own experience, how that all I had said, was perfectly true, and from his connection with Spiritists he could add a great deal more.

We have just had two Conferences: Dr. Bullinger, Mr. Newth, Rev. Sholto D. C. Douglas, Pastors F. E. Marsh and Jas. C. Smith, worked hard, and between them conducted nine meetings in Brampton and Haltwhistle. We had grand times. On all sides I hear of blessing and thanks; with much hostility. The Word has without a doubt moved many.

But I have written enough. For blessings received and light given, I thank God from the bottom of my heart. His grace is sufficient for me to help me to witness faithfully in the days to come, if He wills. I have already been cited on nine charges before a Church Court for preaching doctrines said to be contrary to the Church to which I belong, but all fell through, and not one was substantiated. I was told I was not to preach what I found in the Bible! What a dangerous book it must be! But come what may, I pin my faith to it, and while life lasts will do my best to proclaim the wonderful revelation God there gives us.

May I conclude by asking my fellow-readers of *Things to Come* to make special efforts to increase its circulation, so

that others may receive a similar blessing to that which I have here recorded for your encouragement.

W. TUCKER BROAD.

THE COLLEGE, BRAMPTON, CARLISLE,  
20th January, 1900.

### THE APOCALYPSE.

MANY of our readers have from time to time asked us to help them with regard to the Book of "Revelation"; either by recommending some work on which they can rely, or by treating of the Book itself in *Things to Come*.

We have ourselves been exercised on this matter, and for many years have been engaged in the study of this Book: and we feel that the time has come for us to gather up our labours; so that, depending on God's grace and strength, we propose to give a series of papers on this important subject.

Our aim will be to give, not so much an *interpretation*, which would consist of our *opinions* as to details; but to lay down certain facts and fixed principles (derived from the Word itself) which will enable our readers to interpret the Book for themselves; or rather to receive the Book as *God's own interpretation* of what is to be "hereafter."

In doing this we shall not give a bare statement, like an answer to a sum in arithmetic, but shall show the "working" by which the result has been reached. This will enable our readers to test that "working" for themselves, at every stage, and will yet leave room for their own further researches.

In short, we wish our papers to be for our readers what the "permanent way" is to a railway system. Once that is firmly laid a limit can scarcely be fixed as to the measure in which it can be used.

One other point we may note, and that is, that we do not propose either to reproduce or to controvert the views of others, but to draw our materials and "plant" solely from the Word of God itself.

Our idea is to commence in July next (with the new volume); and until our articles on the Epistles are concluded, we shall leave out the "Conference Addresses."

### ACKNOWLEDGMENTS.

"*Things to Come*" Capital Account.

	£	s.	d.
F. H. and H. H.	0	5	0
W. B., Staffs. ...	4	7	6
W. B., New Zealand ...	0	15	6

### VOL. I.

WE are sorry to announce that Vol. I. is again out of print. We could not print another edition under an outlay of £100, and this expense we do not feel justified at present in incurring.

We have a fair stock of all the other volumes.



# THINGS TO COME.

No. 70.

APRIL, 1900.

Vol. VI. No. 10.

## Editorial.

### PERFECTION.

IN a recent number we wrote on the words, "Be Perfect." We propose now to take the noun "Perfection." When we are dealing with human words, and the words relate to truths which are infinite and Divine, the task is no light one. And when we add that there are ten Hebrew words in the Old Testament, and four in the New Testament used for the adjective "perfect"; four Hebrew Old Testament words, and four Greek New Testament words used for the words, "be perfect"; while five Hebrew Old Testament words, and five New Testament words used for the noun "perfection," it will be seen that the subject is by no means small.

One thing invests this and all similar subjects with great solemnity, and that is, we are dealing with "the words which the Holy Ghost teacheth," and are thus standing on holy ground.

Though we shall confine ourselves to the New Testament it is interesting to notice some of the Old Testament words in passing.

Jer. xxiii. 20: "In the latter days ye shall consider it perfectly." Here the word is בִּין (*been*) to make to understand, and means ye shall consider it intelligently, *i.e.*, so as to understand it.

Psa. cxxxviii. 8: "The Lord will perfect that which concerneth me." Here the word is גָּמַר (*gamar*) to finish or complete, and teaches the same truth as Phil. i. 6 (and margin), showing that whatever the Lord doeth it is for ever.

Prov. iv. 18: "The path of the just is as the shining light that shineth more and more unto the perfect day." Here the word means prepared and also established.

When we come to the New Testament we find variety also, though not so great. There are two classes of words the meanings which are governed by their respective roots; and one or two separate words.

The two roots are τέλος (*telos*) and ἄριστος (*artios*). The former always has the idea of end and the latter of fitness.

*Telos* is the word put by the Greeks at the end of a book; just as the Latins put *Finis*, and we put *The End*.

Therefore the noun τέλειος (*teleios*) means that which has reached its end (as a book): that which has reached its limit.

The verb τελειώω (*teleiōō*) means to bring or come to the end; *i.e.*, complete.

What that end may be the word by itself never tells us. It always depends on the context, and we must always look out for it in the subject which is being treated of. For example, in

HEB. ix. 9.

The Holy Spirit is speaking of sacrifices, baptisms, rites, and ordinances, "that could not make him that did the service perfect as pertaining to the conscience."

The contrast here is plainly between the sacrifices of the law and Christ (ver. 11). "The law . . . can never, with those sacrifices which they offered year by year continually, make the comers thereunto perfect" (Heb. x. 1). Why not? Because they were never ended. No one could ever write *telos* or *finis* against them. Then how could the comers thereunto ever write *telos* or *finis* as regards the conscience?

The meaning of the word "perfect" here is clear, and its essence as meaning end is evident. A reference to John xix. 28 makes it still plainer, for there we have the verb, and a reference to the one sacrifice which in Heb. ix. is set in contrast to those offered under the law. "Jesus, knowing that all things were now accomplished (τετέλεισθαι, *tetelesthai*, that the Scripture might be fulfilled τελειώθη, *teleiōthee*), saith, I thirst."

Here were two things finished and brought to an end; the work which the Lord Jesus came to do, and the prophecy of Psa. lxxix. 21. Therefore *finis* can be written against all schemes for giving "the guilty conscience peace." All are vain and worse than useless, for they are a denial of the blessed fact that God has written *telos* or *finis* on Christ's meritorious death; and all ignore the Saviour's dying words—"It is finished."\*

The sinner who rests on a finished work must have a finished conscience. Nothing can be put to it or taken from it. The sacrifice is perfect in that sense; and therefore, in the same sense, the conscience of the saved sinner must be perfect also: *i.e.*, in proportion as he realises that nothing is left to be done by Christ, or himself, or anyone, or anything else, and in proportion as he realises that *finis* is written on that precious death of our Saviour Christ.

If the sinner does not realize this, then he seeks, by observing "Rules for daily living," or by the observance of rites and ceremonies, to obtain a perfect conscience. We need not add that he seeks in vain, for in ourselves "there dwelleth no good thing."

PHIL. iii. 12.

"Not as though I did already attain (*those gains which I have in Christ*, for which I count my former gains but loss) either have already reached the end (of my gains)."

Here the context shows that the whole subject of the chapter is concerning what Paul had given up as a Jew, and now counted loss in comparison with the "gains" which he had in Christ.

All these gains were in Christ, and all the excellency of knowledge was bound up in Him. That knowledge consisted of knowing Him as his righteousness ("found

\* This is from the same root, *finis*: hence, *finis*-hed.

in Him" ver. 9). Knowing Him in His person, experiencing the power of His resurrection, sharing the fellowship of His sufferings, made conformable unto His death. All these were past and present blessings, but there were two future—resurrection and rapture (vers. 11 and 20, 21; compare 1 Thess. iv. 16, 17).

Paul had all in Christ. He had written *finis* as to all earthly gains and all earthly knowledge. He had written *telos* as to all other objects for the heart, for Christ was the *end* of both one and the other. Christ's work is an *end* of all objects as to the conscience, and Christ's person is the end of all objects for the heart. The blood of Christ gives us a perfect conscience, and the Person of Christ furnishes us with a perfect object.

MATT. v. 48.

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

Here the word has the same interpretation; and the word "therefore" shows us to what it points. The perfection here is not absolute but relative, and is limited by the context to our dealings with others. Our Father is dealing in grace and causing His sun to shine, and His showers to fall on the evil and on the good, on the just and on the unjust. Let us do likewise. Let us act on this same principle of grace, and we can then write "*finis*" and "*telos*," on all other principles which may be taken as guides for our walk. The perfection referred to here does not go beyond this principle.

REV. iii. 2.

"I have not found thy works perfect before God." Here we have a different word altogether. It is *πληρώω* (*pleerōō*); and is the ordinary word for *fulfil* in connection with prophecy; it is so rendered fifty times. So here it means fulfilled, *i.e.*, *performed* before God, with a single eye to His glory. If in Matt. v. 48 we had a word as to the principle which is to govern our *walk*, here we have a principle which is to govern our *service*. Both are perfect if God's grace produces the one, and God's glory is the aim of the other.

2 TIM. iii. 17.

"That the man of God may be perfect." Here we have another word (*ἄριος*, *artios*) which, although it is used only here, yet gives its character to another class of words when used in combination, and used as verbs.

It is from the old Aryan root, AR. *to fit*, and the obsolete Greek verb *ἄρω* (*arō*), *to fit*.

*ἄριος* (*artios*) means that which exactly fits, fitting like a joint.

Of *time* the Greeks used it of the very point or "nick" of time. Of *numbers* it meant *even* as opposed to odd, etc.

Used in connection with the Word of God, it teaches us that the man of God who is versed in the Scriptures, subject to them, profited by them, and instructed in them is perfect, *i.e.*, he has a perfect rule of life. He can write *finis* as to all other rules. He can write *telos* as to all other guides. There is an *end* of all of them. He is ready for every emergency, equipped for every exigency, prepared for every difficulty, provided for every contingency.

He needs no "rules for daily living." To adopt any of them is to practically deny that the Word of God is sufficient.

Having this we are prepared for eternity as well as time; for it tells us what we have to wait for, and that is

PERFECTION IN GLORY.

We grasp at the blessed promise of 1 Cor. xiii. 9, 10. Now we know in part, "but when that which is perfect is come, then that which in part shall be done away." What a precious revelation. That which is perfect is coming. Glorious news! For it means that the Perfect One Himself is coming! and till He comes there is no hope for the Jew, no hope for the Gentile, no hope for the Church of God. He only has the right, and He only has the might to bring in the perfect age. Hence, we wait and we groan, waiting for the dawn of the perfect day.

#### HOSEA III. 4, 5.

IN this passage we have a wonderful prophecy concerning Israel, the importance of which is contained in the word "abide."

We will first set out these two verses according to their structure. They begin with "for" because they are the explanation of the symbolical action of verses 1-3.

A<sup>1</sup> | For many days\*

B<sup>1</sup> | a | the children of Israel\*

b | shall abide\*

without a king, and without a prince,  
without a sacrifice, and without a  
statue, and without ephod and tera-  
phim.

A<sup>2</sup> | Afterwards.

B<sup>2</sup> | a | the children of Israel\*

b | shall return and seek\*

c | Jehovah their God, and David their  
king, and shall rejoice in Jehovah  
and His goodness

A<sup>3</sup> | in the latter days.

Here we notice (in A<sup>1</sup>, A<sup>2</sup>, A<sup>3</sup>) three marks of time, followed by two alternate extended parallelisms. In these we have two great facts set forth as to the *present* and *future* condition of Israel. When the words were spoken by Jehovah, what is now present was then future.

In "c" and "c" of each pair we have the description of what should characterise the respective conditions during the "many days" (A<sup>1</sup>); "afterwards," (A<sup>2</sup>); and "at the end of the days" (A<sup>3</sup>). In B<sup>1</sup> we have their *abiding*, and in B<sup>2</sup> their *return*.

Each part of this description (c and c) consists of three pairs, which set forth the conditions.

c | "King and prince." Civil government should cease.  
"Sacrifice and statue." Religious worship, true and false, should cease, for the word *מַזְבֵּחַ* (*matzevah*), is connected with idolatrous worship (Ex. xxiii. 24), and was therefore forbidden (Lev. xxvi. 1. Deut. xvi. 22; see 1 Kings xiv. 23, etc.).  
"Ephod and Teraphim": *i.e.*, all idolatrous emblems should cease: see Judges xvii. 5; xviii. 14.

\* We have reversed the order of the Hebrew of these words so as to accord with our English idiom.

And after these "many days" it is not a negative description of *things* that is given, but a positive description of *acts*. They shall *return, seek, and rejoice*. Here again we have three pairs, marked by three possessive pronouns:

- c | "Jehovah their God"  
 | "David their king," and  
 | "Jehovah and His goodness."

This mention of David refers especially to the Ten Tribes, who will seek their true king in David's line, and be no more a separate kingdom, but joined, and made "one stick" with Judah.

There are two words now to be considered:

1. The word rendered "abide." It is not בּוֹא (*bō*), to *come in, or enter*; not גָּר (*gūr*), to *sojourn*; not חָלַל (*chāl*), to *stay or rest*; not חָנַח (*chanah*), to *rest after travelling*; not לִין (*lin*), to *lodge*; not any other of many synonyms, but it is יָשָׁב (*yashav*), to *sit, or settle down, abide*. It is rendered *dwelt*, 444 times; *abide*, 69 times; *sit down*, 20 times; *remain*, 23 times, etc. Its first occurrence is Gen. iv. 16. Compare Gen. xlvii. 11. Ps. cii. 12 (endure); xxix. 10 (sitteth), for its usage.

The great point of the prophecy is this: that though Israel has lost everything nationally, king, prince, temple, sacrifice, and all religious emblems, and has been scattered among all nations, and dissolved into individuals, yet the wonderful fact is that Israel still *abides*! No example of the kind exists in history. Nothing similar has ever happened before with regard to any people. No human foresight could have predicted it. Israel is "scattered," and yet "dwells alone" (Num. xxiii. 9). Everything, civil and religious, has been swept away, but Israel *abides* without even idolatrous worship to hold the people together (as devised by Jeroboam, who saw the necessity of some such bond of union).

Yes, "Israel," and not merely Judah, and, therefore, not "British" or any other "Israel"! For *we* have kings and princes, and national religion, and religious symbols in abundance, and hence, necessarily are entirely shut out. Anglo-Israelites boast that Queen Victoria is in David's line. They have no King to "seek" therefore. And their whole claim to be Israel is crushed by this verse.

2. The other word is "shall fear," פָּחַד (*pachad*). But this is a *homonym*: *i.e.*, a word spelt like another word with a different meaning (like our English word "let"; one means to *hinder*, and another spelt just the same means to *allow*: or the word "repair" which means to *renew*, and another to *resort*).\*

So here, one word *pachad* means to *fear*, as in Deut. xxviii. 66. Job xxiii. 15, and the other *pachad* means to *rejoice or praise*, as in Isa. lx. 5. Jer. xxxiii. 9, and Hos. iii. 5. This agrees with the scope of the passage: for Israel will *rejoice* in Jehovah's "goodness," but hardly "fear" it!

Thus the study of these two words helps us to a clearer understanding of this remarkable prophecy; and helps also to assure us that, as the abiding many days in this condition has been fulfilled to the very letter, so will the *returning* be

\* See *Figures of Speech*, Appendix D.

literal—"afterwards," "at the end of the days." Already we see many signs, not indeed of the returning to Jehovah, but of the returning to the Land, and this will surely lead to the other, for it is written, "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own LAND,—THEN will I sprinkle clean water upon you," etc. (Ezek. xxxvi. 24, 25).

## Contributed Articles.

### THE EPISTLE TO THE PHILIPPIANS.

*Third Paper.*

BY DR. BULLINGER.

THE APOSTLE'S SIXTH "GAIN" CONCLUDED: AND, HIS SEVENTH "GAIN."

WE have spoken of the sixth gain which the Apostle had in Christ, to be set against what he once thought to be "gain," but now considered to be loss.

We have seen also that these gains constituted his advantages as a Christian *versus* a Jew; and not as a Christian *versus* another Christian.

These advantages included not merely this out-resurrection, if he should be called to fall asleep, but there was a *seventh* stage in this exaltation, a seventh gain, and that was the blessed hope of not dying at all! This is deferred (by a long parenthesis) to verses 20, 21.

This parenthetical digression extends from verse 12 to verse 19, and is made in order to prevent misapprehension, and to indicate further what he really means. He had just stated what he did mean, and now, to make the matter more clear, he puts it the other way, in order to show what he did not mean.

TRANSLATION OF PHIL. iii. 12-19.

Not that (or, By this I do not mean that; compare iv. 17), I have yet received (all these gains. The aorist tense (ἐλάβον, *elabon*) is significant, and points to a past act and epoch when he began to receive them in exchange for his losses), or have already reached the end (of my gains. The 6th and 7th of my gains I still wait for. I have not yet received them all. I suffered with Christ. I died with Him. I am risen in Him. But for this my actual "out-resurrection" (of which I have just spoken) and the coming of the Lord (which is my seventh gain) I am waiting, that my gains may be completed and perfected). But I am pressing (or following) on, if I may get possession also of that (*i.e.*, the whole of my gains), for which I have been taken possession of by Christ (when He—Christ—revealed Himself to me and in me. The correct reading is "Christ," not "Jesus Christ." So the critical Greek texts, G. L. Tr. A. & WHb). Brethren (with the view of arresting their attention) I (very emphatic) do not reckon myself (emphatic, in contrast, not with what others think of him, but with others' estimate of themselves) to have got possession

of (all my gains yet. These are the scope of and key to the whole passage); **but one thing** (the *Ellipsis* must here be supplied: either "*I do*," as in A.V. and R.V., or "*I reckon*;" or "*I have received*." What follows refers to *action*, so that "*I do*" seems to be the most appropriate), **the things behind me, indeed, forgetting** (*i.e.*, the things I formerly thought to be gains, but now count as losses, and only things to be forgotten), **but eagerly reaching myself** (middle voice) **forth** (my expectant gaze) **to the things before me** (*i.e.*, these last two of his gains—the out-resurrection and the coming of the Lord, v. 20, 21), **I am pressing forward** (looking) **toward the goal** (σκοπός, *skopos*, only here in N.T. It is the goal *as looked at*, rather than reached. Used by the Greeks as a target for aiming at), **with a view to** (*eis eis*, with L. T. Tr. A. WH. and R.V., not *ἐπί, ἐπί, ὑπὸν* or *for*, *i.e.*, with my mind looking forward to) **the prize** (only here and 1 Cor. ix. 24: he goes on to tell us what this prize is) **of my (or our) calling on high by God, in Christ Jesus** (κλήσις, *klesis*; *calling* is always used of the act of calling in N.T. God will be the Caller, and He will call us up on high by Christ Jesus, "the Lord Himself." All our gains centre in Him (verses 7, 8). He Himself is "the great gain." He includes all other gains. This calling is upward, on high. The word is not *ἀνωθεν, anōthen, from above*, but *ἄνω, anō, to above, i.e., heavenward*). This calling includes the out-resurrection from among the dead, if called to fall asleep (v. 11), or change and rapture if we are "alive and remain" (verses 20, 21). This we have not yet received. For this, therefore, we wait and look forward with outstretched gaze.

**As many of us therefore as would be thus completed** (those who are "grown up," full grown, as opposed to children. Those who have got beyond the bondage of ordinances (Gal. iv. 3, 4), and know that they have all in Christ. The *τέλειοι (teleioi)* are those who have reached the *τέλος (telos)* or *end*; those who have passed through all the various stages (as in the Pagan mysteries, and in modern Freemasonry, which is their survival, and have been *initiated* into the last and highest "degree"). To all such there is nothing more beyond. *Τέλος (telos), end*, was the word at the end of Greek books, answering to "*Finis*," which is the Latin word. Those who know the truth of the great Mystery, as revealed in Ephesians, have reached the last revealed truth (1 Cor. ii. 6, 7). As many as have learned this, and are thus perfect, *i.e.*, have thus reached their *telos*, and are "perfect" as to what there is to be learned. All they have to do now is to live it out, as to practice (Philippians) and as to doctrine (Colossians): holding the *members*, as to the true practice, and "holding the Head" as to true doctrine. Hence the exhortation follows) **let us set our mind on this** (as to our wondrous "gains" in Christ as described in verses 7-14). **And if as to anything ye think somewhat** (*τι, τι*) **differently among yourselves** (*i.e.*, if you do not all see exactly alike, do not let this affect your love one toward another) **this** (great truth respecting which you think differently, *i.e.*, the Mystery), **also** (as well as the other truths He has revealed) **will God reveal to you. Nevertheless** (do not let any diversity of thought produce dissension, or hinder your union or

unity) **as far as we have attained** (or advanced, *i.e.*, in Ephesian teaching, and in this initiation into all the truth) **walk ye in the same** (*i.e.*, walk according to your attainment. The verb "walk," here, *στοιχεῖν, stoicein*, implies especially ecclesiastical walk. The words "rule, and let us mind the same thing," are to be omitted from the text according to L. T. Tr. A. WH. & R.V., *i.e.*, let us, as members of the Body of Christ, walk according to the truth to which we have attained, looking for God to reveal further truth to us, and exercising forbearance and love to one another).

**Become followers together of me, my brethren** (Only here in N.T. the word rendered "follower" meaning not imitators of Christ in common with me; but, imitators of me in common with each other; joint imitators) **and observe** (and look steadily on them, so as to follow; not mark, so as to avoid) **those who walk in such manner as ye have us for an example** (such as Timothy and Epaphroditus in chap. ii. The walk here is not the same as in verse 16, but is the ordinary word for walking, *i.e.*, living). **For many are walking, whom I often mentioned to you** (in time past), **but now** (again; for the evil is growing) **even weeping, I tell you they are the enemies of the cross of Christ.** (Not only are they ignorant of what that cross means for those who are in Christ, *viz.*, the crucifixion of the Old Man, and our having died and risen in Christ; but they oppose this great and blessed teaching). **Whose end** (for they have a *τέλος (telos)* an end as well as we) **is destruction, whose God is their belly** (*i.e.*, their flesh, the part being put for the whole, by the Figure *Synecdoche*) **and whose glory is** (subjective; *i.e.*, they glory in) **their shame, they, namely, that mind earthly things.** (Not seeing or knowing the truth concerning those who died with Christ (Col. ii. 20), and are risen with Christ (Col. iii. 1), they do not "seek the things that are above," and "set their affections on them" (Col. iii. 2) but mind earthly things. Those, on the other hand, who are expecting their calling on high shortly will have their minds "set on the things which are above," and not on earthly things. Our calling will be "upward," to meet the Lord in the air; hence, our look is upward, and we have our hearts and minds set on the things which are upward and "above," *ἄνω, anō, Col. iii. 1, 2*, the same word as that rendered "high" in Phil. iii. 14).

We thus come to the end of the Apostle's *sixth* gain: which has been dwelt upon by him, and thus enlarged upon because of its vast importance. The first five gains are enjoyed now by faith; but the remaining two (Resurrection and Advent) are still future, and remain to be enjoyed by sight.

This is the reason for the apparent digression. It is not really a digression; but it is combined instruction and exhortation called forth by the need that existed for it. It existed then, and exists still more now. How few know about the gains which they have in Christ. How many are still looking for some ground of confidence in the flesh; and hence do not understand the true nature of spiritual worship, and do not find Christ Jesus all they have to glory in. This is what all this *fourth* example starts from

(iii. 3). Not knowing this, they still feel they have some "gains" as to their standing in the flesh; and have not yet learned to count them all "loss," and to find all their "gain" in Christ. They are "found in Him," as their righteousness (iii. 9), but they do not "know Him" as their sanctification.

The *first* gain is Christ our Righteousness.

The *second, third, fourth, and fifth* gains have respect to knowing Christ as our Sanctification.

The *sixth and seventh* gains set Christ as "the hope of glory" before our hearts and minds.

Having thus come to the end of the *sixth* gain, we now approach the seventh and last.

7. "For our *politeuma* exists in heaven (we purposely leave the Greek word untranslated, because of the difficulty arising out of the fulness of its meaning. *Πολίτευμα* occurs only here in the New Testament. The A.V. "conversation," *i.e.*, manner of life, is in harmony with the only two occurrences of the verb *πολιτεύω* (*politeuō*), Phil. i. 27, and Acts xxiii. 1. According to these it would mean *a conducting of one's self according to the seat of government to which one belongs*. The R.V. "citizenship" (margin, *commonwealth*) does not quite satisfy it. The word means the *seat of government* to which we belong as citizens; and the functions which we perform, and the privileges which we enjoy as citizens. The singular verb points to the former. In either case the words **from which** (seat of government, *ἐξ οὗ* (*ex hou*) being singular refers to *politeuma*, and not to *heaven* which is plural in the Greek. The word *ὑπάρχει* (*hyparchei*) is also very emphatic. It is not the ordinary verb "is," but points backward. It *exists* even now. It is there, in heaven. That is why **we are eagerly awaiting** (only here and in Rom. viii. 19, 23, 25; 1 Cor. i. 7; Gal. v. 5; and Heb. ix. 28) the **Saviour also, viz., the Lord Jesus Christ**. (We do not mind earthly things therefore, for we are looking for the Lord Jesus to come and save us (*i.e.*, deliver us out of them. The word Saviour being put out of its usual place by the Figure *Hyperbaton* is very emphatic: *i.e.*, we look not only for the Lord Jesus, but we look for Him as a Saviour, *i.e.*, in the character of, and to do the work of, a great Deliverer by completing His great work of salvation, 1 Pet. i. 5). **Who will refashion** (*i.e.*, *change the fashion of*) **the body of our humiliation** (*i.e.*, of our present low estate), **in order that** (we must omit the words "that it may be" G. L. T. Tr. A. WH. and R.V.) **it may become of like form with** (*i.e.*, be conformed to. The two words "fashion," *σχῆμα* (*schema*), and "form," *μορφή* (*morphe*) must be distinguished. The former relates to the world and the old man, which are *changeable as to fashion*, fictitious, and illusory (1 Cor. vii. 31; Rom. xii. 2; 1 Pet. i. 14; 2 Cor. xi. 13, 14, 15). The latter relates to the new man, and what is *fixed as to form* (Rom. viii. 29; Phil. ii. 6, 7; iii. 10; 2 Cor. iii. 18; Gal. iv. 19). In Rom. xii. 2 we have both words, "Do not follow the *changing fashion* of this world, but act according to the *new form*—the renewal of your mind." So here in Phil. iii. 21, "Who will change the *fashion* of the body of our humiliation, and *fix* it in the *form* of) **His glorious body** (the body of His glory with the emphasis on

"glorious," and thus pointing to the glory of His body, with which He is now clothed in His glorified estate) **according to** (after the analogy of) **the putting forth of the power which He** (inherently) **possesses to subject also** (not merely change and transform the body, but to subject) **all things to Himself** (*i.e.*, to Christ)."

All this is bound up in "the excellency of the knowledge" of Christ Jesus our Lord, for which great gain (ver. 8) he counted all things "loss."

Thus is the counting up of the apostle's real "gains" completed. Seven is their number, and their division is into four and three. His greatest gain, his great desire, was three-fold. It was all CHRIST, and that he might

"BE FOUND IN HIM" as to his *standing* (*one* gain),

"KNOW HIM" as his *object* (*four* gains), and

"BE LIKE" HIM, as his *hope* (*two* gains).

To "know Him" in all the glory of His person, and all the perfection of His work, is now the true Christian's one object, carrying out practically Eph. iv. 21. Apart from this there can be no real Christianity: for true Christianity is Christ. How many professing Christians make sad failure in this, through ignorance of the teaching of the Epistle to the Ephesians, is painfully evident on all hands. But the only remedy lies here: in the doctrine of that Epistle. That it is which, being planted within, can alone enable us to grow up into Christ.

Well might the apostle say, "Brethren, become followers together of me" (iii. 17). "Those things which ye have both learned, and received, and heard, and seen in me, do, and the God of peace will be with you" (iv. 9).

Well might he urge, in view of this example, that they should all "walk by the same rule, and mind the same thing" (iii. 16).

Well might he beseech Euodia and Syntyche to be "of the same mind in the Lord" (iv. 2).

Would that we could see among Christians to-day even the Philippian measure of this walk! But with the practical loss of Ephesian truth; with the reviling of, and sneering at, those like ourselves who are doing what we can to recover it; What can we expect? These who act as "monitors," and arrogate to themselves the authority of judges, these are the ones who fail most of all in exhibiting this love, which should animate all the members of the One Body; and maintain that what God declares to have been "hid" in Himself and never before revealed, He had not hidden at all and had revealed all along to the Old Testament saints. What can we expect, but the saying with the same breath, "my lord delayeth his coming," and the smiting of the fellow-servants, which always follows such a saying; instead of exhibiting "the mind of Christ," as inculcated in this Epistle, and following the wondrous examples of Christ; and of His servants, Timothy, Epaphroditus, and Paul; here so strikingly set before us?

The rest of the Epistle consists of the members *B* (iv. 10-20), *the Philippians' care of Paul*; and *A* (iv. 21-23), which is *Epistolary*, local and ephemeral. As these do not affect the one great scope of the Epistle, we leave them for our readers to study for themselves, and pass on to the Epistle to the Colossians.

## Conference Addresses.

We cannot hold ourselves responsible for every expression of the respective speakers. Many things with which we may not wholly agree are inserted as being either suggestive or worthy of consideration.

### "THE JUDGMENT OF THE LIVING NATIONS."

FIRST ADDRESS BY PASTOR F. E. MARSH.

(In Queen's Rooms, Glasgow, June 7th, 1894.)

Matt. xxv. 31-46.

ONE of the first things that settlers in a new country would find it essential to do, in order to have ground for farming and building, would be to clear the ground of any trees that might be in the way; and so with reference to this subject, "The Judgment of the Living Nations." There are so many trees of earth growth, of man's interpretation, that it is absolutely necessary we should cut them down, with the axe of God's truth, that we may be able to see more clearly what is the mind of the Spirit.

The Fathers and some of the Puritans had a habit of preaching very much in this way. 1st. "We shall see what the subject is *not*." 2nd. "We shall see what *it is*." And we think it is very profitable sometimes to follow their example, which we shall do in considering this subject.

There is one thing which we need to keep before us in thinking of the judgment of the living nations, and that is, the Church of God is not in this scene at all; let that be perfectly understood. Greswell, in his elaborate work on the parables says: "I declare it to be my belief that not a single Christian . . . was intended to be comprehended among these subjects." Alford, Auberlen, and many others substantially agree with this view. On the other hand, many think we have in the judgment scene of Matt. xxv., what is called "The General Judgment," given in the form of a parable, but it will be seen, although there is parabolical language used, it is not a parable, but a prediction of what will take place before Christ sets up His kingdom on the earth.

By way of introduction, let me give a few reasons why the Church is not seen in the judgment scene, and the principal reason is, the language which is used is not associated with believers in Christ. For instance, Christ says to the righteous ones mentioned, "Come ye blessed of MY Father." Mark the expression, not *your* Father; would He ever speak to the believer in that way? I think not. Do you remember the message He sent to the disciples after His resurrection—"Go to My brethren and say unto them, I ascend to My Father and *your* Father, and to My God and your God." The language of the Epistles again and again is this: "The God and Father of our Lord Jesus Christ." It is not only that Christ can speak of the Father as "My Father," but we who are one with Christ, can say as well as He, that the Father is our Father too. The Lord never speaks of His people, those who are the Church of God, as being separate from Him. In 1 Cor. xii. 12 the Church is called "*Christ*," that is, the Head, and the members make up Christ Mystical. The very name which is given to Christ personally is applied to Christ and His people, as indicating Christ Mystical. What is said of the personal Christ is also said of Christ Mystical. Christ is not apart from us, and we are not apart from Him; so that He would say, not only "Come ye blessed of My Father," but "blessed of *our* Father."

Again, the righteous in Matt. xxv. are invited to come "and inherit a kingdom prepared *from* the foundation of the world." Wherever we have the expression "*From* the foundation of the world" it always relates to Israel, and to God's dealings with Israel. When Christ or the Church is spoken of, they are designated as *from* before the foundation of the world; hence, He is the Lamb "foreordained *before* the foundation of the world" (1 Pet. i. 20), and the Church is "Chosen in Him *before* the foundation of the world" (Eph. i. 4). God saw the Church in Christ before she believed in Him in His own purpose. But when He is speaking of Israel, and the relation of others to Israel, we find the expression, "*From* the foundation of the world" (Rev. xiii. 8; xvii. 8), and not as the Church "*Before* the foundation of the world."

Again, there is no mention of resurrection in Matt. xxv., and no reference to those who have departed this life, therefore a "general judgment" cannot be intended. It is the *nations* that are gathered before the Lord Jesus Christ as the Son of Man, when He sits on the throne of His glory. The judgment depends upon how the nations have treated a third party, spoken of as Christ's brethren, and these brethren are His brethren in the literal sense—"His brethren after the flesh," so that we cannot possibly speak of a general resurrection or general judgment in connection with this chapter, because there is no resurrection brought before us. We hear nothing about the dead being raised. We read nothing about those who are "in Christ" being before this throne. It is simply those who are represented by the sheep, and those who are represented by the goats, as we have it in Joel iii., when God will judge the nations, because of their treatment of His people Israel.

Again, the principle of the judgment that is brought before us in Matt. xxv. could not apply to the bulk of the human race, for they have never had the opportunity (supposing the general interpretation to be true) of treating the disciples of Jesus either well or ill, so that it could not possibly apply, speaking generally.

Again, it is impossible that the believer in Christ should be ignorant of the fact, that what he does to his fellow disciple he does it as to Christ Himself. Remember, the sentence passed upon those who are represented by the goats is not for something they did, but for something they did *not*—"inasmuch as ye did it *not* . . . ye did it *not* to Me," and the punishment is the result of not doing. We who serve Christ know this right well, that all we do as to Christ, Christ reckons it even if done to the least of His disciples, as done to Himself. We are not ignorant of this; but in this judgment both righteous and unrighteous are ignorant of the fact of whether it has been done to Christ or not.

Again, the ground of the believer's salvation does not depend on what he has not done, or what he has done, for "It is by grace ye are saved through faith, and that not of yourselves . . . not of works, lest any man should boast." Now this judgment is distinctly based on what was done and was not done; but God justifies us without the deeds of the law—without works.

There are many other points suggested in looking at this subject, but they will doubtless come in as we proceed with the exposition. There are seven principal points to which we direct your attention: 1st. The *Time* of the judgment. 2nd. The *Place* of the judgment. 3rd. The *Judge* of the judgment. 4th. The *Judged* of the judgment. 5th. The *Ground* of the judgment. 6th. The *Necessity* of it. 7th. The *Judgment* itself.

#### 1st. THE TIME OF THE JUDGMENT.

The present position of Christ is that He is seated on His



Father's throne, but in Matt. xxv. 31, He is seen seated on His own throne, as the revised version puts it "when the Son of Man shall come in His glory and all the angels with Him, then shall He sit on the throne of His glory." The Lord Jesus is not sitting on His own throne at this present moment; He is waiting till His enemies shall be made His footstool—waiting till His Father gives Him the Kingdom of which we read in Luke xix. 12; then having received the Kingdom, He will return as King, and occupy His own throne. This judgment is spoken of in Paul's 2nd Epistle to Timothy as the "judgment of the quick"—the judgment of the living, and it is distinctly stated to be in connection with Christ's appearing. Now Christ's *appearing* is associated with His coming *with* his saints, not His coming *for* them. When the Lord Jesus Christ comes *for* His people, we who are His will be caught up to meet Him in the *air*; but when Jesus comes *with* His people He comes to the *earth*. In that day His feet shall stand on the Mount of Olives (Zech. xiv. 4), and that day is the time spoken of in Matt. xxv. I repeat, it is not Christ's coming *for* His people, but His coming *with* them. The church will have been taken away long before, but when He appears at this time to judge the nations, when He appears as the Son of Man, He appears then with His people, who will be associated with Him, as He comes to judge the nations.

For the sake of clearness, I would like to mention, there are seven things that must have taken place before the Lord Jesus Christ comes *with* His people—before this scene described in Matt. xxv. can come to pass. The first is this (I have already implied it): Christ must have first come *for* His people. The hope the Lord puts before us, is His personal coming to receive us to Himself. We expect the Lord Himself according to His own word, for He has said "I will come again." Now if we are to come back with Him, common sense as well as Scripture plainly says that He must first have come to us, before we can possibly be manifest with Him. Second: the ten kingdoms depicted in the "ten toes" of the image of Daniel ii., and the "ten horns" of the beast of Daniel vii. and Rev. xiii., must be in existence, for when the Lord Jesus Christ comes, whether it be as the Son of Man, or as the Man of War, or as the Stone cut out of the mountain without hands, the "ten toes," representing the ten kingdoms which are to be formed yet (the old Roman world formed into ten kingdoms) must be in existence. Third: the Anti-Christ—the personal Anti-Christ—must have appeared on the scene. There is one spoken of in the 2nd Epistle to the Thessalonians "whose coming is after the working of Satan," one who is energised by the power of the Devil. The Lord Jesus Himself said "I am come in My Father's name and ye receive Me not; if another shall come in his own name, him ye will receive," and from that scripture alone I must believe there is a personal Anti-Christ coming; for as there was the personal Christ, so there is "another" coming. Unlike the One who came in His Father's name, the Anti-Christ is coming in his own name. Fourth: Judah must have returned to the land of Palestine in unbelief, and made a covenant with Anti-Christ, as we read in Dan. ix. 26, 27. Two-thirds of the Jews in the land will be killed, as we read in Zech. xiii. 8. It is when Christ appears with His people that "they shall look upon Me whom they have pierced," and acknowledge Him as their long-expected Messiah. Fifth: mystical Babylon—that corrupt system represented by the harlot spoken of in Rev. xvii.—must be destroyed. People say "the harlot means Rome"; it means more than Rome, it means "Babylonianism," and it is found amongst Non-conformists and Episcopalians. Ritualism and Rationalism are eating out the life of the

professing Church. The kings of the earth will be so disgusted with the system represented in that woman, that they will destroy her. Sixth: the beast and the false prophet must have been cast into the lake of fire before the judgment of Matt. xxv., for one of the first acts of Christ as He comes is to take the Anti-Christ and the false prophet and thrust them alive into the lake of fire (Rev. xix. 20). Seventh: the great tribulation will have run its course, the time spoken of as the last half-week of Daniel's seventy weeks; and that tribulation spoken of, out of which the great multitude is seen standing before the throne in the book of Revelation (Rev. vii. 14). That great tribulation will be at its end when Christ comes on the throne of His glory. Therefore, when the Lord Jesus Christ as the Son of Man comes and sits on the throne of His glory, these seven distinct things will have taken place. That is, let me repeat, after God's people have been removed, after the ten kingdoms are formed and in full power, after the Anti-Christ has appeared on the scene, after Judah has returned to his own land, after the mystical Babylon has been destroyed, after the great tribulation has run its course, after the Anti-Christ and false prophet have been cast into the lake of fire, then the Lord Jesus begins to deal with the nations—the nations that have come under the power of the Anti-Christ, under the power of the false prophet—these nations then will be judged because of their treatment of the third party, mentioned as brethren (Israel). Those who have not treated Israel well will be taken away by the judgment, and those who have treated Israel well will be left on earth for blessing; and then, and not till then, shall the Lord's millennium be ushered in. Thus it will be seen that the time of this judgment is at the *commencement* of the millennium, when Christ comes to set up His Kingdom.

(To be continued.)

## Things New and Old.

### "SHE HATH DONE WHAT SHE COULD."

"She hath wrought a good work on me . . . She hath done what she could."—Mark xiv. 6, 8.

Often in the activities of benevolence, there is danger lest the doers be led to act from a sense of self-satisfaction in the doing and in its manifest results, rather than with a direct view to the glory of the Lord Jesus Himself. Again, with those who are busy workers among the poor, always active in going hither and thither, there is sometimes danger of too readily judging and condemning others who are not also actively engaged in the same work, though to their mind they appear to have as much opportunity and ability for it as themselves.

The apostles' judgment of this woman shows that they fell into both snares. But how different was the Lord's judgment—"She hath wrought a good work on me." Yes, He Himself was her all—love to Him was the all-absorbing and impulsive power which moved her. Had the apostles wisely judged, they would not have charged her with extravagance and inhumanity, for that heart which is ever moved by love of [the Lord] Jesus can never go wrong in any relationship of life.

"She hath done what she could," He further said. Others might not think so. It was not a great work in the eyes of her fellows. It was to them nothing like raising

the dead, or healing the sick, or feeding the hungry multitude. These were to them great works indeed. But the Lord was her judge. "She hath done what she could;" and above all she did it for Him—therefore her memorial should descend to all generations.

May it ever be our aim to do what we can, and to do it for [the Lord] Jesus; knowing that whatever may be the judgment of our fellows, our memorial is with the Lord. (From *Counsels and Thoughts for Believers*, by Thomas Moor, published by J. Nisbet & Co.)

#### CARLYLE ON EVOLUTION.

The old man eloquent, and hater of all shams, expressed himself clearly on the fad which is now taking possession of inferior minds.

"I have known three generations of the Darwins, grand father, father and son: atheists all. The brother of the famous naturalist, a quiet man, who lives not far from here, told me that among his grandfather's effects he found a seal engraved with this legend, '*Omnia ex conchis*,' every thing from a clam-shell. I saw the naturalist not many months ago, and told him that I had read his '*Origin of Species*' and other books; that he had by no means satisfied me that men were descended from monkeys, but had gone far toward persuading me that he and his so-called scientific brethren had brought the present generation of Englishmen very near to monkeys. A good sort of man is this Darwin, and well meaning, but with very little intellect." (C. H. Spurgeon.)

#### THE NATURE OF SCRIPTURE PROPHECY.

"In the beginning God created the heavens and the earth."

"These opening words of the Bible are a key to the true nature of all Divine revelation. Pantheism makes revelation impossible, since the Revealer and the persons to whom He reveals himself are then confounded together. It mingles together an unholy deity and a deified creation in a self-originated, self-developing universe. But the fact of creation establishes a deep contrast between the holy and Almighty Creator and the creatures He has made. It becomes the first premise in every just view of Divine Revelation.

"The doctrine of the Fall comes next in order. This includes the great fact that men, in every age, are conscious of guilt and shame; that they shrink from the presence and voice of a holy God; and need to be recalled from their hiding-places by His powerful voice, before they can hold intercourse with their unseen Creator. These truths have first of all to be received, before the soul of man can find access to that sanctuary, where God reveals His work and ways to the humble and pure in heart.

"A revelation from the holy God to sinful man must bring with it some clear marks of its Divine origin, before it can rightly claim to be received and obeyed. His power, wisdom, and goodness cannot, indeed, be fully revealed in every message; but enough must be revealed to prove that its true source is not from men, but from God."

\* Prof. T. R. Birks, *Com. on Isaiah*, Introduction, pp. 1, 2.

We therefore see why the Bible begins as it does with those wonderful opening words, declaring superhuman power in creation, and thus forming the ground of prophecy, which is superhuman foresight. The revelation concerning "things to come" is based on the record of things that are past—the past acts of Almighty power in creation. In other words—God the Revealer is none other than God the Creator.

## Questions and Answers.

### THE PERSONAL ANTICHRIST, NOT A JESUIT INVENTION.

QUESTION No. 218.

A. T., Liverpool. "As it is said that believing Antichrist to be a person is a Jesuit plot, I should be glad if you would give me the opinion of the primitive church on this subject."

Without admitting the *authority* of the early Christian writers, as to truth, they are good enough evidence as to facts, and among other things to the fact that the Personality or individuality of Antichrist cannot possibly be "a Jesuit plot."

If A. T., or any of our readers has, or can get to see T. & T. Clark's Ante-Nicene Library, he will find the following passages in full; or some of them can be found together in B. W. Newton's *Prospects of the Ten Kingdoms*, pp. 372—393.

BARNABAS (70—80 A.D.), the friend and companion of Paul, speaks of Antichrist as a person. See sections iv. and xv.

JUSTIN MARTYR (about 150 A.D.), *Trypho*, p. 159. He says, "Foolish are they who do not understand what indeed has been pointed out by all the testimonies of the prophets, that two comings of Christ are spoken of; one in which he is preached as the sufferer, inglorious. . . . The second, that in which He will come with glory from heaven at the time when the Man of Apostasy, who speaketh great things against the Most High shall be on the earth, and dare wicked things against us Christians."

IRENÆUS (A.D. 180), the disciple of Polycarp, the companion of the apostle John, has a great deal to say on the subject. He says that "the Temple of God (2 Thess. ii.) is at Jerusalem, where Antichrist sits and acts. See chapters xxvi. and xxx. Irenæus believes also that Antichrist would arise from the tribe of Dan.

TERTULLIAN (A.D. 190—200) writes to the same effect, as quoted by Maitland in his *Apostles' School of Prophetic Interpretation*. Tertullian takes the two witnesses as personal also.

HYPOLYTUS (early part of third century) believes the same.

ORIGEN (A.D. 225) speaks of Antichrist as "a king," who "shall sit in the Temple of God." and shall place there his abominable idol. See Maitland, p. 171.

VICTORINUS (end of second century) explains the "abomination" of the idolatrous worship of Antichrist in Jerusalem. (Vict. on Rev. xiii.).

LACTANTIUS (A.D. 300) says that Antichrist will make an image to speak, and will desolate the world for forty-two months. "He will feign himself to be Christ, and will fight against the true Christ." (Lact., *Inst.*, viii.).

So far from being a Jesuit plot, the above evidence is sufficient to show that before the time of Constantine the one idea was that Antichrist was to be an individual. Indeed, how could it be otherwise before the church of Rome, with its popes, had assumed universal power, and how could it be so *afterward*, when the Roman empire became the nursing-father of the church?

No, the Papal Antichrist theory was neither the belief of the primitive church, nor is it the teaching of Scripture; but it is the outcome of a principle of interpretation which believes that when God says one thing He means anything and everything *except just what He does say*.

#### "WITH CHRIST" AND "WITH THE LORD."

QUESTION NO. 219.

E. M. G., Dover. "You say, 'There is only one way of being with Christ': and that is stated in 1 Thess. iv. 17 (Feb. No., page 88). Please explain what the Psalmist means in Ps. xxiii. 4: 'I will fear no evil: for Thou art with me.' Also 'absent from the body, and to be present with the Lord' (2 Cor. v. 8)."

We have received two other similar questions. Your first reference to Ps. xxiii. 4 has nothing whatever to do with the point in question. It speaks of the Lord being "with me" in the valley of the shadow of death. Your question refers to our being "with Christ" in Heaven.

Your quotation from 2 Cor. v. 8 is incomplete, and is what may be called *text-garbling*. On the same principle Scripture says "there is no God" and "hang all the law and the prophets."

The whole verse contains a very different statement. Another correspondent (A. H.) actually introduces two words of his own, "absent from the body *in death*"! But there is no thought or mention of or reference to *death* at all. Resurrection is the theme of the whole passage from iv. 14 to v. 10. Chap. v. 1, 2 distinctly states: "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven." The desire is not to "be unclothed (*i.e.*, in death), but clothed upon, that mortality might be swallowed up of life" (verse 4). But mortality is swallowed up in life only in *resurrection*. See 1 Cor. xv. 53, 54.

To be "clothed upon" is to have our *resurrection* body.

While we are in this tabernacle we are absent from the Lord

When we get our house (or body) from Heaven we shall be with the Lord.

Thus 2 Cor. v. 8 teaches the very *opposite* of what is popularly inferred from it.

#### "REVEREND."

QUESTION NO. 220.

H. Mc L., Motherwell. "Is it scriptural to give any man the title of 'Holy' or 'Reverend'? Does not your explanation of 'the Nicolaitanes' imply a distinction between clergy and laity?"

Scripture calls *all* who are in Christ "holy," or *saints*. There is no Divine holiness in anyone apart from Christ. Rome calls "saints" only those whom she has made so by

canonising them, or has put into the canon of saints. (That is why we have St. Paul, but not St. Timothy). We ought not to recognise this canon by using the word "saint" at all.

With "Reverend" the case is different. It has no authority whatever of any kind, and is comparatively modern. Clergymen not so very long ago always called themselves and were called "Master" or "Mr." The title of "Reverend" means nothing more beyond the fact that a person is set apart for purely ministerial work. Its promiscuous use deprives it of all real significance.

It has no reference whatever to Ps. cxi. 9, "Holy and reverend is His name." The word there is *יָהֵרָה* (*yahrey*), and means *fearful, terrible*. It occurs in Ex. xv. 11, "*fearful* in praises." Deut. xxvi. 8, "and with great *terribleness*." So Ezek. i. 22, Zeph. iii. 1. It is rendered "reverend" only in Ps. cxi. 9, where it should be *terrible*.

It will be seen from this that the objection to use the title on scripture ground is baseless; and on social grounds it is not worth the thought expended on the matter.

As to the "Nicolaitanes," we must ask you to wait for our promised papers on the Apocalypse.

## Bible Word Studies.

REV. GEORGE A. B. CHAMBERLAIN, M.A., HULL.

### "NEW."

#### 1. CREATION OF THE UNIVERSE.

"In the beginning, God created (*בָּרָא*) the heaven and the earth" (Gen. i. 1). "In the beginning"—no date fixed—geology and the Bible do not clash. Matter not eternal. God called it into being. Though the word *בָּרָא* "created," according to the best Hebrew commentators cannot always be restricted to mean "to produce out of nothing," in this passage, undoubtedly this is the full force of the word.

#### 2. THE NEW MAN.

To Paul was revealed the "Mystery, which was kept secret since the world began" (Rom. xvi. 25), "which, from the beginning of the world hath been hid in God" (Eph. iii. 9). This mystery was, "That the Gentiles should be fellow heirs and of the same body and partakers of his promise in Christ by the gospel" (Eph. iii. 6). In Eph. ii. 15, Paul calls this joint fellowship "one new man." "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances for to make in himself of twain" (Jew and Gentile) "one new man, so making peace."

#### 3. THE NEW SPIRITUAL CREATION.

"Therefore if any man be in Christ, he is a new creature" (or creation *κτίσις, ktisis*), 2 Cor. v. 17. Hence we speak of being "born again" (1 Pet. i. 23), "born of God" (John i. 13, 1 John v. 1), "partakers of the divine nature" (2 Pet. i. 4).

#### 4. A NEW WAY OF WORSHIP.

The Israelites had their Tabernacle in the Wilderness, then their Temple at Jerusalem. The Samaritans worshipped on Mount Gerizim. But our Lord foretold that

God in the future required worship of quite a different kind—purely spiritual in the place of outward ceremonial and ritual. "The hour cometh, and now is when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him. God is a spirit, and they that worship Him must worship Him in spirit and in truth" (John iv. 23, 24).

#### 5. THE NEW RESURRECTION BODY.

"But these sciences (Chemistry and Natural history) teach us that the identity of the body consists, not in a sameness of particles, but in the same kinds of elementary matter, combined in the same proportion, and having the same form and structure" (*The Religion of Geology*, by Ed. Hitchcock, D.D., LL.D., p. 21).

"God giveth it a body" (1 Cor. xv. 38).

Corruption gives place to incorruption, dishonour to glory, weakness to power, the natural body to the spiritual body (1 Cor. xv. 42-45). "We shall all be changed," the living saints as well as the sleeping ones (1 Cor. xv. 51). The Lord Jesus Christ shall "change the body of our humiliation that it may be fashioned like unto the body of His glory" (Phil. iii. 21).

#### 6. THE NEW COVENANT.

(a) Made with God's chosen people Israel in the future (Jer. xxxi. 31). See also Heb. viii. 8-13.

(b) A new and living way (Heb. x. 20).

(c) Jesus the Mediator of the New Covenant (Heb. xii. 24).

#### 7. NEW HEAVEN AND NEW EARTH.

1. Prophesied by Isaiah (Isa. lxv. 17, lxvi. 22).

2. Anticipated by Peter (2 Pet. iii. 13).

3. An accomplished fact. Seen in vision by John (Rev. xxi. 1).

#### 8. NEW JERUSALEM.

Coming down from God (Rev. xxi. 2-10); and

Then shall be brought to pass the saying that is written, "Behold, I make all things new" (Rev. xxi. 5).

## Signs of the Times.

### JEWISH SIGNS.

#### HEBREW: THE COMING LANGUAGE OF PALESTINE.

An important movement has been planned and has begun, the object of which is to make Hebrew the vernacular for Palestine.

Jews are arriving there from all parts of the world, speaking different languages, and the inconvenience arising therefrom is to be removed by the action of the Anglo-Jewish Association.

School accommodation is being increased in Jerusalem, and Hebrew is to be not only the language spoken, but the language in which everything else is to be taught.

This is described by *The Jewish Chronicle* as "the most important advance in Jewish education that has been made in recent years."

This is not only for boys and men, but for girls and women. Hebrew is to be for the latter the language of their daily life.

A report has just been obtained by the Anglo-Jewish Association, which recognises that Hebrew is the "one common bond between all these people." Without this, it is seen that the Jews will settle down in groups divided off by different languages. But by the use of one tongue "the barriers that exist owing to previous environment will be broken down."

"Hebrew is to live again in Jerusalem. The seed will be re-sown in its native soil, and it will grow bravely and bear abundant fruit."

This is the manner in which the new movement is spoken of in the Jewish press, and its significance cannot be over-estimated:

"We have been taught to look upon Hebrew as one of the dead languages, as the medium only by which we are to voice our prayers, and in consequence of this, the knowledge and study of it has become less and less, at any rate, in Western Europe. It has been looked upon as so dead, that many desire to substitute modern languages for it even in the service of the Synagogue. But just as the Jewish race and religion are inextinguishable, so also is our beautiful language, and for years the Chovevi Zion Association has worked hard to try and make Hebrew once more a really "living language." It is in Palestine alone that the start must be made, and this is the only means to secure it, and we can be quite sure that the good example to be set here will influence the system of Jewish education everywhere.

Of all the good work that the Anglo-Jewish Association has done for the Jewish people and for the education of the Jewish children, the acceptance of this reform, and the establishment of Hebrew as the vernacular in the schools of the Association in Jerusalem, will be the greatest blessing they have ever yet conferred upon Judaism, and will be the first, but the sure, step towards the re-establishment of Hebrew as the language of the Jews."

Comment is needless. Silence is eloquent for those who know the word of God, and have an ear to hear.

The prophecy of Zeph. iii. 9 will at once come into mind, where Jehovah declares, "I will turn to the people a pure language (margin, *lip*), that they may call upon the name of the LORD to serve Him with one consent."

This is not the object of the new Jewish movement. But God's hand is in it, and will over-rule it to the fulfilment of His own word. Isa. xix. 18 may also be read in this connection.

#### THE JERUSALEM WATER SUPPLY.

This has always been the great problem connected with Jerusalem. It was dealt with at various times by David, Solomon, Hezekiah, Nehemiah, and others.

For a long time past the supply of water has been the crying need. Such arrangements as have hitherto existed for supplying this first of human necessities were and remain decidedly primitive. The inhabitants of the Holy City, in fact, are compelled to depend upon the rain which is collected in cisterns during the rainy season. Some of his water flows, in the first place, through the streets, before reaching the tanks below the houses. Thence it trickles down into underground cisterns, where it stagnates and breeds all sorts of insects and impurities. Even when filtered and boiled this unpalatable liquid continues utterly undrinkable. Small wonder then that this condition of things has resulted in a frightful mortality among the children and corresponding injury to the increasing male population. Our readers will remember that more than one effort has been made to remedy the scandal. Henry Maudesley, Sir Moses Montefiore, the Baroness Burdett-Coutts, all in their turn essayed the task, and were baffled. Their efforts were resumed by a strong and influential London Committee of which Mr. Isidore Spilman acted as Hon. Secretary, and which represented several denominations, but with the same result.

This committee, like all previous movements failed; and all from the same cause; "*backsheesh*"!

Even when the Sultan issued a special *Irade* to Sir Edmuud Lechmere (who was in particular favour at the

Porte) the Turkish officials were bold enough to demand such bribes in the face of it that the plans of the committee were completely wrecked! The backsheesh demanded actually ran into five figures! A similar difficulty brought the noble plans of the Baroness Burdett-Coutts to an impotent conclusion.

But at last there is hope, for now the work is to be undertaken by the government itself, and not by any company or committee. The hope of success is very strong. The Scylla of corruption has been avoided. Let us hope that the Charybdis of sloth will not impede this significant work.

### POLITICAL SIGNS.

We must look to the men who have to do with affairs of State to dispel all illusions as to the efforts that have been made recently to bring about a condition of "Peace on Earth" on mere human plans. The Government of this country does not encourage such dreams, and when the war bill is presented to the nation, it will probably scatter the visionary notions that many have indulged in, fostered as they have been by the foreign press.

The *Pall Mall* of Feb. 16th, prints a very sober article on this subject, from which we give the following:

"The total increase in our expenditure for four years past had been no less than £19,076,000. The Chancellor of the Exchequer warned the House of Commons concerning this rate of increase. He referred in this connection to the hopes entertained from the Peace Conference for a reduction of armaments. How far away the Peace Conference now seems to be! A reduction of armaments! Let the German and French naval programmes answer for the countries which are at peace. We ourselves are now at war, under the necessity of making, not merely temporary, but—in the light of our new experience—large permanent additions to our military forces."

The following from the *Daily Mail* shows that the late Congress, so far from discouraging the sale of warlike books, has compelled a book against war to be re-named in order to secure its sale:

"There is something humorous in the publication of *Modern Weapons and Modern War*, by Messrs. Grant Richards. The book is no other than Dr. Bloch's famous work, *Is War now Impossible?* which created a considerable stir a short time ago, and which was said to have inspired the Czar's Peace Manifesto. It has been realized that the original title is, to say the least, unsuitable, and, as the publishers natively state, 'in view of events since its issue, it has been thought wise to rename the book.'"—*Daily Mail*, Jan. 20, 1900.

### RELIGIOUS SIGNS:

#### THE "GROWTH OF RELIGION."

A Bishop has been recently discoursing on the "Growth of Religion." There is plenty of evidence that religion is growing very fast. The theatres proclaim the fact. The music halls contribute their portion to attest that religion is "in the air." Sundays are appropriated for every conceivable thing—the last one being "The Soldiers' Sunday."

Gospel services are not counted to be complete unless the bill announces: The Choir will perform a selection, but to meet some susceptible consciences it is varied, and appears in another form, such as "A Service of Praise," from — o'clock to — o'clock. A paragraph we recently read gave this account of one of these popular combinations of religion and amusement.

"The entertainment is quite of a high-class character. Two hymns, 'Rock of Ages' and 'Abide with me,' were finely rendered. At the finish a side-splitting sketch, entitled 'Country Cousins,' was given."

The "side-splitting sketch" after "Rock of Ages" shews the hold popular "religion" has upon the multitude.

While, on the one hand, religious services are becoming theatrical, so, on the other hand, the theatres are becoming religious, as the following from the daily papers will shew:

#### "THE BETTER LIFE."

"Mixed melodrama with a nickel coating of religious sentiment. . . The authors of 'The Better Life' state that their tale is suggested by a story of Mr. Charles Sheldon, which has secured a wide popularity in America. If the play faithfully reflects the novel it reflects nothing that can cause us surprise, except it be the presentation of probably the most absent-minded clergyman who ever subscribed to the Thirty-nine Articles. . . . Plays that mirror phases of human nature as they are must claim respect and attention. . . . 'The Better Life' can put forward no such title to consideration. It places religion in a ridiculous rather than an elevating position. The characters are of the stage stagey, and the network of improbability by which they are perpetually environed at once negatives any idea of an effective moral lesson."—*Daily Telegraph*, Feb. 6th.

The *Morning Post*, referring to it as a religious play, says: "It is as religious as church-organs and those pious references permitted by the Censor can make it. Just as some lady said she was glad her brother was going to marry a certain woman, because, among other recommendations, she had 'just as much religion as William likes,' so this melodrama may be said to be quite the usual low-flash class of article with just as much religion as 'Arry likes.'"—*Morning Post*, Feb. 6.

The mere fact that such a book as *In His Steps* can be, and has been, "dramatised" is the greatest condemnation it has yet received. And while the "non-conformist conscience" does not seem to have been touched by the scandal, it is to the credit of the *worldly conscience* that the play lived only a fortnight, and that there was "no money in it."

#### OLD PATHS. NEW PATHS. NO PATHS.

WE reproduce below some extracts as to the observance of Ash Wednesday for fasting, humiliation and prayer, which has called forth a strong protest from the Editor of *The English Churchman* of February 22.

All who long to see loyalty to Christ maintained, and the Word of God kept clear of corruption, will rejoice at these forcible and weighty utterances.

Even in social and political life there must be a careful observance of propriety as to the selection of those with whom we form any fellowship. And for a loyal subject to the throne to be found allied with those who desired to overturn it, would be quite sufficient to brand such a person as indifferent and disloyal to the ruler he professed to serve.

The alliance is equally to be deprecated when it is between the enemies and the upholders of the Reformation. We say nothing about the action of Non-conformists adopting the observance of Ash Wednesday, although it would have been abhorred by the Fathers of Non-conformity.

The Editorials of *The English Churchman* exactly express our own views, and will, we feel sure, be read with pleasure by our readers:—

"We print this week the text of a circular, bearing the signatures of Viscount Halifax, Lord Nelson, Canon Gore, the Rev. G. Hanbury Tracy—extreme Sacerdotalists—together with the names of Lord Radstock, Professor Handley Moule, the Rev. H. E. Fox, Sir John Kennaway, Prebendary Webb-Peploe, the Rev. E. A. Stuart, the Rev. Thomas Spurgeon, Rev. F. B. Meyer, and many other members of the Evangelical body. The circular purports to be an appeal to all Christians to humble themselves before God, and to heed His 'call to Repentance'—the day preferred for the purpose by 'many,' it said, being 'Ash Wednesday.'

"Upon what Scriptural basis so heterogeneous a company as the signatories represent can possibly 'agree' to act in the matter of prayer to a heart-searching God it is very difficult to discover. For, among the national sins enumerated in the circular, of which it is requisite men should repent, we fail to find mention of the sin of idolatry—a form of transgression which God has denounced, in nations, more sternly than all other sins. But, of course, to have cried aloud and lifted up the voice 'like a trumpet' against image, picture, and wafer worship—as it is now promoted by Lord Halifax's E.C.U. in thousands of our English churches—would have jeopardized the practicability of the alliance sought to be secured between Sacerdotalism and Evangelicalism. With all sympathy for any movement to unite in believing prayer true believers in the Lord Jesus Christ, we yet urge the inquiry—what real concord can possibly exist between the temple of God and idols?"



"There is a feature in this latest effort to bring together men who represent the poles of Christian profession which causes us grave apprehension. The Eirenicon appears to have originated with Evangelicals, and not with the Romanizing party led by Lord Halifax. The presence of several honoured Evangelical names on the endorsement to the jejune appeal leads us to charitably hope that signatures were obtained on separate slips, and that, therefore, no one knew into what doubtful fellowship his sign-manual might introduce him. As the matter now stands, it is to be hoped that the publication of the compromising conjunction of names will lead all consistent witnesses for the pure Truth of God to dissociate themselves promptly from those who have notoriously avowed their opposition to the Scriptural principles of the Protestant Reformation. 'Little children, keep yourselves from idols,' is an inspired admonition addressed—not needlessly—to all members of the Church of the Living God."

This testimony is God-honouring and worthy of our solemn consideration. We would merely add the words of Jehovah by the Prophet Isaiah:—

"O my people, they which lead thee, cause thee to err, and destroy the way of thy paths" (Isa. iii. 12).

And as the day in which we have to witness presents many features parallel to those of Malachi, we can take up his words also:—

"For the priest's lips should keep knowledge, and they (the people) should seek the law at his mouth; for he is the messenger of the Lord of Hosts. But ye are departed out of the way; ye have caused many to stumble at the law" (Mal. ii. 7).

Our own belief is that the names were obtained separately, and that many were quite in ignorance as to whom they would be associated with; but the following, from *The Globe* of March 3, will show the care which all the Lord's children should exercise in these "perilous times" as to unholy alliances. *The Globe* says:

"Are Dissenters learning to keep Lent? The question is raised by a correspondent of the *Church Times*, who is not, however, confident of the answer. The Feasts of the Church are now generally observed by Nonconformists, though their predecessors regarded them as "Popish," but the Fasts come into another category. Still, as the *Church Times* writer says, there are signs that Lent is coming to be more generally regarded as a sacred season. The most striking is the concurrence of so many Nonconformists in the proposal to keep Ash Wednesday as a day of intercession on account of the war."

### SPIRITIST SIGNS.

#### SPIRITISM ON ITS DEFENCE.

In the February number of *Light* the editor objects to our use of the term "a new revelation" as applying to Spiritism. It is their own "expression" and not ours. Sometimes they speak of it as a "new faith." In the *Spiritual Magazine*, in an article on "Spiritualism: its teachings and tendencies" are these words: "Nor is it the low and uneducated that are being converted to this *new faith*; on the contrary, the majority belong to the educated class, while not a few are persons of rank and distinction" (p. 29, January, 1871). If their "guides" have deceived them, it is only another instance of what all their writers accuse them of. That point we must leave for them to arrange with their mediums.

The Editor asks "Why Gerald is spelt Gerrald twice in one page?" We can well understand why he should go off on a trivial matter of this kind instead of dealing with the important subject that is now under consideration. That is: Where is their standard of truth to be found? Their statement is "There is no one standard but truth."

THAT IS WHAT WE ARE TRYING TO FIND."

It would be more to the point if he could assure us that he had found this than to quibble about the spelling of "Gerald." To say

"THERE IS NO ONE STANDARD BUT TRUTH" is something like saying—There is nothing right but right.

We are asked by the Editor of *Light* "whether we know the Ten Commandments, and he refers us to the ninth." We answer yes, but we are not conscious of a breach of it in this case, as we have confined ourselves entirely to

quotations from their own writings. But we solemnly ask him whether he knows the first commandment? "Thou shalt have no other Gods before Me."—*Light*, Feb. 3, 1900.

Even their own organs are ashamed of their platform advocates, and thus help to prove the charges we have brought against their teachers, as the following will show:

"I seldom, if ever, go to a spiritual meeting where I do not get disgusted with the speaker because of his extreme lack of charity towards those sects which do not believe as he believes. Instead of propagating Spiritualism, showing its truth and superiority over all other 'isms,' the speaker, normal especially, spends his time in furious attacks upon the Bible, churches, and other organisations."—"Kathleen," in *Two Worlds*, Feb. 2, 1900.

It appears as though our article on *obsession* had caused great searchings of heart in their ranks. There is a question on this point in the last number of the above.

"Probably no one who has read spiritualistic literature has been other than painfully struck with the undue prominence given to the theory of *obsession* in many quarters, but as nobody likes it, and all who suffer from it desire to end such suffering as speedily as possible, the intelligent promulgator of essential truths of mental science ought to receive a most cordial welcome from those afflicted people who are annoyed by intrusive influences, and know not how to rid themselves of such unwelcome company. The mental healer takes the decided stand thus:—We are all in a position rightly to choose the company we wish to keep spiritually as well as naturally; therefore we intend to ally ourselves with such companions only as we desire to associate with.—(*Ibid.*)

The Editor of *Light* may well say of "truth" "that is what we are trying to find." He must have a very short memory. Has he forgotten the leading article in his own magazine, wherein he says:—

"AND STILL MAN'S GREAT NEED IS GOD"?

"With all their faults and dissonances, the ancient Hebrew psalms perhaps best bear witness to the truth of this, as many of our strongest men, from Luther to Gladstone, have felt. Mr. Gladstone, in his *Essay on the Psalms*, tells us that John Bright declared to him that he would be content to stake upon the Book of Psalms, as it stands, the great question whether there is or is not a 'Divine Revelation'; and he himself affirmed that, in relation to spiritual work they have accomplished, 'there is no parallel upon earth.' What, then, is the deepest and richest note of this precious legacy from the ancient world? Beyond all question that note is 'Trust in God,' 'Hope in God,' 'Rest in the Lord, and wait patiently for Him.' What, then, is it to hope in God? It is to go down to the foundations, and trust the abiding things. It is to perceive that there is a 'stream of tendency,' and that this 'makes for righteousness.' It is to be sure that 'the end is known from the beginning,' to use the phrase which Isaiah puts into the mouth of Him who says, "I am God, and there is none else."—*Light*, Jan. 13, 1900.

Then, after all, there is a *standard*. The Editor himself admits it in the words we have taken from his own editorial. It is to go "down to the foundations," to "trust in the abiding things." There is a sigh of despair running through the article. But if this lament is the expression of a heart exercised about the things which he frankly admits he is in search of, *i.e.*, "the truth," and which he has not found; then, in that case, we stand by with reverential spirit and deference. We have no wish to intrude here, but only hope he may find in the concluding portion of the psalm he quotes from, the solution for his anxiety, and the truth he is in search of. "For I shall yet praise Him, who is the health of my countenance, and my God (Ps. xlii. 11).

## Editor's Table.

### ACKNOWLEDGMENTS.

Mr. D. C. Joseph's Mission, Mount Carmel.

Feb. 7th.	Miss B. (Hastings) ... ..	0	5	0
" 12th.	Miss B. (Luton) ... ..	0	5	0
" 20th.	Miss L. ... ..	1	1	0
" "	Lord C. ... ..	10	0	0



# THINGS TO COME.

No. 71.

MAY, 1900.

Vol. VI. No. 11.

## Editorial.

### "THE GOD OF ALL GRACE."

ALL the titles used by the Holy Spirit of God are used in harmony with the subject with which they stand in connection. They are always in keeping with the blessing bestowed, the gift given, or with the character and scope of the context.

For example, in Rom. xv. 5 we have "THE GOD OF PATIENCE and consolation," who is prayed to grant us "to be like-minded one toward another according to Christ Jesus."

In verse 13, it is "THE GOD OF HOPE," who is to fill us with all joy and peace in believing, and cause us to "abound in hope through the power of the Holy Ghost."

In 2 Cor. i. 3, 4, it is "THE GOD OF ALL COMFORT, who comforteth us in all our tribulation."

In Heb. xiii. 20, 21, it is "THE GOD OF PEACE, who brought again from the dead the great Shepherd of the sheep."

So in 1 Pet. v. 10, it is THE GOD OF ALL GRACE who is set before us as having called us unto His eternal glory, and after He has stablished, strengthened, and settled us, will presently perfect that grace with His glory.

"The God of all grace." Not *some* grace, but all the grace that we need, all the grace which we ever have experienced, or ever shall experience in this world.

This title by which He reveals Himself to us here is His axe which is laid at the root of all that teaching which would make Him the God of all grace so far—or to a certain extent—or so long as we do or feel this or that, but the God of punishment and chastisement the moment you don't believe enough or don't believe rightly.

But what is grace? We all know the meaning of the word to be *favour*. But favour is of various kinds, and it has a different name according to the character of those who are the subjects of it.

Favour shown to the miserable we call *mercy*; favour shown to the poor we call *pity*; favour shown to the obstinate we call *patience*; favour shown to the sick and suffering we call *compassion*. But "grace" is favour shown to the *unworthy*.

In Rom. iii. 24, we read that we are "justified freely by his grace." The word rendered "freely" here (*δωρεάν*, *dōrean*) is rendered in John xv. 25, "They hated me *without a cause*." Even so are we justified by His grace, without a cause.

The consideration of the word "all" as applied to grace tells us of its various characters; "all grace," all kinds of grace:

I. Forgiving Grace. Eph. i. 7. "In whom we have redemption through His blood—the forgiveness of sins, according to the riches of his grace." This forgiveness is ours, not on account of anything in us or of us, but on account of "redemption through His blood."

II. Saving Grace. Eph. ii. 5, 8. "By grace ye are saved." Yes, and this salvation is a definite act wrought once and for all on Calvary. Never to be repeated except by the Holy Spirit in a succession of experimental deliverances from Satan, sin and self, until we are received up into glory. This is associated with

III. Calling Grace. 2 Tim. i. 9. "Who hath saved us and called us with an holy calling; not according to our works, but according to His own purpose and grace which was given us in Christ Jesus before the world began," and therefore, of course, "without a cause." This is when calling grace first acted on behalf of those who are the subjects of it.

It was "before the world began." Think of it! This grace was given us, then, "in Christ Jesus," for we were not in existence, except in God's purpose. But now, in the fulness of time it is given to us in a blessed experience by the power of the Holy Spirit.

It is God who called us in eternity past. It is the Spirit who calls in time present. It is we who hear and live, for in His voice there is life and power.

We remember the call of the Lord Jesus to Zaccheus. "Zaccheus, come down, for to-day I must abide at thy house." He did not say, "Zaccheus, IF you will only come down, I will abide." He did not say, "Zaccheus, I have a blessing for thee if thou wilt only come down and take it, I have mercies for thee if thou wilt receive them, or I have salvation for thee if thou wilt accept it."

No, the Lord Jesus does not thus torment and tantalize His people. He commands and they obey; He gives and they receive; He asserts His authority and they submit; He puts forth His power and they yield; He displays His love and they surrender; *He calls and they come down*. But he calls before they come down, and then when His call has brought them down, He says, "This day IS salvation come to this house" (Luke xix. 9). And hence it is written, "Who hath called us with an holy calling."

IV. Enriching Grace. 2 Cor. viii. 9. "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." All things necessary for His called, saved, and redeemed ones, are provided in Him who makes us rich indeed with all the "riches of His grace."

V. Abounding Grace is ours in Him. 2 Cor. ix. 8. "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things may abound to every good work."

Yes; where sin abounded, grace did much more abound. Peter might deny, and curse, and swear, but the grace of God abounded in forgiveness and restoration. And all our sins and iniquities, as well as our frailties and infirmities, will be for ever hidden by God's abounding grace.

VI. Exceeding Grace. 2 Cor. ix. 14. "By their prayer for you which long after you for the exceeding grace of God in you."

This is not only the fountain full, but overflowing and supplying all the needs of all the Lord's people through all the ages.

Jacob experienced this abounding grace. At the moment when he possessed nothing but his staff, and deserved nothing but wrath, God met him and gave him everything. Hence, "the God of Jacob" becomes the Old Testament name for "the God of all grace" in the New Testament. And hence "Happy is he that hath the God of Jacob for his help" (Ps. cxlvi. 5). This grace is not only abounding, but it is

VII. Reigning Grace. Rom. v. 21. "As sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." That is the grace that suits our needs. Grace as a glorious sovereign Ruler and Lord. If it were less than this we should surely perish under sin's cruel dominion. But, thank God, where grace reigns, sin's rule is for ever ended. As long as we are in the flesh there will be the unceasing conflict, and though it may get the advantage now and again, thank God it can never reign! and never again have dominion over us. For we are called by the God of grace unto his eternal glory. Grace includes glory. The two can never be separated. Grace is the flower and glory is the fruit. Grace issues in glory. Hence, it is written, "the Lord will give grace and glory" (Ps. lxxxiv. 11), but He "hath called" us to it even now. It does not say "is calling," but "hath called."

So Peter could say in verse 1: I am "a partaker of the glory that shall be revealed."

In proportion as we behold by faith, and are occupied with this hope of glory, we are changed into it (2 Cor. iii. 18), and while we look not at the things that are seen, but at the things that are not seen, "our light affliction, which is but for a moment, worketh for us"—an eternal weight of glory? No! An exceeding and eternal weight of glory? No! that is not all that the God of grace will give. What then is the "all"? What will be enough to satisfy it? Only that which God declares. Nothing short of that with which a God-given capacity can be satisfied—"a far more exceeding and eternal weight of glory" (2 Cor. iv. 17, 18).

We cannot exhaust that, and occupied with that, our heaviest affliction will seem light; and our longest will appear as "but for a moment."

## Contributed Articles.

### THE EPISTLE TO THE COLOSSIANS.

First Paper.

BY DR. BULLINGER.

CHAPTERS i. 1—ii. 9.

LIKE the Epistle to the Galatians, the Epistle to the Colossians has to do more with doctrine than with practice; and it stands in the same relation to Ephesians as Galatians stands in relation to Romans.

The subject of Galatians is "correction" for failure as to the doctrine and instruction contained in Romans: while the subject of Colossians is correction for failure as to the doctrine and instruction contained in Ephesians.

The likeness between Colossians and Ephesians is as marked as that between Romans and Galatians, if not more so. For, out of 95 verses in Colossians, 78 have a marked resemblance to Ephesians (*i.e.*, more than three quarters of the whole). While out of the 155 verses in Ephesians, one half (or 78) resemble Colossians.

But it is the nature of this resemblance which is so significant. What is stated by way of teaching in Ephesians comes up again in Colossians by way of correction for departure from that teaching.

There is also another and peculiar link which binds this group of three Epistles together. Ephesians, Philippians, and Colossians were all written during Paul's first imprisonment in Rome. All three mention the fact. (Eph. iii. 1; iv. 1; vi. 20. Phil. i. 7, 13, 14, 16, 25, 26; ii. 24. Col. iv. 3, 10, 18.)

Then, like the other Epistles (Corinthians, Galatians, Philippians), it was called forth by some special circumstances. But nothing appears to have called forth the other three (Romans, Ephesians, and Thessalonians, or at any rate Romans and Ephesians). What Ellicott says of Ephesians is equally true of Romans and 1 Thessalonians: "It does not appear to have been called forth by any particular circumstances, . . . . but was designed to set forth the origin and development of the Church of Christ."

The structure of Colossians will show us that there is the same manifestation of *solicitude*, as there is in the epistle to the Galatians. This is most marked. The same care and fear and anxiety are observable in both.

But now, to see the scope of the Epistle, we must look at

*Colossians as a whole.*

A | i. 1, 2. Epistolary : and Salutation.

B | i. 3-8. Mutual reports and messages by Epaphras, our dear fellow-servant and your faithful minister.

C | i. 9—ii. 7. Paul's solicitude for the Colossian saints, and his prayer for them ("We pray for you"), and that concerning their holding the Mystery.

D | ii. 8-23. Doctrinal correction for failure as to Instruction in Ephesian truth—having "died with Christ."

D | iii. 1—iv. 1. Doctrinal correction for failure as to Instruction in Ephesian truth—having "risen with Christ."

C | iv. 2-6. Paul's solicitude for the Colossian saints; and their prayers for him ("praying also for us"), and that concerning his preaching the Mystery.

B | iv. 7-9. Mutual reports and messages by Tychicus and Onesimus, "beloved brethren."

A | iv. 10-18. Epistolary : and Salutation.

In this beautiful Introversion we have the whole scope and design of the Epistle.

The Colossian saints had been taught concerning the Mystery as set forth in Ephesians, *viz.*: that Christ is the Head of the Body, and His People the members of that Body upon earth.

The Philippian saints failed practically in *not holding the members*; and the Colossian saints failed doctrinally "not holding the head" (ii. 19): these are the key-notes of the two Epistles.

In the one case the failure led to various practical evils—strife and contention and vain-glory: while, in the other, it led to various doctrinal errors which necessarily arose out of it.

As Romans' truth was practically recovered at the Reformation, so the evils of Galatian departure and failure are not so manifest as they were before the Reformation.

But, as Ephesian truth has never been really or properly recovered, it is clear that we have in the present departure from it, and in the present failure with regard to it, the source and fountain-head of all the abounding uncharitableness, and of all the errors and "winds of doctrine" which characterise the present day.

No Epistle has such a warning voice for us as the Epistle to the Colossians. None is so practical or so timely in the correction it contains for us.

To learn its lessons with the view of getting back to Ephesian truth is the first step in that great Reformation which the churches stand in such need of at the present moment. The evils and errors are seen by many. But all do not see the root-cause of them in the departure from Ephesian teaching.

This is the cause of all the want of union and unity of Christians in the present day. They do not realise

their union in Christ, as having died and risen again in Him. Hence, they are betrayed into various vain methods of seeking union—from the schemes for the re-union of Christendom to the smaller evangelical alliances and associations.

The same cause produces all that we call Ritualism; which is the embodiment of an evil principle, which pervades all the churches in the magnifying and resorting to ordinances of all kinds—making them the centre of union because of "not holding the head" (ii. 19).

Hence, the solicitude shown and the correction ministered.

The expansion of C (i. 9—ii. 7) will bring this out and exhibit it more clearly. It consists of seven members, in repeated alternation, as follows:—

## THE EXPANSION OF C (i. 9—ii. 7).

*Solicitude for the Colossian Saints.*

- |   |                |  |
|---|----------------|--|
| C | a'             | i. 9-11. Solicitude as to their faith, and a walk worthy of it. Prayer that they might be filled with the knowledge of God's will. |
|   | b'             | i. 12-22. This knowledge imparted, concerning Christ "the Head of the Body." The Mystery revealed.                                 |
|   | a <sup>2</sup> | i. 23-25. Solicitude as to their continuing in the faith.  |
|   | b <sup>2</sup> | i. 26, 27. The Faith stated. The Mystery declared.   |
|   | a <sup>3</sup> | i. 28-ii. 2. Solicitude, warning, teaching, and conflict, as to their growth and assurance.  |
|   | b <sup>3</sup> | ii. -2, 3. The Mystery acknowledged.   |
|   | a <sup>4</sup> | ii. 4-7. Solicitude as to their steadfastness and establishment in "the faith."  |

Here, again, the seven is divided into *four* and *three*. Four members are occupied with *solicitude*; while three are occupied with the re-statement of the Mystery.

The solicitude as to their standing fast in the truth and the faith, which they had learned as written in the Epistle to the Ephesians, will be better seen if we give a translation of C (i. 9-ii. 7) in accordance with the scope of the passage:

a' (i. 9-11).

*Solicitude as to their faith, and a walk worthy of it.*

i. 9-11. **On this account** (referring to verses 3 and 4) **we also** (on our part) **from the day when we heard** (the happy tidings; see verses 4, 6, 8) **have not ceased** (to pray) **on your behalf, praying and desiring** (this is the figure *Hendiadys*: "praying, yes, and that with desire too") **that ye may be filled with a fuller knowledge** (*ἐπίγνωσις, epignosis*, as in Eph. i. 17; iv. 13) **of His will in all wisdom and spiritual discernment** (*Hendiadys* again: "Wisdom—yes, not like that of the false teachers, ii. 23, but a spiritual discerning wisdom too. The two words go together in Ex. xxxi, 3. Deut. iv. 6. 1 Chron. xxii. 12. 2 Chron. i. 10. Isa. xi. 2; xxix. 14. Dan. (Theod.) ii. 20. 1 Cor. i. 19. In Eph. i. 8 it is "wisdom and *φρόνησις,*" *phroneesis*, which is practical: while here it is wisdom and *σύνεσις,* *sunesis*, which apprehends the bearing of things,

as in 2 Tim. ii. 7), so as to walk worthily (Eph. iv. 1. Phil. i. 27. 1 Thess. ii. 12, as the consequence, not the purpose) of the Lord (*i.e.*, of the Lord Christ) in all ways well-pleasing (to Him, not men, compare iii. 22) in every good work bringing forth fruit and growing (as in Eph. iv. 13) by means of the full (or true) knowledge of God (The best texts read "by or by means of the knowledge of God." So R.V. marg.), being strengthened (*δυναμούμενοι, dynamomenoi*, occurs only here in N.T.) with all strength according to His glorious might (*κράτος, kratos, might*, is in N.T. ascribed solely to God (Heb. ii. 14), but the emphasis is on the word "glorious") unto all patient endurance and long-suffering with joyfulness (such is the power of this wondrous truth of the Mystery, that by means of its knowledge we may have joyful endurance, and joyful suffering, which finds its expression in thanksgiving; compare Rom. v. 3).

We next take the member b' (i. 12-22), but must first show its beautiful sub-structure, before we give our translation of it.

It is the knowledge of the Mystery imparted, so far as it first concerns "the Head of the Body," Christ Jesus the Lord.

The Colossian saints failed in *doctrine* in consequence of "not holding the Head" \* (ii. 19). Therefore the glory of "the Head" is the first part of the Mystery which is here developed, in order to show His fulness and His glory.

b' (i. 12-22).

*The Mystery revealed, as to "the Head."*

b'	E		i. 12-14. You Gentiles, made meet to be partakers of the Inheritance with us (13, 14) Jews.
			F   c   15. Who is. Christ's essential glory.
			d   16. For. Reason: Creation of all things.
			G   17. And He is. (Symbol. Astronomy.)
			G   18. And He is. (Symbol. Anatomy.)
	F	c	-18. Who is. Christ's acquired glory.
		d	19, 20. For. Reason: Reconciliation of all things.
E		21, 22. And you Gentiles, reconciled and presented perfect before God.	

We have printed the key-words in thicker type so as to enable the eye to catch and see the Correspondence, which, in the Greek, is still more marked.

We wish we could print the translation of this, setting it out according to the above structure, but the exigencies of space and type forbid it. It will amply repay our readers for any amount of time spent in writing out the following translation in full for themselves, exactly according to the sub-structure of b'.

\* As the Philippian saints failed from *not holding the members*.

THE TRANSLATION OF b' (i. 12-22).

*The Mystery revealed, as to the Head.*

i. 12-22. **Giving thanks** (this thanksgiving follows the prayer in verses 9-11) **to the Father** (there is some doubt as to what the words "in the light" refer. Some connect them with "saints," others with "the Father," but we prefer to take them with the inheritance) **that hath made you** (Lachmann, Tischendorf, Tregelles margin, Westcott and Hort, Alford, and R.V. margin read "you" and not "us," as in A.V. The pronouns seem to have been tampered with by some scribe who did not grasp the scope of the passage. The correspondence, moreover, requires it. See member E, verses 21, 22) **meet** (*i.e.*, called and qualified you, once Gentiles), **for a part and lot** (see Deut. xxxii. 9 and Job xxxi. 2, and compare Acts viii. 21) **of (or among) the saints** (or separated ones, who were once Israelites, as you were once Gentiles) **in (the kingdom of) the light** (compare Acts xxvi. 18). **Who delivered us** (once Israelites) **out of the authority of (the power of) darkness** (or Him who has authority in this dark world), **and transferred us** (the word *μετέστησεν, metesteesen*, occurs only five times in N.T., and each time a complete change or transfer is indicated; Luke xvi. 4. Acts xiii. 22; xix. 26. 1 Cor. xiii. 2.) **into the kingdom of His beloved Son** (Again a reference to Acts xxvi. 18), **in whom we have redemption** (We must omit "through His blood" with Griesbach, Lachmann, Tischendorf, Tregelles, Alford, Westcott & Hort, and R.V.): *i.e.*, **the remission of our sins** (Eph. i. 7), **who is the image** (the manifested representation) **of God—the invisible One** (not Adam, Gen. i. 26, 27, but Psalm viii.), **the heir** (*lit.*, first-born) **of the whole creation: because by (or in relation to) Him all things** (or beings) **were created in the heavens and on the earth, visible and invisible; whether Thrones, or Dominions, or Principalities, or Authorities** (compare Eph. i. 21) **the whole** (whatever they may be, or may be called) **have been created through Him and for Him: and He is** (both words are emphatic, "He" emphasises the *personality*, "is," the *pre-existence*) **before all** (in time, John i. 1-4), **and by Him all consist** (*i.e.*, He holds the universe together: He it is who holds all in the unity of harmonious order and law). **And** (not only is this so as regards the Old creation, but it is the same with regard to the New creation, His Church, which is His Body) **He is** (the same emphasis as in the corresponding member above) **the head of the Body—the Church** (1 Cor. xii. 12-27. Rom. xii. 4, etc.); **who is the Beginning** (Prov. viii. 25-31), as being **the first-born** (Deut. xxi. 17) **from the dead** (Rev. i. 5. For it is as risen that He becomes the Head of the Church. Phil. iii. 10. Rom. vi.), **in order that He Himself, amid all, might have the pre-eminence** (not Reuben, Gen. xlix. 3: "The excellency," see Septuagint): **for God was well pleased that all the fulness should dwell in Him** (*i.e.*, in Christ's person): **and through Him (having made peace by the blood of His cross)—to reconcile all to Himself, through Him (I say) whether they be things on earth or things in the heavens; and you being in time**

past alienated in your minds (Passive) and enemies by your evil works (Active), yet now ye have been reconciled (so Lachmann, Tregelles marg., W. H. marg., and R.V. marg.) by the body of His flesh through His death (this *pleonasm* is used in order to distinguish Christ's human body of flesh from the Mystical and glorious Body which is the subject of this section, verse 18, as it is in Eph. ii. 15, 16) to present you, (I say) holy, without blemish, unimpeachable, before Him.

We now come to the second expression of *solicitude* in a<sup>2</sup> (i. 23-25).

*Solicitude as to their continuing in this faith.*

i. 23-25. If indeed ye continue in the faith (thus delivered to you), built on the foundation (Eph. ii. 20), and (therefore) firm (1 Tim. iii. 15), and (be) not moved away from the hope of (*i.e.*, and made known by and revealed in) the Gospel which ye heard (from me), and which has been preached in all the creation (*i.e.*, to every one without distinction) under heaven, of which, I Paul (weak and unworthy as I am) have become a minister. Now do I rejoice in my sufferings on your behalf, and I am filling up (on my part) that which is lacking of the tribulations of the Christ (*i.e.*, Christ Mystical, the tribulations of the members of the Body of Christ, as he goes on to explain) in my flesh, on behalf of His Body, which Body is the Church, of which Church I myself have become a minister, according to the dispensation of God given to me for you fully to preach (and completely develope) the word of God :

b<sup>2</sup> (i. 26, 27).

*The Faith stated. The Mystery declared.*

namely, the Mystery (*i.e.* the secret concerning the Body of Christ) hidden from the ages and from the generations, but it is now made manifest to His saints, to whom God did will (or was pleased) to make known the glorious riches of this mystery among the Gentiles, which is, Christ, (as) the glorious hope, in you.

a<sup>3</sup> (i. 28-ii. 2-).

*Solicitude, warning, teaching, and conflict as to their growth and assurance.*

Whom we preach, admonishing every man and teaching every man in all wisdom, in order that we may present every man complete in Christ; for which end I toil also, striving according to the (or His) working that worketh in me with power. For I would have you know how great conflict I have concerning you, and those in Laodicea, and as many as have not seen my face in the flesh, that their hearts may be encouraged, being knit together in love, and unto all richness of the full assurance of understanding :

b<sup>3</sup> (ii. -2, 3).

*The Mystery acknowledged.*

with a view to the full knowledge of the mystery of God :--viz : Christ, in whom all the treasures of

wisdom and knowledge (*i.e.* all knowledge to be gained by us by way of learning) are hid.

a<sup>4</sup> (ii. 4-7).

*Solicitude as to their steadfastness and establishment in "the faith."*

And this I say, that no one may lead you astray with persuasive words. For, if even I am absent in the flesh, yet I am with you in my spirit, rejoicing, and seeing (*i.e.* rejoicing to behold) your order, and the steadfastness of your faith in Christ. As therefore ye have received Christ Jesus as your Lord (so) walk ye in Him, firmly rooted (once for all), and getting built up in (*i.e.* built, not on Him, as a building is built up, but as a body grows, v. 19, and Eph. iv. 13) Him, and established in the Faith, according as ye have been taught, abounding in that Faith with thanksgiving.

The solicitude is very marked in all this large member : and the way in which it is alternated with the Mystery shows us that it is all in connection with that : in its revelation (in b<sup>1</sup>), its declaration (in b<sup>2</sup>), and its acknowledgment (in b<sup>3</sup>).

The holding of this is the important matter; and, just as the solicitude in Galatians was concerning their departure from the doctrine and instruction of Romans, so here it is concerning departure from the doctrine and instruction of Ephesians.

What that was we have seen in our examination of that Epistle.

The solicitude is as to their standing fast in the truth and "the faith" which they had learned; while the truth and the faith are declared to be concerning the Mystery which is the great subject of Ephesian teaching.

The solicitude is further seen in the expansion of the member D (ii. 8-23) and D (iii. 1-iv. 1), which consist of Doctrinal correction for failure.

As this is the great scope and the main object of the Epistle as a whole, it is necessary that we should carefully note and study the special scope of these two members. This can be done only by exhibiting their structure, which we must leave for our next chapter.

## Conference Addresses.

We cannot hold ourselves responsible for every expression of the respective speakers. Many things with which we may not wholly agree are inserted as being either suggestive or worthy of consideration.

### "THE JUDGMENT OF THE LIVING NATIONS."

SECOND ADDRESS BY PASTOR F. E. MARSH.

(In Queen's Rooms, Glasgow. June 7th, 1894.)

Matt. xxv. 31-46.

(Continued from page 115).

#### II.—THE PLACE OF THE JUDGMENT.

WE are left in no doubt as to where this judgment will take place. It will take place in "the Valley of Jehoshaphat."

We have the detailed account given in Joel iii.

As to the *time* of the judgment we read:—

“For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem.”

As to the *people* who will be judged, the *ground* of the judgment, and the *place* of the tribunal we read in verse 2:—

“I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.”

As to what the nations did to God's people, we have details given us in verses 3-6:—

“And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

“Yea, and what have ye to do with me (R.V., ‘What are ye to me’), O Tyre, and Zidon, and all the coasts of Palestine (R.V., ‘Philistia’)? will ye render me a recompence? and if ye recompense me, swiftly and speedily will I return your recompence upon your own head;

“Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things:

“The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border.”

Then God says what He will do to those who have ill-treated Israel, in verses 7, 8:—

“Behold I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head:

“And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the Lord hath spoken it.”

Following God's threat, we have His declaration of war in verses 9-14:—

“Proclaim ye this among the Gentiles (R.V., ‘nations’); prepare war, wake up the mighty men, let all the men of war draw near; let them come up:

“Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong.

“Assemble yourselves, and come, all ye heathen (R.V., ‘nations’), and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord.

“Let the heathen (R.V., ‘nations’) be awakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen (R.V., ‘nations’) round about.

“Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great.

“Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.”

Then follows the statement as to what shall accompany His coming to judge, and the manner of His coming, in verses 15, 16:—

“The sun and the moon shall be darkened, and the stars shall withdraw their shining.

“The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of His people, and the strength of the children of Israel.”

In verses 17-21 we are told what is the outcome of this judgment, namely, acknowledgement of the Lord's power. “So shall ye know that I am the Lord your God dwelling in Zion, My holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more” (verse 17). Then, blessing to the earth, “And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters and a fountain shall come forth of

the house of the Lord, and shall water the valley of Shittim” (verse 18). Then follows a statement regarding desolation to Egypt and Edom, “Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land” (verse 19). And lastly a promise of establishment, and cleansing to Judah, “But Judah shall dwell for ever, and Jerusalem from generation to generation” “For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion” (verses 20, 21).

These scriptures to my mind plainly tell us where this judgment will take place—in the valley named. I need hardly remind you, this valley is situated a short distance to the east of Jerusalem, and is supposed to have derived its name from the circumstance of Jehoshaphat, King of Judah, being interred there; it has also been called the valley of Kedron, because the brook Kedron flows through it. The valley was generally used as a burying-place by the Jews; and the Jews themselves believe it will be the scene of the last judgment (as they call it). Some commentators consider the word Jehoshaphat to be a symbolical word, as its meaning signifies “Jehovah judgeth;” but in Zechariah xiv. we are plainly told that this judgment will take place at the spot I have already specified.

“Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee.

“For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

“Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle.

“And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.”

But I fancy I hear someone saying “Do you mean to say we are to take those words in a literal sense? and do you believe the Lord Jesus Christ will actually stand on the Mount of Olives, and actually come there as we read in Zechariah xiv., and that the judgment shall be His direct action?” My reply is “Yes. I take it that those expressions in Joel iii. and Zechariah xiv. will literally be fulfilled.” I remember hearing my friend, George Needham, tell about a Dr. of Divinity—whom he met in London—who said to him “Do you believe the book of Zechariah is to be taken in a literal sense? Why no, we are to spiritualize it.” So my friend asked him to spiritualize the passage which refers to the Lord Jesus Christ riding into Jerusalem upon an ass (which was literally fulfilled). “Oh,” said the Doctor, “that was literally fulfilled, and we could not spiritualize it.” “Well,” said George Needham, “what right have you to spiritualize one part, and say another has to be taken in a literal sense?”

The way to understand the mind of the Spirit, is to take what the Spirit says, and believe what He says, because He says it; and believe it in the way in which He says it, and not try to read something else into it. I take it the judgment in Matthew xxv. will not only take place when the Lord Jesus Christ comes with His saints, but that it will actually take place where He says, namely, in the valley of Jehoshaphat.

### III.—THE JUDGE OF THE JUDGMENT.

The Lord Jesus spoken of as the “Son of man” and as the “King” (Matthew xxv. 31, 34). Can you find me any



scripture where the Lord Jesus Christ is spoken of as the King, or the Son of man in reference to the *Church*? I believe the key to understand the subject of prophecy is found in noting the names and titles by which the Lord Jesus Christ is called. If you will remember that, you will at once see, that when He speaks of Himself as the "King," it is in reference to David's throne, as the King who is going to reign over His ancient people Israel. We sometimes say His *ancient* people—not only are they His ancient people, they are His people *now*. The Lord has not lost sight of His people Israel, for He is going to reign over them on David's throne, and "before His ancients gloriously." But the Lord Jesus is never spoken of as King in reference to the Church; He is spoken of as Lord, as Christ, as Jesus.

When the Lord Jesus Christ is spoken of in His coming again, in relation to the Church, He is spoken of as the Saviour who comes to complete our salvation; as our Hope, because He promised to come and receive us to Himself; and as the Bright and Morning Star. The key to understand Matthew xxv. is found in the very titles by which Jesus calls Himself—"The Son of Man" and "King." When Christ speaks of Himself as the Son of Man, it is His title with reference to humanity as such. The Son of Man has come in humility to seek and to save that which was lost; and it is as Son of Man that judgment is committed into His hands, as we read in John v. 22. The title "Son of Man" is used of Christ as He is seen in relation to humanity as a whole.

His position as "King" in power, seated on "the throne of His Glory" (Matt. xxv. 31), is undoubtedly associated with the introduction of His reign on earth, and His rule during the millennium. His Kingly rule cannot refer to the eternal Kingdom, for that is spoken of in 1 Cor. xv. 27, 28, when the Son will be subject to the Father, and God will be all in all. The judgment cannot refer to Christ's present action, for He is now seated on His Father's throne, and not on His own (Heb. x. 12, 13). The judgment is plainly in the words of Christ Himself, when He refers to His power and presence as seated on His own throne in the following words: "He that overcometh, and he that keepeth My words unto the end, to him will I give authority over the nations; and he shall rule them with a rod of iron" (Rev. ii. 26, 27).

(To be concluded in our next).

## Things New and Old.

### "ELECT."

"WHOM HE DID PREDESTINATE, THEM HE ALSO CALLED."—Rom. viii. 30.

EFFECTUAL calling is of God Himself, in the omnipotence of His power, and in the accomplishment of His purposes of grace and love. It is different from the mere outward call through the ministry of the Word, . . . . for it awakens the hearer to a true sense of his condition, and effectually influences him to render a suitable response, and is therefore called "effectual"; whereas the mere outward call, however it may influence the hearers for a time, leaves them unawakened.

This effectual call is an inward and creative act by the Holy Spirit, whereby an ear is given which hears, a mind which understands, and a heart which is made willing in this the day of God's power.

It is a call to spiritual light: but this light is given with the call, as surely as physical light followed the Word when God said, "Let there be light." It is a call to spiritual life; but this life is given with the call, as surely as physical life was given to the dead body of Lazarus, when the Lord Jesus said, "Lazarus, come forth." It is a call to partake of good provided, but it creates a desire for it, so that now the soul is not satisfied unless it partakes of the good to which it is called. It is a call to a peace made ready, but this peace becomes the desire of the soul. It is a call to Christ and His salvation, but now Christ and His salvation become the soul's deepest need.

The consciously needy sinner is indeed the effectually called sinner, and he is called to see his need fully met in Christ.

How much cause for thankfulness and praise have all who are thus effectually called of God to see their need as guilty ones, and to look for salvation in Christ alone, for this effectual calling is an assurance that all else of . . . . good is theirs, both of the past, present, and future; for "Whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified."—(From *Counsels and Thoughts for Believers*, by Thomas Moore, published by J. Nisbet & Co.)

### "A LITTLE WHILE."

HEB. x. 37.

BY JOHN W. NORMAN DALE.

FOR yet a little while, and He who shall come will come, and will not tarry."—Heb. x. 37. These words were to encourage the failing hearts of God's children in the midst of persecution and distress. What is it that cheers and strengthens in this promise of our Lord's Return? Is it not the certainty, *the unshaking certainty*, that His Coming *shall*, in due season, take place; that nothing shall prevent it; that this hope shall never disappoint the heart? Some perhaps may say "No, the essence of this hope is found in the words 'a little while,' and if they to whom the promise was given had not believed that the Lord might have come in 'a little while,' that is, within their life time, the hope would have had no sustaining power for their souls." Now, is this so? By whom, let us ask, was this promise given? Was it not by the Lord Himself, Who knew, though His people did not know, when His return should take place? Could He, therefore, who knew that their whole lifetime, as well as succeeding centuries, would elapse before the promise should be fulfilled, have spoken thus to mock their souls with a false hope? *Nay, that cannot be.* What alternative conclusion then remains? Clearly this, that the words 'a little while' are used not after the manner of men, who reckon time by days, and months, and years, and to whom a century is more than a lifetime, but after His, with whom a thousand years are but as one day, and Who ever teaches His people to view earthly things from a heavenly standpoint. Surely it was by this standard that the apostle reckoned when he said "Our light affliction, which is but for a moment, worketh for us a far more exceeding and

eternal weight of glory." His affliction would not have been *light* unless weighed in the balances of the sanctuary over against an "exceeding *weight* of glory"; and its duration would not have been for a *moment* unless it had been contrasted with an *eternity* of bliss. The element of time, therefore is *not* essential to the realization of the comforting and sanctifying power of the hope of the Lord's Return. It is the certainty of this hope which influences the whole of our life. Let us remember, also, that we are as God's children the CHILDREN OF ETERNITY. We are taught to view things, not as worldlings do to whom the present is everything. "We walk by faith, not by sight," looking not at "the things that are seen and temporal, but at those which are unseen and eternal." Now this principle enters into this question of the Lord's Return. The Scripture nowhere teaches that the Lord's Coming is a hope only to those who may expect to realise it in their life time. The character of our hope is eternal, not temporal; its realisation awaits us not in time, but in eternity. We are taught to look onwards as those who look *out of time into eternity*."

*The above paper can be had price 2d. per dozen, or 1s. od. per hundred, post free from Rev. J. W. Normandale, Norton St., Knighton, Radnorshire.*

## Bible Word Studies.

BY THE REV. GEO. A. B. CHAMBERLAIN, M.A., HULL.

### "THINGS PREPARED."

#### I. IN THE OLD TESTAMENT.

The Book of Jonah is, pre-eminently, the book of things "prepared." (In each of the passages the word translated "prepared" is מָנַח *manah*, signifying to number, count, hence to appoint—with a set purpose).

(a) "The Lord had *prepared* a great fish" (i. 17). Not "whale," as in Matt. xii. 40, etc., A.V. and R.V., but κίτος, any big fish. Here, a specially appointed one.

(b) "And the Lord God *prepared* a gourd" (iv. 6). No doubt the Palma Christi, or castor oil plant.

(c) "God *prepared* a worm," iv. 7.

(d) "God *prepared* a vehement east wind," iv. 8.

(e) "The Mountain of the Lord's house," Isaiah ii. 2.

(f) Tophet for the King (*i.e.*, Anti-Christ, see Rev. xix. 20), Isaiah xxx. 33.

#### II. IN THE NEW TESTAMENT.

1. Session at the right and left of Christ in His Kingdom (Matt. xx. 23).

2. The Gospel Feast of the Kingdom of Heaven (Matt. xxii. 4). Prepared by John the Baptist, and preaching of Apostles. In abeyance till the dispensation of the Grace of God closes. Meanwhile "all things are now ready."

3. A kingdom for the living nations who have treated Christ's chosen people Israel ("my brethren") well (Matt. xxv. 34).

Note Matt. xxv. 31-46. Not a description of the last judgment, as stated at the heading of the chapter. The headings are not in the original and not inspired.

4. A place for the woman (type of Israel) when persecuted by the great red dragon (the Devil) (Rev. xii. 6).

5. The holy city, new Jerusalem (Rev. xxi. 2).

6. "A body hast thou prepared me" (Heb. x. 5.)

A reference to the context will show that these words, a quotation from Ps. xl. 6 (Septuagint Version), are applied to the first coming of our Saviour "to do Thy Will, O my God." The Authorised Version reads "Mine ears hast Thou opened (Heb. digged)." In what way can the digging or piercing of the ears be applied to the preparation of our Lord's body for service? On looking at Exodus xxi. 1-6, we see that if the Hebrew manservant did not desire freedom at the sabbatic year, his master was to pierce his ear with an awl, in token of perpetual service.

From the passage in Hebrew our Lord is presented to us as coming in perfect willingness to do perfectly and perpetually the Will of God.

7. Prepared for believers—a place with our Lord Jesus (John xiv.)

8. Good things which eye hath not seen nor ear heard (1 Cor. ii. 9; see Isaiah lxiv. 4).

Meanwhile what a glorious portion we have even now, for Christ Jesus is made unto us wisdom and righteousness and sanctification and redemption (1 Cor. i. 30.)

## Questions and Answers.

### THE CHURCH AND THE CHURCHES.

QUESTION NO. 221.

S. S., Linthouse.

"1. What is the historical basis on which the assemblies or churches as such were founded?"

"2. With regard to the mystery revealed first to the Apostle Paul, would you give scriptures from the Church Epistles, showing how an assembly of believers should be founded?"

"3. No mention in Corinthians of official elders, bishops or deacons. Why, when they are recognised in other parts of scripture in the Church?"

1. The basis is "historical" and traditional. Nothing is said in Scripture about any "basis on which the assemblies or churches as such" are to be founded, because the Church or one Body is already founded in Christ. This is scriptural, but alas it is not historical.

2. Assemblies of believers are gathered as members of the Body, the Head of which is in heaven. Any other ground of gathering, such as wooden tables or ordinances, leads to a denial of God's one ground, and ends in confusion, bitterness, and controversy. If you have not yet discovered this, you have been very fortunate, and have had an exceptional experience.

3. No mention is made of church "officials" after the first epistle of Timothy. Up to then the Church was seen in its *rule*. After that the Church is seen only in its *ruin*. In 2 Tim., and all subsequent epistles, all is intensely personal and individual. That is why no mention is made of church officials. Corporate testimony has failed, and all attempts to restore it in any shape or form are doomed to disaster. Any attempt to patch up the old garment only makes the rent worse. It is better to recognise and

labour for the "One Body" which the Holy Ghost is now making, in Christ, than to spend one's time about, and break one's heart over, the bodies which man is making.

THE EPISTLE TO THE HEBREWS.

QUESTION No. 222.

N. F., London. "The following paragraph is from the *Daily Telegraph*, March 26th, 1900. Many of your readers may see this and be puzzled at such high authority pronouncing so emphatically. Is there any authority for his conclusions?"

"A startling admission has just been made by the German critic, Dr. Harnack—perhaps the greatest living authority on the history of the New Testament—that the Epistle to the Hebrews was undoubtedly written by a woman. The authorship of that remarkable document has for ages been a subject of discussion and dubiety, and of late years most investigators have been inclined to attribute it to Apollos. Dr. Harnack, in an article which he has contributed to a German review, asserts that the Epistle is the work of Priscilla, wife of Aquila, who is mentioned several times in the Acts of the Apostles. This female origin, he hints, may account for the grammatical vagaries which mark the document, but at all events he has no doubt whatever that he has now found the right solution of many difficulties. Priscilla was in all probability sometimes helped in composition by her husband, but the chief portions of the epistle are her own. This is the highest testimony ever yet given to the value of women's work to the Church."

The mistaken theory of Professor Harnack is inexcusable. It is nothing more than the merest imagination. It is what he thinks, and not what he knows.

On the other hand, how simple, plain, and clear is the evidence of God's word.

Note the three steps in the proof, which enables us to add Q. E. D.

1. Peter's first epistle was addressed to the *Diaspora* or the Hebrew believers among "the Dispersion" of Israel (1 Pet. i. 1).

2. Peter's second epistle was addressed to the same persons (2 Pet. iii. 1).

3. In this second epistle, Peter says to these Hebrew believers (2 Pet. iii. 15, 16), "Account that the longsuffering of God is salvation; even as our beloved brother Paul, also according to the wisdom given unto him, HATH WRITTEN UNTO YOU.\* As in all his epistles also, speaking in them of these things: in which are some things hard to be understood," &c.

If there be such a thing as *evidence*, here it is. Peter wrote about A.D. 66. Jerusalem was yet standing. The long-suffering of God yet waited, and that is the chief burden of the epistle (See Heb. xii. 25-29, &c., &c.).

If Hebrews is not the epistle referred to, then some other is meant of which nothing has ever been heard, and not a vestige ever seen.

Besides, what is the force of the word "also" in 2 Pet. iii. 16, if Hebrews be not meant in contrast with the other Epistles of Paul?

INSPIRATION. QUESTION No. 223.

S. E., Kent. "Please explain the difficulty raised in the following extract from *Modern Science and Modern Thought*. The book is in our Sunday School Library, and has completely upset one of our teachers, who has resigned.

As the point here raised is one of the objections made by Professor Mivart recently in *The Contemporary Review*, the matter may be of general interest. The following is the extract from page 252-3:—

"Inspiration is clearly as much a miracle as any of the miracles which it relates, and there is only one way conceivable by which it could be proved, so as to afford a solid basis for faith, and give additional evidence in support of the supernatural occurrences said to have taken place: that would be, if it carried with it internal evidence of its truth. Such evidence might be afforded in one way—and in one way only—by prophecy . . .

"There is one prophecy which affords a test by which to judge of the value of all others as a proof of inspiration, for it is perfectly distinct and definite, and comes from the highest authority—that of the approaching end of the world contained in the New Testament.

\* Lit., wrote to you. The "you" is emphatic.

"St. Matthew reports Jesus to have said:—"For the Son of Man shall come in the glory of His Father with His angels: and then he shall reward every man according to his works.

"Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of Man coming in His kingdom" (Matthew xvi. 27, 28).

"It is certain that all standing there did taste death without seeing the Son of Man coming with His angels. The conclusion is irresistible, that either Jesus was mistaken in speaking these words, or else Matthew was mistaken in supposing that He spoke them."

We accept the challenge, for the test is distinct and definite. Two passages are quoted from the lips of Christ. The author says, "It is certain" that the latter contradicts the former; and adds that "The conclusion is irresistible" that there is a mistake somewhere.

Our readers will of course be prepared to hear that there is a mistake, but it is made by the author of the work in question.

Two distinct statements are made in Matt. xvi. 27, 28.

1. The coming "in the glory of His Father with His angels" (v. 27).

2. That "there be SOME standing here which shall not taste of death (*i.e.*, die) till they see the Son of Man coming in His kingdom" (v. 28).

There is nothing about "angels" in this second statement. It speaks only of His "coming in his kingdom," which "some" standing there should see.

There is no break whatever in the text, which goes on *immediately* to explain who the "some" were, and what they saw, and when they saw it.

One of the "some"—Peter—describes the fulfilment of the Lord's prophetic words. He says, 2 Pet. i. 16, "We have not followed cunningly devised fables, when we made known unto you the power and COMING of our Lord Jesus Christ, but were EYE-WITNESSES of his majesty, for he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice we heard when we were with him in THE HOLY MOUNT."

It is perfectly clear from this that the Lord, having made (1) a general statement as to His coming with His angels, which included future judgment, went on to make (2) another statement as to what "some" (Peter James, and John) should see, before they died, viz: "the Son of Man coming (not with His angels, but) in His kingdom." This they did see six days afterwards, as described in chapter xvii., and by Peter in his epistle. The test therefore is clear. The author's conclusion is, "It is certain that all standing there did taste death without seeing the Son of Man coming with His angels."

But this is not what "the highest authority" said. He said, "SOME" (not "all") should not die before they saw something else, *i.e.*, the coming in His kingdom, and not the coming, as the writer says, "with His angels."

If the explanatory verses that follow in the immediate context are not to be allowed in evidence, then there is an end of all controversy. But why this book, which openly and directly antagonises Scripture, should be in a Sunday School Library is another matter!

## Signs of the Times.

### JEWISH SIGNS.

#### THE NUMBER OF JEWS IN LONDON.

In the absence of any trustworthy census, an elaborate calculation has been made by some Jewish

authority, the results of which appear in *The Jewish Chronicle* of March 2nd, from which it appears that there are about 100,000 Jews in London.

#### THE EVERLASTING NATION.

In our last issue we gave, in some notes on Hosea iii. 4, 5, one of the great proofs of Divine Inspiration, in the fact that, in spite of every contrary force, Israel still "abides." No nation has ever remained under similar conditions: hence the evidence of the same Almighty power in preserving the nation, in order to fulfil the prophecies inspired in the Book.

Not so, however, do the Jews themselves read and interpret the great miracle of history. Sad it is to read the following from one of their foremost writers (Mr. Maurice Fluegel) in his *Israel the Biblical People*, etc.

He says:—

"As sun-rays passing through the prism, split into different shades, tints, and colours, even so is that unique, historical people (Israel). Broken into a thousand fragments, scattered all over the habitable globe, belonging to all countries and speeches, to all classes, masses, views, it is nevertheless mysteriously held together, a strong unit, by its deep-seated roots, by its natural spirit, a spark of the Universal Soul. It is held together by its own ethnical genius. That genius is not Semitic and not Arian; not local and special to Judæa or Greece, Persopolis, or Rome; it is not Asiatic or European; not of the old, nor of the new world; it is not sectarian in any manner. It is held together by the spirit divine, by the genius of humanity; it is universal, cosmopolitan."

Thus is God shut completely out, the Miraculous is got rid of, and the Supernatural is ignored. All is due, they say, not to Israel's God, but to "the genius of humanity," "its natural spirit." It is this talk about "the universal soul" which will amalgamate Judaism and Spiritism, and prepare the way for Antichrist's universal religion. It is only the "New Gospel" in another form.

#### RELIGIOUS SIGNS.

BEFORE we touch upon this subject we had better have the Word of God before us.

"All Scripture is given by inspiration of God [*i.e.*, God breathed], and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the Man of God may be perfect, throughly furnished unto all good works" (2 Tim. iii. 16, 17): *i.e.*

#### FURNISHED COMPLETELY

As the Revised Version puts it. Equipped for his work as a *man of God*. It is the *sword of the Spirit*, and no other weapon can do the work. . . . This sword is voted as an old fashioned thing of no more use than a wooden one for children's play. Some will deign to use it still, *for stage effects*.

Then again; instead of using it for its appointed purpose as God's chosen medium whereby he can and does speak to man, a text is taken out of it to make a pretence, or for a peg to hang on some threadbare commonplaces, and so the preacher wanders into subjects that would be more appropriate for an Urban Council or Board of Guardians:

"How oft, when Paul has served us with a text,  
Has Epictetus, Plato, Tully preached!"

If our readers will look back at former numbers of *Things to Come*, they will see how the Word of God has been wrenched from its purpose where some paragraph from a "blue book" would have done quite as well.

It is shocking as well as sickening to see what violence is done to His holy Word. Do people "pay for sittings," that they may hear matters ventilated that they can be informed upon by the outlay of a penny in purchasing an Act of Parliament?

Trades Unions, Water, Gas, County Councils, Drainage, Women's Conventions, War, and every conceivable subject except that which they ought to be able to declare, but evidently are not competent to give. But we suppose those

with families are in some measure helpless, because, "having sittings," they must submit to the ponderous solemnities and meaningless attitudes and platitudes misnamed *divine service*. In this way people are tricked into a "place of worship," when it is nothing else for the time being than a political hall with a few hymns thrown in. We give a specimen of what we refer to.

#### SERMON BY THE BISHOP OF SOUTHWARK.

"O ENGLAND, THEY SHALL PROSPER THAT LOVE THEE!"

The Bishop prefaced his sermon by an appeal for aid to the Assistant Clergy Fund, to which the offertory was devoted. His text was, "Our feet shall stand within thy gates, O Jerusalem, whither the tribes go up."

After remarking that his text was

"TAKEN FROM A LATE PSALM"

referring to the Jews, showing

"They prayed for the peace of Jerusalem, and knew that in the long run the words would come true, 'they shall prosper that love thee'" he takes a liberty with God's Word which shows a bold temerity and in a *professed* servant of God, indicates a spirit of irreverence:—

"Thousands of years later in the world's history, continued the Bishop, we saw a great race of people, powerful, like those of whom he had been speaking, in imagination and in executive, distinct from all the earth in certain characteristics, and that race was the Anglo-Saxon. . . . His heart went up for the old land, he prayed for her peace and prosperity. 'England!' exclaimed the preacher, applying the familiar words of pathos and devotion, 'O England, they shall prosper that love thee!' In the Empire of the British race he saw the purpose of God, a destiny to which God had called it."

There is nothing approaching "*pathos and devotion*" in such forcing of a subject and forcing the words to another theme altogether. This is nearer bathos than pathos. "It is required in stewards that a

MAN BE FOUND FAITHFUL," NOT FANCIFUL:

"On such an occasion he might magnify the office of those who bore rule in this great city, and might speak without flattery of the Corporation's rights and privileges, of its temporal dignity, of its wealth, of its splendid hospitality, and of its upright character."

In his eagerness to magnify the office of the *City Corporation*, he certainly failed to magnify his own office.

"The forces of evil seemed sometimes to be greater than the forces against them. Let London be true to her position in the Empire, and that Empire true to its destiny. Let them pray for the peace of London and of England!"

And so endeth this lesson.

#### ANOTHER PHASE OF ECCLESIASTICAL REBELLION.

Few passages of God's Word have received such a universal consensus of interpretation as that of 1 Cor. xi. 6-10. In spite of the acknowledged difficulty underlying this scripture and of the mysterious reason given, there has never been any question as to the absolute authority of the Divine precept itself, that women are to have the head covered in the worship of God, as men are to be uncovered. Both are equally irreversible.

It is a sign of the times that action should be taken which ignores this scripture, and proceeds as if it had never been written, and as though God had never spoken.

"The pastors of the various Methodist Churches in Cleveland, Ohio, recently announced from the pulpit that the Church Board had made a rule to the effect that every woman present should remove her hat during services both morning and evening.

"The announcement created some little excitement, but was readily accepted, although in several instances the women, after the services were over, asked the pastors to provide a cloak-room, where the hats might be safely deposited.—*Dakiel*."

Such action as this is contempt, if not defiance, of the Word of God. It is an insult which profanely sets God completely aside, denying His right to lay down the way in which He will be approached in worship.

The above cutting from *The Evening News* (March 29) shows whence this insult proceeds, and how it was received. No wonder it "created some little excitement."

But, being an act of rebellion against God, we are not surprised to find that it was "readily accepted." Truly, God is not in all their thoughts (Ps. x. 3).

### SPIRITIST SIGNS.

#### SPIRITISTS FEELING THE LASH.

*The Two Worlds* has devoted more than a column to *Things to Come*. The anger of the Editor appears in every paragraph, and he considers that this journal is "a discredit to the Christian movement."

This disposition is sure evidence that our remarks have told. The damaging extracts from their own books and magazines cannot be answered or conjured away by explosions of wrath and language of denunciation.

"Scurvy treatment," "religious buffoon," "senseless jargon," "sheer impertinence," are words of mere wind, but they serve to prove that argument is lacking, and tell of utter inability to maintain the cause that in this silly way he would try to defend.

This gives us great encouragement to return to the charge. These Spiritist Editors are more bitter against the theology of *Things to Come* than against the exposure of their blasphemies, as the following extract will show:

"It is a good sign this, for when the fossilised relics of a bygone theology lift up their voices and cry aloud against anything, there is a certainty that they are being touched by the invasion of that something" (*The Two Worlds*, March, 1900).

The writer of this paragraph seems to take it for granted that his readers will be satisfied, if, in the place of argument, he can gain their sympathies by profanity of speech; for he adds:

"There is no doubt in the minds of the authors of this paper as to the character of Spiritualists; they are of their father, the devil, and must naturally be prepared for the *baptism of fire*, which is to be theirs in the beyond" (*Ibid.*).

What we did write, and repeat, is this: "The Lord came with ten thousands of His holy ones, to execute judgment upon all; and to convict all the ungodly of all the works of ungodliness which they have ungodly wrought, and of all hard things which ungodly sinners have spoken against HIM (Jude 14, 15 R.V.).

These are not our words. They are the words of God the Holy Ghost, and that is enough for us.

But the following complaint is pre-eminently childish and puerile:

"The articles on Spiritism are founded upon statements made by Spiritualists years ago, and are evidently concocted by some orthodox 'Rip Van Winkle,' who is yet scarcely aware that he is awake" (*Ibid.*).

Could anything be fairer than to take their unveiling from its source and beginnings?

The introducers of a new revelation are those that should speak with authority. These writings are advertised to the present time. Now, it suits them to repudiate their teachings, or cast a stigma upon them because they lack novelty. Then it was heralded as a new revelation. An extract from the writings of the late Judge Edmonds will confirm this: "And here I would say by way of parenthesis, that independently of this NEW REVELATION . . . etc." (*Letters and Tracts on Spiritualism*, by Judge Edmonds, Memorial Ed., pp. 92). As the writings and "statements made by Spiritists years ago" seem to awaken unpleasant memories we will give another paragraph:

"If we do not bring devils with us into the circle, we may attract them or find them there. To prevent the influence of what are called elementary spirits, but which we prefer to denominate by the vigorous old word known to our ancestors—'devils'—a calm condition of mind with thorough knowledge of divine protection is necessary" (*Spirit. Mag.*, No. 213, Sept. 1877).

In those "early" days God had not been quite abandoned; they had not got so far as one of their latest writers, who says:

"God unconsciously rules, by limitations and possibilities, the universe. Though man and God work together, both are unconscious of each others exact condition" (*The Two Worlds*, March, 1900).

This displays the animus at the bottom of their new revelation.

"THE FOOL HATH SAID IN HIS HEART THERE IS NO GOD."

This is the secret of their bent of mind. We advise Spiritists to follow the counsel of their present-day co-worker, the editor of *Light*—"leave the Bible alone."

Even their own paper, *The Two Worlds*, has found it necessary to raise a protest against the effort to traduce that Book that we Christians reverence and seek to follow (see *Things to Come* for April).

It seems though, that the Editor of *The Two Worlds* has not paid much attention to the rebuke contained in his own columns, for he is unable to make an allusion to it without manifesting his contempt for it, and trying to defame it.

"It is remarkable how many methods there are of 'searching the Scriptures.' You can find almost anything you want there, save information on such questions as the size of Noah's ark" (March, 1900).

But it gives very accurate information as to

THE DESTINY OF THOSE WHO SCOFF AT IT.

"The Lord of Hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness. . . . Therefore as the fire devoureth the stubble, and flame consumeth the chaff, so their word shall be as rottenness. . . . Because they have cast away the law of the Lord of Hosts, and

DESPISED THE WORD

of the Holy One of Israel" (Isaiah v. 16-24).

And again, "Behold ye despisers, and wonder and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you" (Acts xiii. 41).

"The fact that the churches are accepting Spiritualism goes to show that its truths are being recognized, and I may assure my friend, the writer of the article under discussion, that one of the 'things to come' is a general acceptance of the teachings of that system of which he says:—

'Then what other conclusion can be arrived at than this—'SPIRITISM IS THE WORK OF DEMONS.'"

Spiritists draw a wrong conclusion from this fact, for instead of this being a proof of the Divine authority of Spiritism, or "goes to show its truths," it is exactly the reverse. The very fact that "the churches are accepting Spiritism" confirms what we have been setting forth in these columns for years. It shows that the churches are on that "down grade" which the Word of God so clearly proclaims should mark their course in these last days. We refer him to the numbers



of *Things to Come*, Oct., page 46; Dec., page 72, 1899, and that will confirm what we assert.

The Editor of *The Two Worlds* only states facts in this avowal, for we have a handbill before us, which announces a "lecture on Spiritualism," when a Reverend gentleman, a Baptist minister, will take the chair. In fact, it has become a sad and serious reality, that when we find a subject popular in the pulpit, it is a positive proof that it is in conflict with the Word of God. The one who spoke these words we now quote, as an advocate of Spiritism, put more value on God's truth than many ministers now preaching the Gospel of Humanity (proving that they are enemies to the cross of Christ).

"None who speak by the Spirit of God call Jesus accursed; secondly, that none, who call Him accursed, speak by the Spirit of God. The two propositions are relative and convertible. It is therefore clear that a control which denies the divinity of the Son of God must be that the proposition *Æqualis Patri secundum divinitatem*,\* regarding Him as false, and assumes as a major premiss, or as an antecedent proposition, which few would dare to put—that *He told a lie*."—Dr. C. Carter Blake, *Spirit. Mag.*, page 402, No. 213, Sept., 1877.

But as the "statements made by Spiritualists years ago" are now to be looked upon as of no value, this supposes that the present enlightenment will be found of supreme value. We will give our readers the opportunity of judging, by giving a specimen of the very latest product of Spiritist wisdom. From this they will learn what *spiritual* food satisfies those that "despise the Word of the Holy One of Israel." The subject is counted of such importance that the article giving the joyful news is reproduced from another magazine. It is this: the comfort that everyone may derive by the possession of

"A MOLE ON THE NOSE."

"A mole on the nose gives success in business, and especially in undertakings of a speculative or gambling nature; on either lip it is a sure indication of an epicure, on the chin it denotes prosperity and the esteem of one's friends, and on the throat that the person will become rich by marriage."

It seems that the value of the "mole" is greatly enhanced according to its colour, size, and position. Decency forbids our quoting the details as to the latter; but as to the former we are solemnly informed:

"We must not forget also the shape and colour of the moles, because each will add to or diminish the force of the indication. The larger the mole the greater the prosperity or adversity it brings; the smaller, the less will be the good or evil fate foretold. Round moles are the best, and the deeper the colour the more pronounced will be the good or bad fortune, while the lighter colour gives less of either.—*The Sunflower* (quoted in *The Two Worlds*), March 9th, 1900.

The Holy Spirit, through Peter, warns of such delusions in these words: "Many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of," and as to their end the apostle is emphatic. "For it had been better for them not to have known the way of righteousness, than after they

*i.e.*, Equal with the Father as touching His Godhead. (*Ed.*)

have known it, to turn from the holy commandment delivered unto them" (2 Peter ii. 2-21). Such

"WALLOWING IN THE MIRE"

indicates the low moral tone to which those must descend who are fed on such garbage. Just by way of contrast we will give a few verses from that portion of the Word of God that the Editor of *Light* is content to "stake the great question, whether there is or is not a Divine revelation," viz., the Book of Psalms (see our April number).

"Why do the nations rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against His anointed, saying: let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh. The Lord shall have them in DERISION" (Psa. ii. 2-4).

Our readers will find more to encourage hope, and establish faith, in such a prospect, than all that can be derived from having

"A MOLE ON THE NOSE."

## Editor's Table.

OUR next Number (June) will conclude the present Volume, and we would again call attention to the notice of our forthcoming papers on the Apocalypse. We would impress upon our readers the importance of renewing their subscriptions and orders for the new volume, which commences with the July number.

We may add the following to our former note: that our object is not to controvert the many opinions of the various schools of interpretation, but to find in the book itself, and in Scripture generally, the great governing principle which is the key to the book. In the first chapter God has introduced fifteen points, like so many wards in the key, and placed this key at the threshold so that none need err who use it. Our first business will be to fully consider these fifteen points, or *theses*, before we proceed to make use of them in the interpretation of the book.

Some are doubtless already aware that the enemies of inspiration have raised serious objections, based on weighty evidence, that the framework of the book is astrological. They assert that this is a proof against Divine revelation. Even those who are not opponents are astounded at the fact, and take refuge in the poor explanation that the Apostle John only appropriated the symbols from Pagan theology.

One of our objects will be to expose Satan's travesty of God's plans, and show how it is met and shattered in the book of Revelation. This will probably take the form of an appendix when the articles are republished in a separate form.

### MOUNT CARMEL MISSION.

MR. AND MRS. D. C. JOSEPH, of the Mount Carmel Mission to Israel, are returning to England in consequence of ill-health. Should the Lord be pleased to restore them after a little rest, Mr. Joseph will be glad to address meetings upon Biblical subjects about the Land, the King, and the People. Mr. Joseph can be addressed—care of F. Newth, Esq., Oakleigh, Grove Road Sutton, Surrey.



# THINGS TO COME.

No. 72.

JUNE, 1900.

Vol. VI. No. 12.

## Editorial.

### MARAN-ATHA.

SOME passages of God's Word derive their chief importance from some remarkable word or words employed.

Others derive their chief importance from some wondrous truth that is revealed.

Others from the solemnity of the fact stated.

Others again have their special lesson for us because of the place where we find them.

For all these reasons, the passage is remarkable which says :

"If any man love not the Lord Jesus Christ, let him be Anathema : Maran-atha."

It contains peculiar words. It reveals an important truth. It states a solemn fact. And it occurs in a significant place.

Where does it occur? It speaks of the "curse," but it is not in Galatians. It speaks of "love," but it is not in John's Epistles. It speaks of the Lord's coming, but it is not in Thessalonians.

-No! These words are addressed, of course, to all, in all time, and they come with all their solemn *application* to us. But all the more solemnly do they apply to us when we consider the special *interpretation* of them in relation to the saints in Corinth. For it is the exact place where the words occur which gives them their great and important lesson for them and for us.

The first epistle to the Corinthians is a long epistle. In the course of it the Holy Spirit has to rebuke many practical evils, and to correct many doctrinal errors.

1. There were divisions among the Corinthian saints (chap. i), and these divisions were brought about by ordinances. Not recognizing the One Body which God is making in Christ, they were setting up and occupied with their own Bodies, just as Christians are to-day. According to the minister who baptized them, so they called themselves; and to such an extent that Paul is thankful that he never transgressed his mission except in three or four cases which he names (1 Cor. i. 14).

2. This led to another evil (chap. ii.). They became carnally-minded: *i.e.*, they minded the things which pertain to the *flesh* rather than to the *Spirit*; to human divisions instead of Divine union in Christ; to the names of fallible men, instead of to the name which is above every name.

Such carnally-minded saints were not in the condition to receive the revelation concerning the Mystery (1 Cor. ii. 1, R.V.; iii. 1-5). When the apostle went to them he had to

confine himself to the elementary (though foundation) truth as to Jesus Christ and Him crucified. He judged it better to confine his preaching to this truth, as they were not fit to receive the truth involved in and flowing from *Jesus Christ, and Him risen again!*

True, they had knowledge and what the wisdom of man could teach: but this knowledge only "puffeth up;" It does not "build up."

3. Hence (chap. iii.), they were puffed up one against another (iv. 6, 18, 19; v. 2). They gloried in men (*i.e.*, in the flesh), and not in God (iii. 21; i. 12; iii. 4, 5, 6; iv. 6).

4. Hence there were sins of uncleanness among them (chap. v).

5. Brother went to law with brother before the ungodly\* (chap. vi.)

6. There were offences against the consciences of weak brethren† (chaps. viii. and ix.): *i.e.*, brethren of a tender or, as some call it, a scrupulous conscience.

7. There were other evils and errors arising out of the ordinance of the Lord's Supper (chap. x., xi.), as there were out of the ordinance of baptism. The source was the same. Carnally-minded, they thought of themselves, and were lost in the means rather than in the end.

This simple ordinance was, at once, thought too little of and too much of. The mistake was a double one, and it has ever since been made by all who think more of it than of Him; more of ordinances than of Christ.

8. But not only were there errors of ritual, there were errors of *doctrine*. Chap. xv. shows that the great doctrine of the resurrection was called in question, and that special pains are taken to establish it in all its truth, and in all its meaning.

But now, the great point for us to notice is that the epistle ends with the solemn reference to the fact that the Lord is coming again.

Maran-atha are almost the concluding words of the epistle. Indeed, they do conclude it, with the exception of the final added blessing.

They are two Aramaic or Syriac words.

MAR is the Syriac word to-day for Lord.‡

The N is the Syriac suffix, meaning *our*. So that

ܡܪܢܐ, *marana*, means *our Lord*.

ܐܬܗܐ, *atha*, means *he cometh*.

So that *Maran-atha* means *our Lord cometh*.

\* This was the point. In our day, some of our judges are better Christians than many of the "brethren" who hesitate to go before them.

† The point here is brethren in Christ, not the "brotherhood of man."

‡ Some will remember the Syrian Bishop, Mar Gregorius, who visited England a few years ago. The lord Gregorius, like our "lord Bishop"!

But, if we have ears to hear, the fact of this word coming here, and nowhere else, speaks to us.

Everything contained in this epistle is no longer to be looked at in the light of the past or the present, but in the light of the future.

There are grave errors corrected, and serious evils reprov'd, but when it is to be a question of the Lord's coming, and of the "Anathema," or curse, which will then alight on all out of Christ, it is no longer a question of life or walk. It is *a question of the heart!*

"If any man love not  
the Lord Jesus Christ."

As much as to say:

You may be devoted to your own ecclesiastical bodies, but yet have no love for the Body of Christ—either for the Head or for the members.

You may be pure, and temperate, and moral in life, and yet have no love for the Lord Jesus Christ.

You may be perfectly correct in your ritual, and orthodox in your creed, and yet have no heart for the Person of Christ.

Yea, you may have the whole of these combined together, and yet have a heart of ice to the glorious Person of the Lord Jesus.

And as such, have and hear only "Anathema" when "our Lord cometh."

Many motives may move me now and here.

I may be exact in my religious duties and ecclesiastical observances, because I love my church.

I may be orthodox in my creed, because I have a love of dogma.

I may be very philanthropic, because I love others.

I may be very moral in my life, because I love myself.

But none of these things will be of any account when "our Lord cometh."

Christ will then be the one test. In what relation do I stand to Him? Did I die when He died? Did I rise when He rose? Do I love Him for all He has done so wonderfully for me, a poor lost unworthy sinner?

These are the questions which have to be answered.

True, they are not put to-day. The churches put forward their plans and purposes, unmindful of Maran-atha.

It is "good will to men" which takes the place of "glory to God" to-day, or which is at any rate put before it. Social schemes take the place of the gospel of God's grace in most of our pulpits, as though there could be any true morality, or genuine philanthropy, or real church-work, apart from Christ.

When He, and love for Him, are not the source of all their efforts, all are cold, barren, lifeless, and worthless, and all will come under that solemn anathema, when "our Lord cometh."

But this "love" for Him is no mere "falling in love," as many teach! It is "the love of God shed abroad in the heart by the Holy Ghost." It is the "fruit of the Spirit." Only this love which comes from God, and returns to Him, and is the result of His own work in us, ascends back again to Him, fragrant with the perfume of the merits of His beloved Son.

This is the lesson which is taught us by the word "Maran-atha," and its power arises from the place where it is written for our learning.

May that same Holy Spirit who inspired it in the Book, inspire it also in our hearts, causing it to work there effectually for His own glory.

## Contributed Articles.

### THE EPISTLE TO THE COLOSSIANS.

*Second Paper.*

BY DR. BULLINGER.

CHAP. ii. 8-23.

*Doctrinal Correction: we having died with Christ.*

THE Structure of the Epistle as a whole (see page 123) reveals the fact that, with the exception of the Solicitude (in C and C), the great bulk of the Epistle is made up of Doctrinal Correction (in D and D)

It will, therefore, be necessary for us to get the scope of these two main portions, in order that we may be able to understand and gather the design and import of the words.

First, therefore, let us give

THE EXPANSION OF D. (ii. 8-23).

*Doctrinal correction: we having died with Christ.*

D	c   ii. 8. Caution. "Let no man deceive you."
	d   ii. 9, 10. Christ the Head: and we complete in Him.
	e   ii. 11-15. Ordinances, therefore, done away in Christ.
c	ii. 16-18. Caution. "Let no man judge you."
	d   ii. 19. Christ the Head: and we nourished by Him.
	e   ii. 20-23. Ordinances, therefore, done away in Christ.

Having thus got the scope of the first of these two great central members of the Epistle, we are now in a position to apply it to the interpretation of the words and expressions employed; for we thus hold the key in our hands, without which it is impossible to give a true exegesis.

We see at once that in the one we have correction for doctrinal failure with regard to Ephesian teaching as to our having "DIED WITH CHRIST" (D, ii. 8-23); while, in the other, we shall see that we have correction for doctrinal failure with regard to Ephesian teaching as to our being "RISEN WITH CHRIST" (D, iii. 1—iv. 1).

It is interesting to notice that the *caution* given in "c" (verse 8) corresponds with that given in "c" (verse 16); and how our completeness in Christ is brought out in the other two members respectively.

We now give our translation of  
D. (ii. 8-23).

Correction of doctrine: *we having died with Christ.*

c. (ii. 8). *Caution: not to be deceived.*

**See to it, lest** (The indicative fut. after βλέπετε μή, instead of the usual subjunctive (Luke xxi. 8), shows that the danger is real and present; compare Heb. iii. 12 and Mark xiv. 2) **there shall be anyone who secures you as his prey** (you who have such a perfection and completeness of standing in Christ. The verb συλαγωγέω, *sulagōgēō*, to carry off prey, occurs only here in N.T.) **through his philosophy—yes, his vain, deceitful philosophy** (This is the force of the figure *Hendiadys* here) **according to the tradition of men, according to the stoicheia** (*i.e.*, the religious ordinances and rites) **of the world and not according to Christ.**"

The warning is heightened, by first stating the danger *positively* (twice), and then repeating it *negatively*, so that there may be no mistake about the matter. It is the figure *Pleonasm*; used here to give great emphasis.

We have here, also, in this chapter a wonderful link which unites Galatians and Colossians, and confirms our statement as to the object of these two epistles.

It is very remarkable that the word στοιχείων\* (*stoicheion*) occurs only in two of these seven epistles, *viz.*, Galatians and Colossians—the two epistles which are corrective of errors of doctrine. And it occurs twice in each epistle, thus linking them together (Gal. iv. 3, 9 and Col. ii. 8, 20). The word occurs seven times in all in the N.T.; and, as usual the *seven* is divided into *four* and *three*, the other three occurrences being outside these epistles to the churches (Heb. v. 12 and 2 Pet. iii. 10, 12).

It is curious also that, in Galatians, the A.V. translates the word twice "elements," with *rudiments* in the margin; and in Colossians, twice "rudiments," with *elements* in the margin. The R.V. renders the word alike in all four passages, *viz.*: "rudiments" in the text and *elements* in the margin.

The word refers to *ceremonialism*, whether pagan or Jewish; whether the Essenic asceticism; Heathen mysteries; or Jewish meats, drinks, washings; days and months, seasons and years, etc., etc. (Gal. iv. 10).

Three times out of its four occurrences in these two epistles, the word is connected with the "world" (*κόσμος, cosmos*), and refers to what is material as opposed to what is spiritual.

In Gal. iv. 8, these *stoicheia* are referred to thus:—"When ye knew not God, ye did service" (or "were in bondage," the same word as in verses 3 and 9) "to them which by nature are no gods." The *stoicheia* were the religious rites and ceremonies of heathen idolatry.

In Greece to-day every mountain, tree, grove, and fountain, has its *stoicheion* or divinity, who has to be appeased and propitiated.

\* The verb στοιχέω (*stoirhōō*), to walk, occurs five times (Acts xxi. 24. Rom. iv. 12. Gal. v. 25; vi. 16. Phil. iii. 16), and means to walk according to religious observances.

These Galatians had been such idolaters (verse 8); but they had abandoned these rites and ceremonies for Christianity, and yet wanted to bring in the *stoicheia*, or the rites and ceremonies of Judaism, into the Church.

The same term is thus applied both to Paganism and Judaism; and, from the standpoint of being "all one in Christ Jesus" (iii. 28), the Jewish rites of circumcision, purification, and the observance of "days and months and times and years," etc., are put upon the same level as the worship and propitiation of spirits in trees and mountains, etc. And the Holy Spirit asks by the Apostle, "When ye knew not God ye did bond-service to them which by nature are no gods: but now having known God, . . . how turn ye **again** to the weak and beggarly *stoicheia* whereto ye desire **again**\* to do bond service? Ye observe† days and months and times and years. I am afraid of you, lest I have bestowed upon you labour in vain" (Gal. iv. 8-11).

So here, in Col. ii. 8, 20, we have exactly the same thought and argument.

Here, then, we have the source of all the errors of doctrine. Four distinct warnings are given (*viz.*, ii. 4, 8, 16, 18), lest the saints should fail to hold fast the truth (contained in the Epistle to the Ephesians) concerning Christ as the Head of the Spiritual Body, and the individual perfection of the members in Him, as regards their standing before God, with its consequent result as regards their position among men.

All the danger consists in "not holding the Head" (ii. 19). Therefore it is that the saints are exhorted, in verse 6: "As ye have received Christ Jesus as the Lord, so walk ye **IN HIM**," etc. Their safety lies in holding fast what they have received concerning **HIM**, giving no heed to enticing or persuasive words.

To preserve them from man's vain deceitful philosophy (so-called), the Deity of Christ is set before them, and the fact of their spiritual perfection and completeness in Him is emphasised.

This is the subject of

d. (ii. 9, 10).

*Christ the Head: and we, complete in Him.*

**For in Him dwelleth** (mark the present tense) **all the fulness† of the Godhead** (*θεότης, theotes*, only here in N.T., not *θειότης, theiotes*, as in Rom. i. 20, which only means *divinity*, and rightly so. But, here, it is *Godhead* as to essence, not merely *Divinity* as to character) **bodily** (*i.e.*, corporately. Or, "For in His person God dwells amid all His possessions in bodily form).

**And in Him ye are made‡ complete** (R.V., "made full;" what a wondrous fact! How

\* The figure of *Repetition*.

† The force of the preposition παρά (*para*) in composition with the verb, gives it the force of our "mis-." And the middle voice suggests a personal application. In no instance in the N.T. is it used without a sinister reference. "Ye observe," but ye really *mis-observe*.

‡ πλήρωμα (*plerōma*) is the result or product or act of the verb: *complement* or *filling up*: *fulness* in exchange for *emptiness*. We, *the filling up* of the Body, completing it as to its members: and Christ the Head, *the filler up* of the members with all spiritual blessings, gifts, and graces (Eph. i. 3, 25). Compare Eph. iv. 13 and P xxiv. 1, 2.

calculated to make all ceremonial ordinances appear to be the weak and beggarly things they really are), **who is the head of all government and authority** (The two words ἀρχή, *archē*, and ἐξουσία, *exousia*, occur together frequently, as in Eph. i. 21. Sometimes they are human (Luke xii. 11. Tit. iii. 1); and, sometimes spiritual, either good (Eph. iii. 10) or evil (Col. ii. 15), or both (1 Cor. xv. 24). In Rom. viii. 38, we have ἀρχαί (*principalities*) without ἐξουσίαι (*authorities*); and in 1 Pet. iii. 22 the reverse).

e. (ii. 11-15).

*Ordinances therefore done away in Christ.*

**in whom ye were circumcised also** (the aorist here marks a definite time when this was done, viz., at Christ's burial) **with a circumcision** (three-fold in nature, viz., 1st, its *character*) **not done by hand** (*i.e.*, spiritual, not material; not a ceremony performed on the eighth day (Phil. iii. 3, 5); 2nd, its *extent* and completeness, having reference not merely to a part of the flesh, but to the old man himself) **in the putting off of the (whole) body** (that is to say) **the flesh\*** (by reckoning ourselves as having died with Christ (Rom. vi. 6, 11); and 3rdly, its *author*; it is not the circumcision of Abraham or Moses, but) **in the circumcision of Christ** (*i.e.*, accomplished by Christ. Gen. of origin or instrument); **having been buried together with Him in His baptism** (*lit.*, the baptism of Him, in His baptism unto death; *i.e.*, in His burial. Mark x. 38; Lu. xii. 50. Compare Rom. vi. 3-5).<sup>†</sup> The aorist tense puts the burial as being contemporaneous with the circumcision; *i.e.*, ye were circumcised when ye were buried with Christ. Thus far we have the end of the Old Man. Now we come to the origin of the New Man), **wherein (in His burial) ye were raised with him also through faith** (that is to say through the superhuman) **power of God** (who did not leave Christ in the tomb, but) **who raised Him from the dead.**

**And you** (Gentiles: compare iii. 7, 8; Eph. i. 13; ii. 1, &c., 11, 13, 17, 22; iii. 2; iv. 17), **being** (ὄντας, *ontas*), *being*, as marking the state, *i.e.*, being judicially viewed as) **dead as regards your sins** (the preposition ἐν (*en*) *in*, goes out according to Tischendorf, Tregelles, Westcott and Hort, and R.V.) **and the uncircumcision of your flesh** (*i.e.*, your uncircumcised state as Gentiles) **He quickened, even you** (these two words must be added according to Lachmann, Tischendorf, Tregelles, Alford and R.V.‡ Even you, I say), **together with Him** (Eph. ii. 5), **having graciously treated us** (*i.e.*, both you and us) **as to all our transgressions, (and) by cancelling the bond** (χειρόγραφον, *cheirographon*) is the idiomatic legal term for a note-of-hand, Juvenal xiii. 187; xvi. 14) **standing against us with its demands** (Eph. ii. 15, "the law of command-

\* The words τῶν ἁμαρτιῶν (*tōn hamartion*), *the sins of*, must be omitted with all the Textual critics and the R.V.

† See *Figures of Speech*, Ellipsis, pages 18, 19.

‡ The Vatican MS. (B) reads "us" instead of you.

ments contained in ordinances." This is the force of the word δόγμασιν, here, as in Luke ii. 1. Acts xvi. 4; xvii. 7. Eph. ii. 15, and here. The word occurs nowhere else in N.T.), **which (bond) was directly opposed to us** (referring to its active hostility rather than to its valid claim in the previous clause). **He hath\* taken it** (*i.e.*, the bond) **also** (as well as the body of flesh, though this latter is at present in abeyance until the time for our resurrection shall have come. This is what is implied in the word "also") **right away, having nailed it** (the bond) **to (His) cross (and) having despoiled** (ἀπεκδυσάμενος, *apekdušamenos*, a word never before used) **the governments and the authorities** (see above under verse 10, and compare Luke xxii. 53. Heb. ii. 14, 15). **He exhibited openly** the spoil (as trophies) **making them** (you and us) **triumphant in Himself** (compare the only other occurrence of the word θριαμβεύω, *thriambeuō*, in 2 Cor. ii. 14. Observe there the "us," and the "you"; and, "us" in this context. Christ is the "head of all principalities and power" (verse 10), and having despoiled these, He makes you and us to triumph in Himself—the Head.)

The ordinances referred to here belonged to the rites and ceremonies of Religion as distinct from Christianity. In Christ they are done away. The Holy Spirit teaches us here, through Paul, that for those who are in union with Christ the Head, as members of His Body, these ordinances have been fulfilled, and are ended and done away in the body of His flesh through His death.

To return to them, therefore, in any way, is to deny our completeness and perfection in Christ. It is practically to say that He is not sufficient, that something further is necessary to be added to Him, that in spite of all He has done and notwithstanding all His merits, we are incomplete, and need some ordinance to make us quite complete.

If believers died with Christ and were buried with Him, there is an end of the whole matter. What has a dead person to do with ordinances? They were perfectly useless to us when we were dead *in sins*; and now, since we died with Christ, we are useless for them. The bond which stood against us in all its valid claim consisted of ordinances (ver. 14). This bond He has taken away and abolished (Eph. ii. 15). The Second Man bore the sentence passed upon the first man, and endured the curse of the law given through Moses (Gal. iii. 13). By His burial He returned to the ground whence man was taken (Gen. iii. 19), and put off all that belonged to Him in relation to Israel and to the earth. His Divine glory was veiled when the Living One became dead, and was laid in the grave. But that which seemed like defeat was really victory (Heb. ii. 14); for God raised Him from the dead, and in His resurrection He led captivity captive. He triumphed over all principalities and powers that were opposed to Him. His triumph was shown openly in heaven above, and on earth in the

\* This perfect, standing in the midst of aorists, is very emphatic. It denotes finality, meaning: "He hath finally taken it right away and for ever."

power that accompanied the preaching of Christ crucified and risen.

This being so, another warning becomes necessary, and we have it in

c. (ii. 16-18).

Caution: not to be judged.

**Let no one therefore judge you in the matter of eating or drinking** (*i.e.*, seeing that the bond of ordinances is cancelled, beware of subjecting yourselves to man. Suffer no man to call you to account in the matter of eating or drinking) **or in the matter of a feast or new moon or of a Sabbath day** (the three words go together as embracing all the sacred seasons. 1 Chron. xxiii. 31. 2 Chron. ii. 4; xxxi. 3. Ezek. xlv. 17. Hos. ii. 11), **which things are a shadow of the things (realities) to come, but the Body** (which is the real substance) is **Christ's**. (These things were the shadows of the *future Millennial Kingdom*, and do not now concern those who have been crucified and buried with Christ. We are the Body of Christ, and therefore hold quite a unique position with regard to that kingdom. Being risen with Christ already (*de jure*), we are to be judged and esteemed as such. Resurrection places us beyond all earthly judgments. Hence follows another warning, verse 18.) **Let no one condemn you** (or give judgment against you). (See A.V. margin for a similar rendering. This is the force of *καταβραβεύτω*, *katabrabeuctō*, which occurs only here. The preposition *κατά*, *kata*, points to a hostile judgment which wrongs the person judged), **having pleasure** (This is a common meaning in Sept. of *θέλων*, *thelōn*, *willing*. See in 1 Sam. xviii. 22. 2 Sam. xv. 26. 1 Kings x. 9. 2 Chron. ix. 8. The verb also has the force of *wilfulness*, see 2 Pet. iii. 5. The participle falls in with the other statements about the wilfulness of these false teachers who sit as judges) **in the religious humility\* of angels** (*i.e.*, entertained by angels; the humble position which they take, veiling their faces before God, and not having our boldness of access, Rom. v. 2, etc. Their standing is not yours. You stand before God in Christ; and therefore do not let any one wrongly condemn you of the standing God has given you, and make you willing to accept a lower standing through a false humility), **taking his stand upon** (so R.V. margin) **the things which he hath seen** (T. Tr. A. W.H. and R.V. omit *μή*, *mee*, *not*) **vainly puffed up by his old nature** (*lit.*, by the mind of his flesh).

The exhortation here is plural: but the warning is directed against some individual who, puffed up and led by his old nature, would fain teach them that as angels in their worship "veil their faces," and take the most humble place, therefore it was only becoming that they (and we) should do the same. These were the only things that the fleshly mind could see. This was the only

\* This is the figure *Hendiadys*, by which two words are used, "humility and religion," but one thing is meant, "humility—yea, religious humility." *θρησκεία* (*threeskia*) occurs in Acts xxvi. 5; Jas i. 26, 27, and is always rendered *religion*, not *worship*. So, in LXX., Wisd. xi. 15; xiv. 16, 18, 27, always of false religion

standing that the flesh could comprehend. But these Colossian saints were not to be defrauded of that high standing which they had in Christ, which enabled them to come with boldness to the throne of grace.

There is nothing here to lead us to suppose that these saints had fallen so low as to worship angels. There is no historical basis for such a tradition. It is evolved wholly from this passage, by those who fail to see its true scope, which is far too high to warrant us in believing that these saints needed a warning against angel-worship!

Not only is Christ the head, and we are *complete* in Him, as in d. (ii. 9, 10); but He is the Head, and we are *nourished* by and built up in Him.

This is the statement in

d. (ii. 19).

**And not** (*οὐ*, *ou*, not *μή*, *mee*, denying it as an absolute matter of fact. He may think he holds it, but he does not) **holding fast the Head, from whom the whole Body, by means of the junctures** (*i.e.*, the points of contact) **and ligaments** (Galen uses the word *συνδέσμων*, *sundesmōn*, of muscles or tendons, etc.), **being bountifully supplied** (with all necessary nutriment), **and knit together, increaseth with the increase of God** (*i.e.*, wrought by God).

It is not merely *unity* which is taught here (as in Ephesians), but *growth*. This is the ultimate result of the intermediate processes. The origin of all is God: who hath given Christ to be the Head over all things to this wondrous Body. Christ, the Head, is the *source* of all; but the members of the Body are made and used as the *channels* of communication in their mutual relation to Him and to one another.

To cease "holding the Head," therefore, is to lose, practically, all our special privileges as members of His Body. It is to take up an attitude before God in our access to Him below that in which His love and grace has set us. It is to take the place of humility as the angels, as servants instead of sons, even the sons of God. It is to worship with veiled faces at a distance, instead of "with unveiled face, beholding the glory of the Lord" in the face of the glorified Lord Jesus. It is a feigned humility, not apprehending the exceeding riches of the grace of God toward us in Christ Jesus, which is sure to issue in a regard for visible things and religious ordinances, which are the natural objects of the fleshly mind (the Old nature), the only things which it can comprehend or understand.

All this is the sure result of "not holding the Head."

Hence, the theme of ordinances being done away in Christ is again taken up in "e" (as in "e," ii. 11-15).

e. (ii. 20-23).

**If then ye died\* with Christ from the Stoichela** (*i.e.*, the rites and ceremonies of religion as such, see the note above) **of the world, why, as living in**

\* This is the *Aorist* tense, to mark the one definite crisis in Christ's death: never the *perfect* tense.

the world (as though you had not died with Christ) **do ye subject yourselves to ordinances**: (as when they wickedly say) '**Touch not (this), Taste not (that), Handle not (the other)**'—**which things are all (destined) for corruption in the using (of them)—according to the precepts and teachings of men (Is. xxix. 13)—precepts which have indeed an argument of wisdom in self-devised religious observances and humiliation (of mind) and discipline of (the) body; yet not really of any value to remedy indulgence of the flesh\*** (the Old nature).

Those who are reckoned as having died with Christ, and have the Spirit of God dwelling within them, and therefore are "not in the flesh" (Rom. viii. 9), are "set free from all those restraints which were enjoined by God upon those who were in covenant with Him by an ordinance in their flesh" (Gen. xvii. 13). The law of commandments in ordinances, which has been abolished by the Lord Jesus in His death and burial, includes not only the ordinances of the Mosaic Law, but extends to all enjoined by men. They are "the *stoicheia* of the world" (Col. ii. 8, 20); the observances, rites, and ceremonies of Religion, as distinct from Christianity. They may be taught with a show of wisdom of words, as a self-devised religion of man's will, with feigned humility, and abstinence, and discipline.

This is the present teaching of Christendom; but the result of that teaching, as seen in the present state of the religious world, shows that these things are "of no value against the indulgence of the flesh" (R.V.).

## Conference Addresses.

We cannot hold ourselves responsible for every expression of the respective speakers. Many things with which we may not wholly agree are inserted as being either suggestive or worthy of consideration.

### "THE JUDGMENT OF THE LIVING NATIONS."

SECOND ADDRESS BY PASTOR F. E. MARSH.

(In Queen's Rooms, Glasgow. June 7th, 1894.)

Matt. xxv. 31-46.

(Concluded from page 127).

#### IV.—THE JUDGED OF THE JUDGMENT.

Before we note the clear and specific declaration as to the persons who will be judged, let me say a word or two as to who will not be judged. The *Church* of God will not be seen in this judgment of the nations, for God is now visiting the nations with reference to His purpose in connection with the Church; not to bless the nations as nations, but according to Acts xv., to take a people out of the nations for Himself; and those people that are taken out of the nations are to form the Church of God, a remnant—according to the election of Grace—out of Jew and Gentile. Since the Church is taken *out* of the nations, they cannot be included *in* the nations, nor judged *with*

\* See R.V. and Lightfoot, *Com.* in loco, for this beautiful and happy rendering.

them. Thus, if the Church of God is taken out of the nations, this judgment cannot possibly include them, for they are taken out of it.

Again, it is clearly stated that Israel is not reckoned among the nations—"Israel shall dwell alone" (Num. xxiii. 9); so the prophecy of the Holy Ghost through Baalam. Israel, while scattered *among* the nations, is distinct from them (Ezek. xxxiv. 11-16; Jer. xxx. 11, R.V.) Again, it seems to me to be equally clear that the heathen—I speak of those who have never heard the Gospel, the great masses in Africa, those who are spoken of in the Word of God as barbarians—are not represented in the judgment of the nations. I pray you distinguish these three things. It seems to me that the nations spoken of (I won't say exclusively) are included in the ten kingdoms spoken of or represented by the ten toes of Daniel's image, and the ten horns seen upon that wild beast in Daniel vii.

That brings me to ask, "Who are the judged in this judgment?" There are three classes specified—"the sheep," "the goats," "the brethren." Who are represented by the sheep? It seems to me the sheep represent those nations that receive the Jew kindly during the time of that terrible tribulation that is coming upon this earth; and that the goats are those nations which treat the Jew unkindly, who will be in concert with Anti-Christ and the false prophet. Who are the brethren? The brethren I take to be Christ's brethren in the literal sense—not those of us who are included in the members of His body, whom He is pleased to call His brethren now—but His brethren according to the flesh. The whole subject of the judgment hinges upon the treatment of those who are represented in the sheep and goats, and this third party who are called "brethren." I pray you to distinguish between these—the sheep are those nations who receive the Jew, and the goats persecute them; and the brethren spoken of are the Jews, so that the judged in the judgment are simply the nations as individuals, of course comprising the nations in the treatment of the third party, called the brethren, literally Christ's brethren according to the flesh.

#### V.—THE GROUND OF THE JUDGMENT.

The ground of the judgment is found in the words of the Lord Jesus in verses 42 to 45. Now, as I said before, such a basis of judgment as that could never be applied to those of us in this gospel dispensation, because if it did it would mean that salvation depended on works and not on the grace of God; therefore you see the whole reason why those who are represented by the goats are judged, is because of their treatment of Christ's brethren. When we remember what is coming to pass during the period spoken of in Jeremiah as the "time of Jacob's trouble," and the covenant spoken of in Daniel ix. that will be made between the Anti-Christ and the Jews in the land, when the Anti-Christ breaks the covenant in the midst of the last week of Daniel's 70th week; when you remember how Anti-Christ and the false prophet will persecute the Jews, and how Satan will stir himself up, as illustrated in Rev. xii., as the great dragon persecutes the woman and seeks to engulf her in that which he vomits out of his mouth; when you remember the terrible time that will be in the last half of Daniel's 70th week—the time represented to a large extent in the book of Revelation,—then you will see how righteous will be the judgment upon the ten Kings who have acted in concert with the great enemy.

#### VI.—THE NECESSITY OF THIS JUDGMENT.

Before the Lord Jesus Christ can set up His kingdom on this earth, everything that offends must be gathered out. Before the Lord Jesus Christ can reign in righteousness, unrighteousness must be expelled. And let me remark in



passing, that there is a vast difference between "grace reigning through righteousness unto eternal life," and a "King reigning in righteousness." God's grace now reigns through righteousness unto eternal life—God acts in His righteous grace now in blessing those who believe in Christ; but in the millennium it shall be "a King shall reign in righteousness," it shall be the Lord Jesus Christ reigning, in the person of the Prince spoken of in the book of Ezekiel. When you remember the terrible time it will be, and the terrible state of things spoken of in the Word again and again, and when you call to mind everything will have headed itself up in the personal Anti-Christ, you will see the necessity of Christ's personal intervention and action to put down every opposing voice. I believe that is what Christ means when He says "As it was in the days of Noah, so shall it be in the days of the Son of Man." How was it then? The Lord came and took away by judgment those who were opposed to Him and left Noah and those who were in the ark to repeople the earth and be a blessing upon it; so God is going to gather out everything that offends, as it will be as we read in Zephaniah iii. 8, 9:—

"Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, *even* all My fierce anger: for all the earth shall be devoured with the fire of My jealousy.

"For then will I turn to the people a pure language, that they may call upon the name of the Lord, to serve Him with one consent."

Mark the word *then*; then, after He has dealt in judgment, after He has poured upon the nations His indignation, "*then* will I turn to the people a pure language, that they may call upon the name of the Lord, to serve Him with one consent.

It is after the offenders are taken away, after the opposers are put down, after there has been this action in judgment, then shall be the time of blessing, and not before.

#### VII.—THE JUDGMENT.

The sentence which is passed upon those who are represented by the goats (Matt. xxv. 45, 46):—

"Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to Me.

"And these shall go away into everlasting punishment: but the righteous into life eternal."

"Oh" but you say, "you surely do not believe in eternal punishment? You surely do not believe those who are spoken of will go away to eternal punishment?" As I said before, you must not take that sentence alone, you must remember all that goes before. The direct action in concert with the Anti-Christ and false prophet, and all I have already referred to. When Christ says these shall "go away into eternal punishment," I take it that He means eternal punishment. I find that the Greek adjective, rendered "eternal," occurs in the New Testament in seven connections. People say "Oh, I believe in the six cases it means 'eternal,' but not when it is applied to punishment." We read of the everlasting mountains. How do you know they are everlasting? Scientific men say they are eternal, they tell us matter is indestructible. Since the adjective is applied to God the Father, God the Son, and God the Holy Ghost, all the blessings of the believer, what right have any to say it does not apply to the unbeliever. If Christ does not mean eternal punishment, then there is a time coming when God will cease to be; Christ will cease to be; when the blessings of the Gospel will cease to be; and that can never be; therefore the other must be.

Let me, in closing, say a practical word. Turn to Colossians iii. 1-4. Now that is the very thing we were reading about the Son of man appearing in glory, and when He shall appear we shall appear with Him. What is the practical outcome of it? What is the practical application of this subject? People say it is not practical, they say it is not fruitful in its outcome. The Apostle says "Mortify therefore your members; put to death your members which are on the earth." (Read verse 5 of Colossians iii.) If you believe that the Lord Jesus Christ is coming in glory, and that you are coming with Him in glory, I will tell you what it will do. What was it made Abraham the separated man he was? What made him dwell in the tent a worshipper of the true God, even of Jehovah Himself? Because his eyes were on the Glory, he was a separate man; and I tell you, if you are living in the glory, if you are living for eternity, if you are living in the early expectation of the Lord Jesus Christ, if you believe that when Christ appears in glory you will appear with Him, it will make you separate from sin and the world too, for when you come with Him it will then be manifest how faithful you have been as a believer and as a worker for Christ, by the position you will occupy. And remember this *appearing* is always associated with Christian service; but not His *coming*; because His coming for His people is an act of grace, but when He comes with His people, it will then be manifest how faithful we have been to Him by the position we occupy, as illustrated in Rev. xix., for when He comes forth on the white horse, we are seen coming with Him on white horses. What is the thought of an army but a diversity of position and rank? Oh may we be faithful to our Lord—that we may let it be seen, that we believe we are citizens of heaven, separated to God; and it will be so if we are occupied with the Christ of God. If we want a separated life remember this, that the Holy Ghost has said "Every man that hath this hope set on Christ purifieth himself, even as He is pure." How pure is He? That is the limit—we are to seek to be as pure as He is.

### Things New and Old.

#### GOD'S FAITHFULNESS.

"God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord."—1 Cor. i. 9.

THE hand that led the weary soul to Jesus never loosens its hold. That soul is ever in the hand of the Father, as well as in the hand of the Son. The Father is faithful to His children, for He is God, and He will fulfil His word. He will perform His promises. He is faithful also to His Son, in giving Him the reward of His toil, and in permitting Him fully to see of the travail of His soul—for this He promised, and will perform.

In His providence He is faithful in giving, and no less so in withholding. In sending sorrow as well as in causing joy. In pulling down, as in building up. In every way He is faithful. He manifests His faithfulness in placing the fulness of every blessing in His beloved Son, for the supply of His needy ones. All that His faithfulness gives (and His faithfulness gives all) the trusting heart receives as need arises; but all is in His Son. The faith of the believer ever proves the faithfulness of his God and Father in the fulness of fellowship of His Son.

The word "fellowship" means "partnership"—God has called believers into partnership with Christ, in all He is and has, as "the first-born among many brethren"—heirs of God, joint-heirs with Jesus Christ, and He who calls to this, is faithful to carry out His purposes of love. "God is faithful."

[From *Counsels and Thoughts for Believers*, by Thomas More, published by J. Nisbet and Co.]

### BLESSED EXPERIENCE.

**D**R. PAYSON in his last days said: "Christians might avoid much trouble and inconvenience if they would only believe what they profess—that God is able to make them happy without anything else. They imagine that if such a dear friend were to die, or such and such blessings were to be removed, they would be miserable; whereas, God can make them a thousand times happier without them. To mention my own case; God has been depriving me of one blessing after another; but as every one was removed He has come in and filled up the place; and now, when I am a cripple and not able to move, I am happier than I ever was in my life before, or ever expected to be; and if I had believed this twenty years ago, I might have been spared much anxiety."

### Examples of Bible Structures.

WE have said a good deal from time to time on these structures, but beyond a few who greatly appreciate them no one has yet taken up or extended the subject, except one or two in U.S.A. We feel it our duty, not to say privilege, to continue to give further outlines; and this month we give one showing how the respective ministries of Peter and Paul are treated in the Acts of the Apostles.

#### THE TWO MINISTRIES. ACTS OF THE APOSTLES.

- A | i. Peter's preparation and introduction.
- B | ii. 1-13. Peter's spiritual qualification and endowment with spiritual power.
- C | ii. 14—xi. 26. Peter's ministry.
- D | xii. 1-23. Peter's sufferings, imprisonment, and deliverance.
- A | xii. 24, 25. Paul's preparation and introduction.
- B | xiii. 1-4. Paul's spiritual qualification and endowment with spiritual power.
- C | xiii. 5—xix. 20. Paul's ministry.
- D | xix. 21—xxviii. 31. Paul's sufferings, imprisonment, and deliverance.

One result of the above structure is to strengthen the evidence as to the early date of the Acts of the Apostles. In chap. xii. James's martyrdom is recorded and Peter's imminent death. It is inconceivable that Paul's martyrdom could have taken place when the Acts was written, and not have been mentioned.

## Bible Word Studies.

BY THE REV. GEO. A. B. CHAMBERLAIN, M.A., HULL.

### "KNOWLEDGE."

"Knowledge" is the translation of three different words in the original, each with a definite and peculiar meaning.

#### I.

**SUNESIS.** *σύνεσις*, intelligence, quickness of apprehension, refers to the faculties of the mind. Only once is it translated *knowledge*, in Eph. iii. 4, where St. Paul writes: "Whereby ye may understand my *knowledge* (*σύνεσις*) in the Mystery of Christ."

In six other passages it is rendered *understanding*—most appropriately, when we consider the true significance of the word. Thus in Mark xii. 33, "to love Him (God) with all the heart and with all the *understanding* (*σύνεσις*), and with all the soul, and with all the strength" (in short, with the whole being), is more than burnt offerings and sacrifices."

Luke ii. 47, "And all that heard Him," *i.e.*, "the child Jesus," "were astonished at His *understanding* (*σύνεσις*) and answers."

1 Cor. i. 19, God "will bring to nothing the *understanding* (*σύνεσις*) of the understanding ones (*τῶν συνεισπετών*). See also Col. i. 9, ii. 2; 2 Tim. ii. 7.

#### II.

**GNŌSIS.** *γνώσις*, a getting to know, a knowing, recognition, acquaintance with, occurs in something like 27 passages, and is a general word for *acquired knowledge* in relation to some existent objects. In 1 Tim. vi. 20 it is translated *science*: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and the opposition of falsely named *science* (*ψευδωνύμου γνώσεως*).

#### III.

**EPIGNŌSIS.** (*ἐπίγνωσις*), a clear and emphatic knowledge, more profound and deeper than *gnōsis*, and having a great influence on the knower.

1. Rom. i. 28. The ancient heathen are said not to have retained the *epignōsis* (true profound knowledge) of God. They knew and acknowledged there was a God. They had the *gnōsis*, but not the *epignōsis*.

2. Rom. iii. 20. "By the law is the (real) knowledge (*epignōsis*) of sin."

3. Rom. x. 2. "Israel had a zeal towards God, but not according to true knowledge" (*epignōsis*).

4. This knowledge is capable of growth and expansion (Eph. i. 17; iv. 13. Col. i. 9, 10; iii. 10).

5. "Silly women" (and alas there are many such, and men also) are said to be ever learning, but never coming to the *real knowledge* (*epignōsis*) of the Truth (2 Tim. iii. 7). They know Christ died—there they stop. They have the *gnōsis*, not the *epignōsis*.

6. Grace and peace through this profound knowledge (2 Pet. i. 2).

All things that pertain to life and godliness (2 Pet. i. 3.)

Diligence + faith + virtue + knowledge (γνώσις) + temperance + patience + godliness + brotherly kindness + love (ἀγάπη), cause us neither to be barren nor unfruitful in the *real knowledge* (ἐπίγνωσις) of our Lord Jesus Christ (2 Pet. i. 5-8).

7. The great means of attaining this *true knowledge* is by "searching" the scriptures (John v. 39), which are given by the inspiration of God (1 Tim. iii. 16), and are "able to make us wise unto salvation through faith which is in Christ Jesus" (2 Tim. iii. 15).

Let us ever bear in mind—

γνώσις (gnōsis) is good.

σύνεσις (synesis) is better.

ἐπίγνωσις (epignōsis), *deep knowledge* in the ways of God, is the best of all.

## Questions and Answers.

### INTERPRETATION OF REVELATION.

#### QUESTION NO. 224.

A. M., Gloucest.-r. "In studying Revelation, when we read of thrones and numbers, as in chapters vii., are we to interpret them literally, or to take into account the fact that the book is an eastern book?"

We do not like to hear the Bible called "an eastern book." It is a *heavenly* book, and comes to us from thence as the word of God.

The Holy Spirit used *human* language, and therefore in speaking of God and His attributes and actions He spoke and wrote humanly; *i.e.*, after the manner of men, in order that men might comprehend God.

In like manner the Holy Spirit employed the pens and mouths of *Eastern* men, and it would have been incongruous to have made them speak after the manner of *Westerns*.

In like manner He uses figures belonging to and forming an integral part of the human language, and these figures of speech are soon known and learned and understood.

For example: if what is said is contrary to literal fact it must be a figure. As when it says "We have an altar, of which they have no right to eat which serve the tabernacle" (Heb. xiii. 10). This must be a figure, because it is not literally true that anyone eats altars. Altars are not articles of food. Therefore we know that the word "altar" is put by the figure *Metonymy* (by which one noun is put for another noun), for the sacrifice offered upon it.

But there is nothing contrary to what is literal fact in the thrones, and numbers, &c., in Revelation vii., and anyone incurs a very serious responsibility who says that these numbers, &c., are not literal. There are symbols in the book of the Revelation, but these are almost (if not quite) without exception explained to us. Yet, in spite of this, men insist on taking God's own explanation as symbolical, and proceed to re-explain that. No wonder that such great confusion is made in the interpretation of that Book.

God speaks of four living creatures, and it is said that these are the Church.

God speaks of the twenty-four elders, and these also are said to be the Church. Anything, man will make them, rather than leave what God says alone. Hence the definite numbers 4 and 24 and 144,000 are all said to stand alike for an *indefinite* number of Christians. If this be so, then there is an end of all inspiration; and the Scriptures are useless for the purposes of revelation. What one man says another may unsay. We prefer to believe God, and to do our best to help others to understand what He has said.

ISAIAH lii. 15.

QUESTION NO. 225.

A. H. P., New York. "There was an article in *Things to Come* in '97 or '98 on Isa. lii. 15, "So shall He sprinkle many nations," saying that "stattle" was a better rendering. I am informed that this is an alteration introduced by higher criticism to do away with the expiatory nature of Christ in Isaiah, and claims the best authorities for "sprinkle." Would be glad of a brief answer."

You have been very wrongly informed and misled. The matter has nothing whatever to do with "higher" or with any other kind of criticism. The word in Isa. lii. 15 is נָזַח, *nazah*, and means *to leap for joy, to exult, to leap or to spring up*. The primary idea is that of *flying out*. When it refers to LIQUIDS it, of course, means *to spurt or spout forth*; and hence *to sprinkle or spatter*. But there is nothing whatever about liquids in this passage. One can sprinkle blood or water, but not "nations." Moreover, the verb here is in the *Hiphil* conjugation, which has the additional meaning of *making or causing* that to which the verb refers. Here, it means *to cause to leap for joy, to cause to exult, to make to rejoice*. This corresponds with the verb in the next (or parallel) line, מִשְׁתַּמֵּי, *shameym*, *to be astonished or amazed*.\* The primary idea is that of *closing or shutting up*. Hence, of closing the mouth with astonishment; as we should speak in English of being struck *dumb* with astonishment, or *dumbfounded*. The whole point and scope of the passage is that as Jehovah's servant shall be exalted and lifted up and be very high, so should he cause many nations also to rejoice and leap for joy.

And as many were astonished at the depth of His humiliation, so shall many be astounded because of what they shall see, and hear, and consider of His glory.

The four members are alternate:

A | The exaltation with glory of Jehovah's servant.

B | The astonishment of many at His humiliation.

A | The exaltation with joy of many nations.

B | The astonishment of even kings at His glory.

We ought to add that the translation "sprinkle" came from the Latin Vulgate, by which in this instance (as in many others) our translators were misled. The Septuagint agrees with the above, as does the R.V. in margin.

It is a sufficient answer to the charge of introducing an alteration, to state the simple fact that *nazah* is *not* the ordinary word for sprinkling in connection with atonement. This is זָרַח (*zarah*), and not נָזַח (*nazah*). The only other place where this latter word is used in Isaiah is chap. lxiii. 3, which,

\* The participle of the *Piel* conjugation means *astounding* (see Dan. viii. 13; ix. 27; xii. 11) and shows that the "abomination" is not connected with *desolation*, but with what is *astounding or horrible*. We have got our rendering of "desolation" from the Vulgate *abominatio desolationis*.

though it has to do with liquids, has nothing to do with atonement—but with judgment. It occurs also in the same sense in 2 Kings ix. 33, of the *spurting* of Jezebel's blood on the wall and the horses. Perhaps your informant will say this has to do with atonement!

It may be well, also to notice that Isa. lii. 13 commences a large member, which ends with the last verse of chap. liii. It consists of *fifteen* verses; or, *five* smaller members of *three* verses each, corresponding with the *five* books of the Law.

- A | lii. 13-15. Genesis. The Divine *Counsels* summarising  
| liii. as a whole.
- B | liii. 1-3. Exodus. His relation to the *Nation*. Re-  
| jected by it.
- C | 4-6. Leviticus. His relation to Jehovah. His  
| personal sufferings. The centre of the whole.  
| Jehovah's dealings with Him in the *Sanctuary*.
- B | 7-10. Numbers. His relation to the *Earth*. Find-  
| ing a grave in it.
- A | -10-12. Deuteronomy. The Divine Outcome, fulfilling  
| the Divine *Counsels*, according to the *Word*.

## Signs of the Times.

### RELIGIOUS SIGNS.

#### RELIGION RUNNING RIOT.

There is some tradition about an emperor offering a large sum to the one that would find for him a new pleasure. Religionists are likely to be brought into greater straits. All kinds of extravagances have been indulged in, music-halls ransacked, the world's folly "commandeered," and forced into the service of that tricked out thing called the church.

While the church puts on the ways of the world, the world on the other hand refuses to be fooled by the pretentious harlot, and has got common sense enough left to refuse to be taken in by the apostate sham, so turns away in disgust from the whole show, and makes it part of *their* show. With its worldly schemes for money raising, its advertising dodges to attract attention, "to get people in," suggests the thought that the runners of these schemes have mistaken their calling, or were qualifying themselves to take a rôle as directors of Variety Entertainments. The description which follows is taken from *Daily Mail*, April 9th, 1900:—

#### "PREACHING BY GRAMOPHONE.

##### "INNOVATION TO BE MADE IN A CITY CHURCH.

"The Rev. W. Carlile, the well-known rector of St. Mary-at-Hill in the City, believes in the adoption of unconventional means in order to make the services at his church bright and attractive."

It requires a great stretch of imagination to conceive of a grunting gramophone making a service "bright and attractive."

"And when I have got the gramophone I shall approach the Archbishop of Canterbury, the Bishop of London, Canon Gore, and other distinguished preachers, as well as some well-known laymen like Mr. Balfour and Mr. Sidney Gedge, and ask them to speak into it short addresses on religious and social topics."

This does appear to be such an outrageous profanation that it makes it impossible to write upon it in the way of serious remonstrance, but instead of this, to write with the feeling of bitter scorn and scathing ridicule.

"I am quite aware," he added, "that it is a unique innovation, but my object is to draw those people who, under ordinary conditions, would never think of *attending a place of worship*."

"And we have some strange people come, I can assure you. The other evening we found an empty whisky bottle in one of the pews, and in another we had a man with a skeleton key. I don't know how the gramophone will be received, but I don't think my bishop will stop it."

This cry,

"ATTENDING A PLACE OF WORSHIP,"

is fallacious in the extreme. Better attend a theatre or music hall devoted to such "varieties"; but to call such an assemblage "worshippers," or to associate the entertainment with worship, is an insult to God. Then, again, to hear some voices reproduced through that ungainly instrument is more likely to cause "roars of laughter" than produce solemnity in the mind. With some preachers we have heard, it is hard enough to bear, and tedious to painfulness to listen to them with a high pitched rasping voice. A description given lately of such an one was, that to get that quality of voice he must have practised for six months alongside of a mule. Satan's efforts for many years past have been to degrade the truth, and he seems to be in a fair way to succeed.

*The Globe* shall give the closing word on this matter:—

"The Rev. W. Carlile has introduced a new element into his services. A gramophone will in future occupy the pulpit daily, whose brazen tongue will pour forth sermons by all the best preachers. He must be careful not to get his cylinders mixed. To get Dan Leno might be amusing, but it would be unorthodox."—*Globe*, April 9th.

#### THE IDEAL PAPER.

We cannot do better than let the same paper sum up and give the verdict respecting Mr. Sheldon's paper, which was to let the world see what a Christian paper should be. This editor (for one week) is the author of that flat, stale, and unprofitable farago of platitudes named *In His Steps*, which the Rev. F. B. Meyer adorned with a preface, pointing out that the "author's purpose" was "to draw attention to the ethical teachings of Jesus."

A great deal of attention has of late been given to the ethical teaching of Jesus, and the *Sermon on the Mount*, which nobody attempts to carry out. They have not even the reverence of Pilate when he said: "What shall I do then with Jesus, which is called Christ?" Everyone that talks about the Sermon on the Mount just exercises his individual will about it, and then tries to think it is being done. What about the ethical teaching of the Holy Spirit which has been given consequent upon the resurrection from the dead of THE LORD JESUS CHRIST?

This is ignored. For it is outside the sphere of those who are playing at religion by indulging in the delusion that they are carrying out the teachings of the Sermon on the Mount.

We give our readers the result of Mr. Sheldon's attempt to run a newspaper on what America would call a religious platform. Here is what *The Echo* has to say of the result:—

"It must be confessed that the religious aspect of Mr. Charles M. Sheldon's latest venture is not impressive. The somewhat feeble answer which Mr. Sheldon's sermon-stories give to his sensational question, 'What would Jesus do?' becomes curiously illuminated when the minister of the Topeka Congregational Church is found conducting a vast advertising concern at a salary of 10,000 dollars a week."—*The Echo*, March 16th.

*The Daily Telegraph* carries us a little farther:

#### "SHELDON'S IDEAL JOURNAL.

##### "A FIASCO.

"New York, Sunday.

"Mr. Charles M. Sheldon's experiment with the *Topeka Daily Capital* concluded with to-day's issue. This last number was devoted entirely to religious treatises, and was published and circulated last night in order to avoid any breaking of the Sabbath. Mr. Sheldon's experi-

ment has been the object of the most searching criticism throughout the United States, and the unanimous verdict is that it has been an *unmitigated fiasco*. . . .

"Mr. Sheldon attended a conference of newspaper men to bid farewell to journalism. He was subjected to a chorus of criticism couched in very unminced terms, and finally flushed up, and admitted that he had not attained his own ideal, but was, nevertheless, still waiting for the real verdict, which would be pronounced by the religious press, where his motives would be better understood."—*Daily Telegraph*, March 19.

*The Globe's* verdict is thus given :—

"THE 'TOPEKA DAILY CAPITAL.'

"As has been well advertised in England, Mr. Sheldon has been running the *Topeka Daily Capital* as a truly Christian newspaper for one week. Latest advices say that the attempt was a lamentable failure, and we cannot say that we are at all surprised, judging from the first number which has just reached England. The journal is very like an ordinary American paper, only it is much duller. It appears to consist largely of cuttings from other papers, and even the solitary illustration, or cartoon, is published by courtesy of the *Rain's Horn*, whatever that may be. Mr. Sheldon writes a leader, in which he sets forth his idea of what is a 'distinctly Christian daily,' and to the news telegrams he appends fatuous little platitudes, which irresistibly call to mind the forcible comments of Mark Twain's editor in the Southern States. The saintly editor does not despise social gossip. For example: 'Mrs. Annie L. Diggs, State librarian, has gone to Indianapolis to make purchases of books for the library.' Nor does he turn up his nose at humour, as witness the following gem: 'Our monkey ancestors were not so ignorant after all; they were educated in the higher branches.' But the most remarkable thing about the production is that 'Religious Notes' occupy a quarter of a column in the last column of the last page, and are merely clippings from another paper. We note without regret that the publication is not a success. It will be an evil day when the hysterical rubbish which poses as religion in America, and to a lesser degree in England, ever has a large following."—*Globe*, March 30th, 1900.

We may add that the ADVERTISEMENTS throw a flood of light on Mr. Sheldon's answer to his question: "What would Jesus do?" According to him, He would advertise "Corsets," "Money-lending," &c.

A prominent position is given to an exposition of "The Unitarian Faith" in a form worse than an advertisement, for it appears in the body of the paper, and in the absence of anything to the contrary, looks as though it has the editor's approval. In this statement we have the glaring announcement:

"OUR FAITH.

"The fatherhood of God.  
The brotherhood of man.  
The leadership of Jesus.  
Salvation by character.

The progress of mankind onward and upward for ever."

This is followed by the particulars as to the address of the headquarters of the Unitarian body, and an appreciative notice of the Secretary.

We have only to add that the Sunday School Union was the advertising agency for Great Britain.

"LOVERS OF PLEASURE."

The next item we have to record is an  
ENTERTAINMENT

In aid of the Hitchin Primitive Methodist Chapel Building Fund,  
ON WEDNESDAY, MARCH 21ST, 1900,

which comprised such pieces as a Recitation called a "Conceited Duck," also a song "You have made a Big Mistake," which, when the day comes to "try every man's work, of what sort it is," will surely find that in associating God's work with such confusion a very "big mistake" has been made.

We must now allow one who was present to speak. He says, "I was painfully bound to witness the proceedings of which I have given a description—Ventriloquial Sketches, Comic Songs—then, to crown the whole, some hand-balancing and tumbling performances . . . by two men dressed up as demons, one in green tights and the other in black."

SPIRITIST SIGNS.

SPIRITISM AND WITCHCRAFT.

"My mother was a witch," said one of the speakers at the late Experience Meeting of the Alliance. It was a somewhat startling declaration; but it has its uses."

This bold confession rejoices the heart of the editor of *Light*.

"Let the brave husband or brother openly stand up and say, 'My wife (or my sister) is a medium: ' or even 'My mother was a witch!' The beautiful audacity of it will make some men think, and other men ashamed."—*Light*.

Spiritists are not in their element unless they are in a position where they can wield their weapons of defiance against something that the Word of God declares to be unlawful. It is an opportunity to exhibit "beautiful audacity" which must not be lost.

"There shall not be found among you any one . . . that useth divination, . . . or an enchanter, or a witch . . . for all that do these things are an abomination unto the Lord" (Deut. xviii. 10-12) were His emphatic commands to the people He had brought out of Egypt.

Fifteen hundred years later on, the same Divine authority pronounced such things to be the work of Satan: "For the works of the FLESH are . . . adultery, fornication . . . idolatry, witchcraft . . . for they which do such things shall not inherit the kingdom of God" (Gal. v. 19-21). And later on still, the closing words of Divine revelation end with this solemn warning, "whoremongers and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death" (Rev. xxi. 8).

This will be the finishing up of all *their*

"BOLD AUDACITY."

The writer of the following paragraph can only recently have come upon the scene, or such a statement could not have been penned. She boasts of having abandoned the profession of Christianity.

This may account for her ignorance.

"The editor of *Things to Come* has again forwarded me a copy of his journal, but somehow he has very little to say either for or against Spiritualism himself. He simply quotes *Light* and this column without advancing any of his own thoughts (if he has any) on the subject, so that I must leave him to his futile efforts to injure Spiritualism."—*Two Worlds*, April 20th.

Has the writer so soon forgotten what the editor wrote in March number of the journal to which she contributes, and that so aroused his anger? So much was said that words of abuse were all that could be given in answer to the indictment brought against Spiritism. The best way will be to empanel a jury of their own advocates and hear what *they* have to say about it. We have given copious extracts from the writings and addresses of men of note, men whose names were once used to conjure with because of their standing in either the literary or scientific world—W. and M. Howitt, Dr. Carter Blake, R. D. Owen, L. Oliphant, Dr. Sexton, H. Burrows, Judge Edmonds, Chambers, &c. These names are seldom referred to now. It would be too painful to reproduce the charges that these men, Spiritists, brought against their followers.

But lest the present generation should not be informed, we will reproduce some of the charges :—

"There are more plausible reasons than many imagine, that the communications come from the powers of darkness" (Owen).

"There is no question with the wretched sufferers of their phantasmagorical assaults that they are the life and quintessence of hell . . . mind, body, soul, memory, and imagination—nay, the very heart—are polluted by the ghostly *canaille*" (Howitt, *Spiritual Mag.*, 1869, p. 351).

"We have broken into the spirit world on the side on which they keep their lunatic asylum" (Gerald Massey).

"The large mass of Spiritualists are dogmatically anti-Christian" (Dr. Sexton).

"We have heard before now, blasphemous controls who have given vent to execrations against God" (Dr. C. Blake).

And Mr. Howitt once declared he would never have allowed his name to be associated with it, had he known the nature of the communications that would be given.

It is not necessary, after giving these conclusions from the pioneers of the Spiritist movement, to advance any of our own! We are quite satisfied with *theirs*.

Still, if the writer of the paragraph had referred to the number preceeding this one in which the statement appears, she would have seen that the editor of *Two Worlds* vented his wrath upon us by using such terms as "religious buffoon," because we had arrived at the same judgment as the Spiritist leaders of former days that

"SPIRITISM IS THE WORK OF DEMONS."

The extracts that follow, taken from the same journal of May 9th, will explain *Kathleen's* religious notions.

"WHO IS A LIAR, BUT HE THAT DENIETH THAT JESUS IS THE CHRIST?" (1 John ii. 22).

Some one had asked for an opinion on one of the most momentous questions that was ever presented for human consideration: "What think ye of Christ?" (Matt. xxii. 42).

"I was not aware, dear Kathleen, that you *did* deny Christ, and I cannot think you do, for I believe, and in fact feel sure, that the true Spiritualist looks up to Christ as an example of all that is good and uplifting, also asking all blessing and help from God through Him who is the truth, the life, and the way."—*Two Worlds*, May 9th.

To which enquiry the following reply is given:—

"Concerning Christ: I believe there is much to be learnt from His life, much that will help and stimulate to earnest endeavour. But I do not look upon Him as my Saviour, nor even as Mediator between myself and God. Spiritualists generally are prepared to look upon the Jesus of the Bible as a noble pattern, but my orthodox correspondent quoted last week would not be satisfied with that position. He says that unless I accept Christ as my *Saviour* I must suffer the penalty of damnation. So I am afraid that it will be bad for me if what he says is true.—*Ibid.*

We, Christians, are not waiting for any opinion as to His glorious person. That has been settled long ago. He is "declared to be the Son of God with power according to the Spirit of Holiness by the resurrection from the dead" (Rom i. 4). In this reply the true spirit of Antichrist is manifest: "He is Antichrist, that denieth the Father and the Son." To dispute this is to deny God. It is this antichristian denial of God as Saviour and Judge that will close up the scene of Apostate Christendom, and put an end to all the "bold audacity" of Spiritists and Free-thinkers, and for ever shut the mouth of such as now declare that the Incarnation is a proof of Christ heading *humanity*; and by such incarnation elevating the human race.

But, after all, there is very little difference between all this and what is preached about Christ's example from many a pulpit in the present day.

## Editor's Table.

WITH this Number Vol. VI. is now completed, and may be obtained, bound, price 2s. 6d. It will contain the usual Indexes.

### OUR ADVERTISEMENTS.

Several of our readers have written concerning the advertisements which appear on the covers of *Things to Come*. We appreciate their solicitude, and are at one

with their desires, while we ask them to give us credit for sharing their own feelings.

Willingly would we dispense with them altogether, and fill all our pages with matter for the heart, the head and the conscience. This will be possible when our circulation shall have sufficiently increased.

Advertisements of so-called "good books" are supposed to be orthodox. But in our opinion notices of "cocoa" and "tea" and "soap" would be far more harmless than many books.

Books are often misleading. Societies are not perfect. So what are we to do?

We can only assure our readers that there is no indifference on our part in this matter; and ask for their Christian indulgence.

### REVIEWS.

*Christianity in England before Augustine*, by Mrs. Greer, Grove House, N.W. Published by Charles Murray, 7 Paternoster Square. Price 4d., 50 for 13s. 6d.

A much needed and most valuable pamphlet. Its evidence completely explodes the fiction that Christianity was introduced into Britain by Augustine. Augustine found a British Church, and the conflict to bring it into subjection to Rome went on for years. The Reformation ended that conflict by getting rid of the Roman usurpation. All Protestants should be armed with this pamphlet. We have seen none other where the facts are so numerous and so well put together. We heartily commend it from the point of view of the historical church.

*Modern Romanism Examined*, by Rev. H. W. Dearden. James Nisbet & Co.

Such a book is valuable at the present time. As the preface says, "it is prepared with a double aim," and that is to assist enquirers and to strengthen those who hold the "faith once for all delivered to the saints."

*Life Story of a Medical Missionary*, by G. D. Dowkott, M.D. New York: 21 East Forty-fifth St.

First part gives most interesting account of his early life, remarkable deliverances, and how he was led to take up the work which is set forth in these pages.

*Points and Illustrations for Preachers and Teachers*. G. Stoneman, 39 Warwick Lane. 1s.

The title sufficiently indicates the purpose of the book.

So pressing is the demand for space that the mere mention of books sent in for review is all that can be afforded.

*Glimpses of Glory Land*. Jarrold & Sons. 8vo., 2s. 6d.

*Trophies of Grace*, by David Rae. Pickering & Inglis. 2s. 6d.

*Christ in the Epistle to the Hebrews*, by J. R. Caldwell. Pickering & Inglis. 1s. 6d.

*Sites and Scenes, or Missions to Jews in Eastern Lands*, by Rev. W. T. Gidney, M.A. Part II. London Society for Promoting Christianity among the Jews.

*His Promised Presence*, by J. R. Caldwell. Pickering & Inglis. 1d.

*The Everlasting People*, by Tillie Entrican. 1s. 9d. per doz. Y.W.C.A., Bridlington Promenade.

*His First Day's Work*. A Railway Story. By G. J. Bridges. James Nisbet & Co. 1s.

*Bulwarks of the Faith*, by Rev. James M. Gray. Christian Alliance Publishing Co., New York.







# THINGS TO COME.

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A Journal of Biblical Literature,  
WITH  
Special Reference to Prophetic Truth  
... AND ...  
"That Blessed Hope."

VOL. VII.

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—✻ JULY, 1900, TO JUNE, 1901. ✻—

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Dublin: R. STEWART, 2 Nassau Street.

Belfast: R. McCLAY, 44 Ann Street.

U.S.A.: E. & J. B. YOUNG, 7 and 9 West Eighteenth Street, New York.

New Zealand: G. DERBYSHIRE, Arcade, Dunedin.

# ❖ PREFACE. ❖

**A**GAIN we have to praise the Lord for His wonderful goodness. He has given us an increased measure of blessing during the past year, both in the large accession to the number of our subscribers, and in the letters which so many of them write testifying of the blessing and help which, through God, they owe to *Things to Come*. Our space is too precious for us to give extracts from these letters, though it would rejoice the hearts of our readers, as it does our own, to read the testimonies received from all parts of the world.

May *Things to Come* continue to form this bond of union and sympathy with the scattered members of the One Body who seek to rightly divide the Word of Truth. The injunction to thus divide the Word is introduced by and thus connected with the precept "Study to show thyself approved unto God." As much as to say—If you rightly divide the Word of Truth, *men* will not *approve* of you, for it will upset so many of their traditions: but never mind about *them*. "Study to show thyself approved unto God." You will then have no need to "be ashamed," either before God or men.

May the Lord make each of our readers such a "workman," and enable each to engage in the happy "study" of seeking His approval.

THE EDITOR.

25 CONNAUGHT STREET, LONDON, W.

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# THINGS TO COME.

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## Editorial.

### THE "OLD GARMENT" & THE "NEW PIECE."

FEW chapters are more solemn or more important than Gen. iii. Solemn, because of the truth revealed. Important, because of the light it sheds on all the movements of the present day.

It tells of the ruin into which man is fallen, the proof of which we see everywhere around us.

Matt. ix. 16, 17 is the Lord's own commentary upon it, and upon all men's many methods for remedying that ruin, and for removing its sad effects.

The Lord was telling of the time when those in Israel who could be called the children of the bridechamber should mourn because of His being taken from them.

Israel had been like a goodly garment, but it had become "old." It was beyond repair. No patching could make good its defects. It must be made a new nation, that would bring forth the fruits of the kingdom in due season (Matt. xxi. 43). It is the lesson of the potter's house (Jer. xviii.) over again. The "marred" vessel and the "old garment" are the illustration which tell of the impossibility of doing anything for Israel short of the miracle of Ezek. xxxvi. 24-31.

And here we get an example of the great use which is to be made of all these references to Israel in the Old Testament and in the Gospels. We are not to rob Israel of the Scriptures, and the prophecies and promises, etc., which belong to them by interpretation; but, are to say, "*a fortiori*"—How much more true of us; how much more really do they belong to us, by *application*.

Reasoning thus, how solemn is the application of the Lord's words to all who would use the Gospel merely as putting a piece on the old garment.

If Israel is to be made a new nation out of the remnant, how much more does man need to be made a new creation. Yes, a new creation; not anything made out of the old materials, but something entirely new-created.

In spite of this, how many are trying merely to "reform" the old man, not seeing that it has to be "put off" altogether.

All the new theology, which finds its most recent outcome in the book *In His Steps*, is really based on the utter denial of the Lord's own teaching in Matt. ix. 16, 17. It is misusing His "steps" to make void His "words." It is the assertion that man is not altogether ruined; that he is not utterly corrupt; that he is not quite hopeless; that he is still capable of improvement.

It is amazing that such ignorance should prevail among those who should be, and indeed profess to be, the teachers of God's Word. But it is nothing new. Jehovah laid bare the root of the evil when He declared (Isa. iii. 12),

"O my people, they which lead thee cause thee to err, and destroy the way of thy paths" (Heb., *swallow up*, see margin, *i.e.*, by obliterating the tracks, and causing the paths to be lost in the surrounding wilderness).

And yet what credulity is mixed up with such practical unbelief; for, the utter fruitlessness of all such attempts to mend the old garment, or to patch up the old Adam nature, is so apparent, that even the world is asking on all hands, "Is Christianity a failure?"

The answer is clear. Yes! If Christianity is what all its teachers declare it to be, then it is a failure! If Christianity is to bring in a millennium without Christ, by putting a patch on the old garment, then it is a failure; not the Christianity of the Word of God, but the Christianity of the Churches.

No one who has ever grasped the solemn truths of the "old garment" and the "new piece" could ever speak of bringing peace and happiness to a ruined world by any of the innumerable substitutes for God's one and only remedy.

"The rent is made worse" is the Lord's own verdict on all such efforts.

And yet it is said that Christ came to improve the world. But He did not. He came to die in it; He came to find a sepulchre in it, that by dying and rising again He might take His people out of the old creation, and set them in the new.

To make use of Christ's example for the purpose of reforming the world or the old man, is surely Satan's most subtle device for denying the essence of Christ's words, and for the ignoring the object of Christ's work.

"No man putteth a piece of new cloth unto an old garment," *i.e.*, of course, no sane person, and yet this is the work of the churches, the one work in which they are all agreed. They may differ as to the colour or quality of the patches, but that there must be a patch of some kind is the one thing on which they all now insist, and on which they are running each other closely in competition.

But it is all in vain! "The rent is made worse," and those whose eyes have been opened can see the "rent" increasing and extending every day. And notice that, the better the "piece" the worse is the "rent."

The flaming sword of Gen. iii. 24 is the solemn proof that paradise has been lost, and that man has neither the power to regain it nor the capacity to enjoy it if he could.

Man will write poetry about this lost paradise, and set the words to music; he will even dramatise it, and take its name "Eden" as the name for the lowest of his places of amusement, but he will not admit that he has lost eternal life in the first Adam, and can regain it only in the last Adam; and that nothing short of death and resurrection can introduce him unto the new creation.

That "flaming sword" turned "every way." Not merely *הַצֵּדִיק* (*natah*) *aside*, *בְּכָפֵי* (*savav*) *about*, *סִג* (*sug*) *back*, or *הַצֵּדִיק* (*panah*) *toward*, but *הַצֵּדִיק* (*haphak*) *every way*, it means

a turning of itself out and over and over in perpetual commotion. The versions are all poor and weak beside the awe-inspiring and terror-breathing original, to say nothing of putting "a" for "the."

The original is designed to show the absolute impossibility of regaining eternal life. "Every way" is closed against fallen humanity. It must die. That is what is "appointed unto men" (Heb. ix. 27), and that is a necessity for all men, except those who have already died in Christ.

Satan has no objection to morality, philanthropy, or religion! all these only help on his deception. The consequences of men's sins, if they were not patched up with these patches, might lead men to an awful awakening.

Satan will be glad to use Christianity so long as it is used as a "piece" on the "old garment," so long as Christ be not proclaimed as the end of the old creation and the beginning of the new.

That "flaming sword" turned "every way," as does the truth of Gal. vi. 15.

The cross of Christ was not designed to make the world better for me, but to crucify me to the world, and the world unto me.

When He, the Head of the Body, died, all the members of His Body died in Him.

When He rose from the dead, all the members of His Body rose in Him. The Head and the members cannot be separated.

All our blessings are on this resurrection ground. All our joys, all our privileges, all our dignities, are in the new creation. These are the "things above" on which we are to "set our minds," as those who have "risen with Christ."

False teachers can always be recognised by this one simple test. Are they building on the old creation or on the new? Are they attempting to improve the old man, or declaring his ruin, and preaching the necessity of the new man? (Gal. vi. 15). Are they, in other words, attempting to put a new piece on the old garment?

The one who is "in Christ" starts from where all such teachers are proposing to end.

He starts from the other side of death. "For ye died" are the Spirit's words (Col. iii. 2), not "are dead," as the A.V. says, for we are not dead, we are risen again; not "ye must die," for we did die in Christ; not ye must try to die, as these false teachers love to teach.

"Ye died." There is the end of the old creation.

"Your life is hid with Christ in God." Here is the beginning of the new creation.

We cannot be partly in the one and partly in the other.

We cannot "deepen" that life, for it is hid with Christ in God. What many Christians are continually trying to deepen (a non-Scriptural term) cannot therefore be the life which is spoken of here. It can only be their own feelings or experiences.

Those whose affections or minds are "set" on the things of earth will be occupied with themselves, with their own life and walk, with rules for daily living, and all such "earthly things." But when we start from the new creation ground our affections and minds will be set on heavenly things—the "things above," Christ and His glorious Person, Christ and His perfect work; that

standing which He has given to us, and that blessed hope which He has set before us.

Oh that our minds may there be set. Nothing will so "mortify our members which are upon the earth" as having our minds set on the things above, and this without an effort, and without a thought.

If Christ is the sum and substance of the "things above," and our minds are set upon them, then we shall be better occupied than finding and making patches to be put upon the old garment, only to make the rent worse.

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## Papers on the Apocalypse.

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### FIFTEEN PRELIMINARY PROPOSITIONS.

#### Introductory.

MANY readers of the Bible treat it as though it were like a "puzzle-picture," where we have to "find a face," or "a man," or some other object. No matter what part of the Bible may be read, the one object seems to be to "find the Church." For, the "Word of truth" not being rightly divided, or indeed divided at all, the whole Bible is supposed to be about every one, in every part, and in every age; and the Church is supposed to be its one pervading subject.

This arises from our own natural selfishness. "We" belong to the Church, and therefore all "we" read "we" take to ourselves, not hesitating to rob others of what belongs to them. Here is a case in point. Open your Bibles at Isa. xxix. and xxx., and at the headings of the pages, at the same opening we read, "*Judgment upon Jerusalem*," and "*God's mercies to His Church*"! This is a "dividing" of the word (by man) indeed! but whether it is "rightly dividing" is another matter. The book is declared to be "The vision of Isaiah . . . which he saw concerning Judah and Jerusalem." And yet in spite of this, the blessings spoken of Judah and Jerusalem are taken away and given to the *Church*, while the curses and judgments are kindly left for "Judah and Jerusalem!"

On this system of interpretation the Bible is useless for the purposes of Divine revelation. It is made a derision to its enemies, a ground for the attacks of infidels, while it becomes a stumbling-block to its friends. And yet it is on this same principle that the Apocalypse is usually treated. Everywhere the Church is thrust in: John (in ch. iv. 1) represents the Church; the living creatures, or Cherubim (ch. iv.) are the Church; the four and twenty elders (ch. iv., v.) are the Church; the 144,000 (ch. vii.) are the Church; † the great multitude (ch. vii.) is the Church; the "woman clothed with the sun" (ch. xii.) is the Church; the man-child (ch. xii.) is the Church; the bride (ch. xix) is the Church; the "New Jerusalem" (ch. xxi.) is the Church; the "seven churches" are the Church; and so they go on until the humble reader of the book is bewildered and disheartened. No wonder the book is neglected. The wonder would be if it were not.

\* These Papers have been copyrighted, in view of their future republication.

† Notwithstanding they are expressly stated to be "of all the tribes of the children of Israel." Had it been for judgment that they were sealed, we should never have heard of this being "the Church."

Now, it is with the object of lifting those who desire to understand this prophecy out of the quagmire of tradition that we propose to write these papers.

We believe we shall best accomplish our object by departing from the usual custom of expositors, and leaving the interpretation of words and sentences and verses until after we have learned the scope of the book, and ascertained the great principle on which all interpretation must be based.

Let us say at once that we believe, and must believe (1), that God means what he says; and (2), that He has a meaning for every word which he says. All His works and all His words are perfect; in their choice, order and place: so perfect that if one word or expression is used, there is a reason why no other would have done.

On these lines we shall proceed to put forth and explain our *theses* or propositions, begging our readers not to start at the bare statement of them, but to prayerfully test the reasons which we shall give, and to remember that while some are sufficient of themselves to establish our position, yet, we depend on the cumulative evidence of the whole of them taken together.

Our great fundamental proposition—which we may as well state at once—is, that

*The Church is not the subject of the Apocalypse.*

However startling this may sound and may seem to some of our readers, we implore you not to dismiss it, but to test the reasons we shall give by the Word of God itself, and to weigh them in "the balances of the sanctuary." Try to forget all that you have "received by tradition," and ask *from whom* you learned this or that. Be prepared and ready to unlearn anything that you may have received from men, and learn afresh from the Word of God itself.

The first chapter furnishes us with fifteen proofs of our fundamental proposition.

Our first point, in proof of our great proposition, is

(I.) THE THREE-FOLD DIVISION OF THE BIBLE.

The whole Bible is divided into three great divisions, each determined by its subject-matter.

1. The Old Testament has for its subject the King and His coming Kingdom, in promise and prophecy.

2. The Four Gospels and the Acts of the Apostles (which latter is transitional) continue the same theme, and describe the presentation of the King and the Kingdom, and the rejection of both.

3. The Apocalypse takes up the same subject again, and reveals to us the coming of the King and the establishment of the kingdom in judgment, with power and great glory.

Then, in between the Acts and the Revelation, we have the Epistles, relating to the Mystery—the Church of God—during this present interval, while the King is in heaven and His kingdom is in abeyance; and, while the preaching of "the gospel of the kingdom" is suspended, and "the gospel of the grace of God" is proclaimed. Of course, if there is no difference between these two pieces of "good-news," and the kingdom is the same thing as the Church or Body of Christ, then there is an end of the whole matter; not merely of our task, but of the Bible itself. For, if words do not mean what they say when used of a plain, literal, matter of fact like this, then words are useless for the purposes of revelation altogether, and we have con-

cealment and confusion in its place; and an Apocrypha instead of an Apocalypse.

But, believing in the perfection of God's words, and not merely of His word, we submit that we have here a first great reason for our proposition, that the Church (the body of Christ) is not in the Apocalypse.

It will be easier to receive this when we come to accumulate the evidence. We submit this first reason, simply asking our readers to believe what God says.

(II.) THE HEBREW CHARACTER OF THE BOOK.

Though this may be considered by some as a minor point, it is so important that it must not be passed over.

Most critical commentators have to deal with it, because from the earliest times the enemies of the Book have made use of this undeniable fact in order to argue that it has no right to a place in a Canon of the other Greek Books of the New Testament!

The Hebrew character of the book is shown in its use of idioms, expressions, words and phrases, which cannot be called Greek; and indeed is called by many "bad Greek."

Professor Godet in his *Studies on the New Testament*, says, p. 331: "The only serious objection that can be urged against the authenticity of the Apocalypse, lies in the difference which is observable between its style, and that of the fourth Gospel. The latter is free from Aramaic expressions, the former is saturated with them." And again (p. 351), "the Apocalypse bears, from one end of it to the other, the character of a Hebrew prophecy."

The argument based on this fact by the opponents of the Apocalypse is dealt with by scholars in various ways. But the subject is not one which would be of general interest to our readers, as it is confined entirely to questions of grammar. Those who wish to see the subject exhaustively treated are referred to the *Commentary on the Apocalypse*,\* by Moses Stuart, who devotes over twenty pages to it (pp. 190-210).

There is however another side to the question, and that is, that while the enemies use the fact against the Book itself, we use it against the popular interpretations of it. Though the language is Greek, the thoughts and idioms are Hebrew; and this links it on, not to the Pauline epistles, but to the Old Testament, and shows that it is not about the Church of God, which is composed of Gentiles and Jews, but that it is about and is intended specially for Hebrews, who will thus more readily understand it than if it were written in classical or even in ordinary New Testament Greek.

Connected with this fact there is another that emphasizes it in a remarkable manner. It is not only Hebrew in character as to its linguistic peculiarities, but especially in its use of the Old Testament. Only those who have the most intimate acquaintance with the Old Testament can properly understand the Apocalypse. But all who know anything of Old Testament history cannot fail to detect the almost constant reference to it.

All the imagery—the Temple, the Tabernacle, the Ark of the Covenant, the Altar, the Incense, the heads of the twenty-four courses of Priests (the pattern of which David's

\* It is long out of print, but may be secured through good second-hand booksellers.

was a copy, 1 Chron. xxviii. 19, see chap. xxv., and compare Heb. ix. 23, etc.), all this belongs peculiarly to Israel.

The same may be said of the judgments, which follow on the lines of the plagues of Egypt, and therefore are to be just as real.

But it is when we come to look at the literary connection between the Old Testament and the Apocalypse that we find evidences of the most striking kind.

If we count up the number of Old Testament passages quoted or alluded to in the New Testament,\* we find that the gospel of Matthew has a very large number, amounting in all to 92. The Epistle to the Hebrews comes higher still with 102. Now both of these books are connected in a special manner with Israel. Matthew, it is universally admitted, stands out among the four Gospels as being specially Jewish in its character. And the Epistle to the Hebrews was specially written to Hebrews, and they are addressed as such.

Now, when we turn to the Apocalypse, what do we find? The result which to our mind is overwhelming. No less than 285 references to the Old Testament. More than three times as many as Matthew, and nearly three times as many as the Epistle to the Hebrews.

We ask whether this does not give the book of Revelation a very special connection with the Old Testament, and with Israel? It is undoubtedly written about the people of the Old Testament who are the subjects of its history. These will understand it as Gentile Christians can never hope to do.†

We are merely stating certain important facts which must be taken into account by any who are seeking to find out what the Book of Revelation is all about. The facts exist, and the question is, What do they say to us?

Not until we discover this, and thus learn the scope of the book, can we hope to understand it.

### (III.) THE CHURCH NOT THE SUBJECT OF OLD TESTAMENT PROPHECY.

Closely connected with this foregoing point, that the book is Hebrew in character, and intended specially for Hebrews, is another undoubted fact, that the Church of God is not the subject of the Old Testament, either in history, type, or prophecy.

Passages, &c., may be found there and used to *illustrate* what is subsequently revealed. But this can be done only by way of application, and not by way of teaching or of *interpretation*.

Because, of the "Mystery" or the *secret* concerning the Church of God, we are told that it "was kept secret since the world began" (Rom. xvi. 25). That "in other ages it was not made known unto the sons of men" (Eph. iii. 5).

\* We take the lists as given in Bagster's Bible.

† It is most remarkable that at the present moment, Feb. 1900, a movement has been commenced in Palestine to overcome the difficulty arising from the fact of Jews assembling in Palestine speaking different languages. *Hebrew is to be made and to become the common vernacular!* It is not only to be taught in all the Jewish schools, but all other subjects are to be learnt in Hebrew. With this fact must be stated another, and that is the recent wide-spread publication of the Salkinson-Ginsburg Hebrew New Testament by the Trinitarian Bible Society and the Mildmay Mission to the Jews, amounting to some three-quarters of a million copies.

That it, "from the beginning of the world, hath been hid in God" (Eph. iii. 9). That it "hath been hid from ages and from generations, but now is made manifest to the saints" (Col. i. 26).

These statements are "the true sayings of God," and not our own. We have no choice but to believe what He says. If any hold that, in spite of all this, the Church was not "hid in God," but was the subject of Old Testament prophecy, then we have nothing more to say to them; for if they will not believe God, it is not likely they will believe us.

But, believing God, we ask whether the Church is likely to be the subject of prophecy in the Apocalypse, especially when its future is clearly foretold in the Epistles which contain the revelation of the Mystery. There we learn what is to be the future and end of the Body of Christ. The members of that Body are merely waiting to be "received up into glory" (1 Tim. iii. 16). They are "waiting for God's Son from heaven" (1 Thess. i. 10); for their "gathering together unto Him" (2 Thess. ii. 1); for "the Lord Himself" to come forth into the air, whither they will be caught up to meet Him and to be with Him evermore.

But all this, we submit, takes place before the Apocalypse opens. There we have, not the coming of the Lord to take away His Church, but, the revelation of the events which shall take place after the Church has been "received up in glory." These events will take place during "the day of the Lord," when He shall come, not in grace, but in judgment; not in mercy, but in wrath. But this brings us to our fourth point. What is the meaning of "the Lord's Day," in chap. i. 9?

### (IV.) THE DAY OF THE LORD.

In Rev. i. 9 we are told that John saw and received this revelation on "the Lord's Day." Leaving the former part of this verse for the present, let us notice the latter expression, "the Lord's Day."

The majority of people, being accustomed from their infancy to hear the first day of the week called the Lord's Day, conclude in their own minds that that day is thus called in Rev. i. 9 because that was the name of it. But the contrary is the fact: the day is so called by us because of this verse.

In the New Testament this day is *always* called "the first day of the week." (See Matt. xxviii. 1. Mark xvi. 2, 9. Luke xxiv. 1. John xx. 1, 19. Acts xx. 7. 1 Cor. xvi. 2). Is it not strange that in this one place a different expression is thought to refer to the same day. And yet, so sure are the commentators that it means Sunday, that some go as far as to say it was "Easter Sunday," and it is for this reason that Rev. i. 10-19 is chosen in the Lectionary of the Church of England as the 2nd Lesson for Easter Sunday morning.

There is no evidence of any kind that "the first day of the week" was ever called "the Lord's Day" before the Apocalypse was written. That it should be so-called afterwards is easily understood, and there can be little doubt that the practice arose from the misinterpretation of these words in Rev. i. 9. It is incredible that the earliest use of a

term can have a meaning which only subsequent usage makes intelligible.

On the contrary, it ceased to be called by its Scripture name ("the First day of the week"), not because of any advance of Biblical truth or reverence, but because of declension from it. The Greek "Fathers" of the Church were converts from Paganism, and it is not yet sufficiently recognized how much of Pagan rites and ceremonies and expressions they introduced into the Church; and how far Christian ritual was elaborated from and based upon Pagan ritual by the Church of Rome. Especially is this seen in the case of baptism.\*

It was these Fathers who, on their conversion, brought the title "Sunday" into the Church from the Pagan terminology which they had been accustomed to use in connection with their Sun-worship.

Justin Martyr (114-165 A.D.) in his second *Apology* (i.e., his second defence of Christianity), says,† in chap. lxvii. on "The weekly worship of the Christians,"—"On the day called SUN-DAY ‡ all who live in the country gather together to one place. . . . SUN-DAY is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead. For He was crucified on the day before that of SATURN [i.e., Saturn's day]; and on the day after that of Saturn, which is the day of the SUN, having appeared to His apostles and disciples, He taught them these things, which we have submitted to you also for your consideration."

It is passing strange that if John called the first day of the week "the Lord's Day," we find no trace of the use of such a title until a hundred years later. And that though we do find a change, it is to "Sunday," and not to "the Lord's Day"—a name which has become practically universal. §

Some Christians still perpetuate the name of Lord's Day for Sunday, but it is really the survival of a Pagan name, with a new meaning, derived from a misunderstanding of Rev. i. 9.

Objection has been taken to the interpretation of "the Lord's Day" here, because we have (in i. 9) the adjective

\* See *The Buddha of Christendom*, by Dr. Robert Anderson, C.B. Hodder and Stoughton, page 68 and chap. ix.

† T. and T. Clark's edition, page 65, 66.

‡ τῆ τοῦ Ἡλίου λεγομένη ἡμέρα, *tee tou Helion legomence heemera*.

§ The French, Spanish, and Italian nations have retained the Roman Pagan names. The English is tainted with Scandinavian mythology. The 1st day they call *Dies Dominica*, the Lord's Day (i.e., the day of the lord, the sun). All the Oriental nations called the sun "lord." The Persians called their God *Mithra* (the sun), i.e., the lord *Mithra*. The Syrians called it *Adonis*, which is from the Hebrew *Adonai*, lord. The Hebrews called it *Baal* (which means lord) and *Moloch*. Porphyry, in a prayer to the sun, calls him "Dominus Sol." The Romans kept the Pagan name, *Dies Dominica* (the day of the lord sun), for the first day of the week, but called the others by the names of the moon and planets to which they were dedicated. Thus we have *Dies Lunae* (day of the moon), *Dies Martis* (day of Mars), *Dies Mercurii* (day of Mercury), *Dies Jovis* (day of Jupiter), *Dies Veneris* (day of Venus), *Dies Saturni* (day of Saturn).

"Lord's" instead of the noun (*in regimen*), "of the Lord," as in the Hebrew. But *what else could it be called in Hebrew?* Such objectors do not seem to be aware of the fact that there is no adjective for "Lord's" in Hebrew, and therefore the *only way of expressing* "the Lord's Day" is by using the two nouns, "the day of the Lord"—which means equally "the Lord's Day" (Jehovah's day). It is useless, therefore, to make any objection on this ground; for if a Hebrew wanted to say "the Lord's Day," he *must* say "the day of the Lord."

In the Greek there are *two* ways of expressing this (as in modern languages) either by saying literally, as in Hebrew, "the day of the Lord" (using the two nouns); or by using the adjective "Lord's" instead. It comes to exactly the same thing as to *signification*; the difference lies only in the *emphasis*.

The *natural* way of qualifying a noun is by using an adjective, as here—κυριακῆ, *kyriakee*, *Lord's*; and when this is done, the emphasis takes its natural course and is placed on the noun thus qualified ("day"). But when the emphasis is required to be placed on the word "Lord's;" then, instead of the adjective, the noun would be used in the genitive case, "of the Lord." In the former case (as in Rev. i. 9), it would be "the Lord's DAY." In the latter case it would be "THE LORD'S day." The same day is meant in each case, but with a different emphasis.

By way of illustration and proof, we may call attention to the fact that we have the corresponding expressions concerning another "day." In Luke xvii. 22 we have "the days of the Son of Man," where the emphasis must be on "THE SON OF MAN" (as shown by the context). While in 1 Cor. iv. 3 we have "man's DAY," with the emphasis on "day," marking that "day" as being actually present, as it now is. This is so clear from the context that it is actually translated "judgment," which is exactly what it means. The apostle says—"It is a very small thing, that I should be judged of you, or of man's DAY." The emphasis is on day, because the time in which we now live is the time, or "day," when man is judging. Another day is coming, and that is the day when the Lord will be present, and He will be the judge. This is the reason why the adjective ἀνθρωπίνῃ (*anthrōpinee*), *man's*, is used in 1 Cor. iv. 3; and this is why κυριακῆ (*kyriakee*), *Lord's*, is used in Rev. i. 9. So far from the use of the adjective being an argument against our conclusion, it is an argument in favour of it. For what is the "DAY of the Lord" or "the LORD'S day"? The first occurrence of the expression (which is the key to its meaning) is in Isa. ii. 11.\* It is the day when "the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted."

\* It should be noted that the expression יְיָ יְהוָה (y'm Jehovah, the day of the Lord, occurs (in the Hebrew Bible) sixteen times; viz., Isa. xiii. 6, 9. Ezek. xiii. 5. Joel i. 15; ii. 1, 11; iii. 14; iv. 14. Amos v. 18 (twice), 20. Obad. 16 (1 Heb. 15). Zeph. i. 7, 14 (twice); and Mal. iv. 5 (1 Heb. iii. 23).

In four other places where we have in the English Bible "the day of the Lord," the Hebrew has the preposition *lamed* (ל), *for* or *to*, before the word Jehovah. In Isa. ii. 12, Ezek. xxx. 3, and Zech.

That is the one great object of all the future events, seen by John in vision, and recorded for us in the Apocalypse.

One other fact has to be stated, and that is the reason why the first day of the week came to be called "Sunday." It was called by the Pagans "*Dies Dominus Sol*," the day of the Lord Sun. Hence the Latin name "*Dies Dominica*," used by the early Christian Fathers for the Sunday, and the speedy transition of its name from "the Lord Sun" to "the Lord's Day," and then "Sunday." Bingham (*Ant.* xx., sec. 5) mentions the fact that it was the custom in the Primitive Church to replace heathen days and festivals by those which were Christian. We see one result of this in our Yule-tide and Christmas. Bingham (*Ant.* xx., sec. 2) also mentions the fact that the early Christians were charged with being worshippers of the sun. Tertullian also admits that Christians were only looked upon as a sect of sun worshippers.\* While some account for this on other grounds (the sects of the Gnostics and Basilideans having retained or introduced solar forms of worship). Yet these facts are better and more fully accounted for by the adoption of the name "the Lord's Day" for the Sunday; while it serves to throw light on the transition from the original name of "the first day of the week."

From all this evidence we feel justified in believing that the Apocalypse consists of a series of visions, which set forth the events connected with "the Revelation of Jesus Christ," which will take place during "the Lord's DAY;" that day being so called because it is viewed as being *then present*; and as it had been called heretofore in prophecy, "the day of the Lord."

## Contributed Articles.

### THE EPISTLE TO THE COLOSSIANS.

*Third Paper.*

Chap. iii. 1—iv. 1.

*Doctrinal Correction: as having risen with Christ.*

HAVING thus received the solemn and important doctrinal correction contained in D (ii. 8-23), showing the wondrous consequences which come from

xiv. 1 it means "a day for Jehovah"; and in Zech. xiv. 7 it means "a day (known) to Jehovah."

In other places where we have in English "the day of the Lord," there is some other word between *yōm* and *Jehovah* in the Hebrew (such as "wrath" or "vengeance;" *i.e.*, the day of the wrath of the Lord), and therefore cannot be included as examples of this expression, "the day of the Lord."

In the New Testament the expression occurs *four* times; *viz.*, 1 Thess. v. 2. 2 Thess. ii. 2 (according to all the critical Greek texts and R.V., instead of "the day of Christ.") 2 Pet. iii. 10, and Rev. i. 10.

It is remarkable that all these occurrences are stamped with the number *four*, which marks that day as having special relation to the *earth*. In the New Testament four times. In the Old Testament, with the preposition, four times: and simply *yōm Jehovah* 16 times (*i.e.*, the square of four). This is merely a note in passing, but it is most significant.

\* Tertullian *Ad Nationes*, chap. xiii., and *Apologeticus*, § 16.

our having *died with Christ*, we are now, in the corresponding portion, D (iii. 1—iv. 1), led on to see the blessed consequences of our having *risen with Christ*.

Many call these two portions "practical." But practice, to be real, must, and can only be the spontaneous outcome of belief of the truth; otherwise it is merely "works without faith," and is "dead." Anyone can practise, but practise *what*? That is the question. The flesh can practise. All false religions have plenty of practice. But only that practice can be acceptable with God that is the result of His revealed truth received and believed; for "whatsoever is not of faith is sin."

So that it is, from one point of view, quite true that these portions are practical; but more truly, they are *doctrinal*. That is to say, true doctrine is laid down, and then the errors of faith and life which come from not seeing and holding this truth are pointed out and corrected. This is the practical part of the truth here enforced. This second great portion is, like the first, an *extended alternation*,\* and its scope may be seen from its expansion.

THE EXPANSION OF D (iii. 1—iv. 1).

*Doctrinal Correction: as having risen with Christ.*

D	f	iii. 1-9. Our calling, as risen with Christ, the rule of the old man ended and put off.
		g   iii. 10-11. The new man put on.
	h	iii. 12-14. The effects seen, in the exercise of charity as "the bond of perfectness."
		f   iii. 15. Our calling in the one body: the rule of God's peace begun.
g	iii. 16. The word of Christ put within.	
	h   iii. 17-iv. 1. The effects manifested, in the exercise of charity as the bond of all domestic relations.	

All true practical holiness is here shown to spring from the holding of true doctrine; and it cannot be procured in any other way. All is based here on the fact that the saints, being "in Christ," were raised with Him, and now stand on resurrection ground in Him. This comes out in the first member.

f. (iii. 1-9).

*Our calling as risen with Christ.*

If therefore (if this be so: if) **ye were raised with Christ** (not *have been* raised. This is the fundamental condition and basis of the whole. To interpret this of infant water baptism, as ecclesiastical commentators for the most part do, is error of the very worst kind: so flagrant and gross and fatal that we need not pause to controvert it here) **seek the things which are above, where Christ is at the right hand of God (now) seated** (Eph. i. 20). **Set your mind on the things that are above, not on the things connected with the earth** (This is wider than seeking, and includes the whole region of mental and spiritual occupation), **for ye died** (as in ii. 12. Rom. vi. 4-7: here again, as always, the *Aorist*; for a definite act and event is spoken of, not

\* See *Figures of Speech*, under "Correspondence," by the same author and publisher.



a condition or state), and your (new) life (which is in the risen Christ, the Head) has been (or lies) hidden (now we have the *perfect* tense, κέκρυπται (*kekruptai*), because the permanent effect is spoken of) with Christ in God. When Christ (a fourth time mentioned for emphasis, otherwise a pronoun would have done) shall be manifested, who is our life, then shall ye also (as well as us and all who are Christ's), together with Him, be manifested in glory. Put to death therefore your members that are on the earth.

Now, note that this injunction is in the *Aorist* tense, and that shows that a *definite act*, and not a state or condition, is here contemplated. It is not a continuous action or practice, but a definite act.

But truth, to be practical, must be *practicable*. How are we to put our members to death? If we did so physically, it would be suicide. It must be a possible act. What is it? It surely can be no other than what we have in Rom. vi. 11. "Reckon ye yourselves to be dead." It is an act of faith in the one act of Christ on the Cross, when "our old man was crucified with Him" (Rom. vi. 6).

"They that are Christ's crucified (*Aorist* tense again) the flesh with its affections and lusts" (Gal. v. 24). When did they do this? When they, by faith, made this blessed reckoning once for all, and learnt the wondrous truth of what God had done for them on Calvary! "If by (the) spirit (the new nature) ye put to death the deeds of the body, ye will live" (Rom. viii. 13).

In these passages we have the same reference: "They that are Christ's did crucify the flesh." It is one past definite act; and, if any are now complaining of the lowness of their life and walk, then it is for them now to do what they have never yet done, and reckon themselves to have died when Christ died, and thus, practically, obey the injunction of Col. iii. 5. "If ye were raised with Christ" . . . ye must have died with Him; put yourselves therefore to death, reckoning by faith that ye did thus die. Occupy your mind and activities in seeking the things which are above, as risen ones. Thus, and thus only, will you truly live; and will find that your members which are upon the earth are dead, practically, having no sphere for their activities as long as your heart and mind are in the heavenlies. While, by faith, you dwell there, all will be heavenly: occupation with heavenly things will produce a heavenly walk on earth. Nothing else will really accomplish this. Other plans and devices may appear to do so, but the result is only artificial and temporary. It will not last. It is like tying paper flowers on to a plant. It is an attempt to produce holiness of life in a way other than that which God has revealed.

Just as Cain attempted to procure justification (and therefore "righteousness") by a way of his own, instead of taking God's way, so do those who are in the modern movement of the present day attempt to procure a "progressive sanctification" by means and methods, arts and artifices, which are other than God has revealed in these epistles.

In Christ we are complete: we are justified, and we are sanctified, "in Him." This is our *standing* which God has given us in Christ. We cannot *grow* in this. We can never grow in relationship. We may and can grow in our knowledge of it, in our experience of it, and in our enjoyment of it; but not in the thing itself. And we can grow in all this only by learning and resting in what God has done, and not by continually trying to do it ourselves!

If we learn the blessed fact that the Lord's people died and rose again with Christ, by and in His one definite act which can never be undone, then, the more we realize this, the more shall we walk worthy of such a wondrous calling.

Hence this member f (iii. 1-9) ends with another *aorist* participle (verse 9): not "seeing ye have put off the old man," but "seeing ye did put off the old man with his deeds," when ye reckoned yourselves to have died with Christ, and thus put yourself—the old man—to death.

When Christ put off the body of the flesh, as we are taught in ii. 11, His people were crucified with Him; hence the reality of this wondrous reckoning when they, by faith, put off the old man.

When Christ was raised from the dead, those who were then "quicken together with Him" (ii. 13) "put on the new man," the Head of a new creation. His members are one with Him.

Now, this is the blessed standpoint of every believer. It is now made known among the Gentiles, now made manifest to His saints, "to whom God would make known what is the riches of the glory of this mystery: which is Christ—the hope of glory—in you. It is not the possession of those well-instructed in Scripture, or advanced in knowledge; but it belongs to children, still in their parents' homes, and to slaves still in bondage to their masters. This is shown in h (iii. 17-iv. 1).

The prayer of Epaphras, in iv. 12, is "that ye may stand fast, perfected and fully assured in the whole will of God" (see Eph. i. 9: *i.e.*, fully persuaded, or convinced, and satisfied, in all this truth which has its foundation and source in the will of God).

This prayer is similar to the two prayers of Paul in Eph. i. and iii. These prayers are that the saints may live in the experimental enjoyment, and in the practical manifestation, of the grace revealed in "the mystery" of the gospel.

Thus the Epistle to the Colossians completes the word of God to the Gentile believers, in making known "the riches of the glory of the mystery" which hath been "hid from ages and from generations, but now is made manifest to His saints" (Col. i. 26-27).

The Epistle to the Colossians stands side by side, as we have shown, with the Epistle to the Galatians. Both are marked by "correction." Both are concerning failure, and in both that failure is with respect to doctrine. Both churches had been instructed in the doctrine and truths contained in the Epistle to the Romans. Both had therefore received "the beginning of the

gospel:” and now further truth was communicated to them.

But in Colossians the correction is in advance of that in Galatians; inasmuch as the Colossians had received the further truth as it affects the subject of ordinances, for those who have Christ for their sanctification (as well as their righteousness), and who know their perfection and completeness in Him. Those who died with Christ, and are *justified* in Him, need no law of works for justification. In like manner, those who are risen with Christ are *sanctified* in Him, and need no rules and regulations, or ordinances, for their sanctification.

That this is the case is now to be shown in the epistles to “the Church of the Thessalonians.” This is a model or typical church: and in it we shall see what a church was like which was built up in the church teaching and church truth revealed in these epistles.

## Things New and Old.

### “FEAR NOT.”

“*Fear thou not; for I am with thee: . . . I will strengthen thee; yea, I will help thee; yea, I will uphold thee.*”—Isa. xli. 10.

**T**RUE, the path is strange and trying, and thou art weak and weary, and canst not see one step before thee, but Jesus is with thee. Look to Him; fear not—the path is not strange to Him—He knows it well, and He is with thee in it. Dost thou say it is a lonely one? but remember He is with thee, therefore thou canst never be alone, for He will never leave thee. He knows that thou art weary, but He is with thee; lean on Him—His arm is thy support; lean on it—lean hard—thou canst never weary Him, He is thy everlasting strength.

Thou meetest with none that truly understand thee, none fully to sympathise with thee; but He is with thee. He understands thee, He knows thee,—He knew thee of old; before He created the world and all that is therein, thy name was written in His book of life: He knows thee and He knows the way thou takest; He fashioned thee, He called thee His own, and planned this way that thou shouldst walk with Him therein, and learn how deep is His sympathy and love.

Dost thou look around, and do thoughts cause thy tears to flow? But look to Him; He is with thee, thy joy, thy light, thy peace; be thou of good cheer, “let not your heart be troubled.” Remember, too, thou art going home; every step shortens the homeward journey; a little, a very little while, and 'tis home—home with Jesus—home for ever. Thou art now a traveller, a pilgrim, but thou art going home,—that where He is, there thou mayest be, and behold and share His glory for ever and ever. Then fear thou not, for Jesus says, “I am with thee, I will strengthen thee; yea, I will help thee; yea, I will uphold thee.”—(From *Counsels and Thoughts for Believers*, by Thomas Moore, published by J. Nisbet & Co.)

## Questions and Answers.

THE NUMBERS SLAIN IN JUDGES xii. 6, and  
1 SAM. vi. 19.

QUESTION No. 226.

R. J., N. Devon. “Can you tell me whether the explanation of the numbers in Judges xii. 6, and 1 Sam. vi. 19, in Dr. Angus's *Bible Hand-book* is trustworthy?”

That there is a difficulty in these passages is generally admitted, and this difficulty is by no means small.

1. The numbers slain of the Tribe of Ephraim is given as 42,000 (Judg. xii. 6), whereas the whole tribe numbered only 32,500 at the previous census (Num. xxvi. 37).

2. And the number slain at Bethshemesh is given as 50,070 men, who were slain for looking into the ark (1 Sam. vi. 19). Having regard to the size of the little village of Bethshemesh, the number appears to be impossible as to fact, and out of all proportion as to the circumstances.

The various explanations given by commentators and others, as well as the confused renderings of the versions (ancient and modern), are *still more difficult*.

The one given by Dr. Angus and others is that the Arab mode of reckoning is by adding the numbers together, e.g., the year 312 would be given as 12 and 300. But whatever may have been or may still be the Arab mode of reckoning, it is certain that such a method never obtained among the Hebrews, which is simple, clear, and precise, leaving one in no doubt as to the number intended. It is evident therefore that this explanation is only a theory invented for the occasion. Under this hypothesis, the first number works out 40 and 2000 (= 2040), and the second 50 + 1000 + 70 (1120).

It may be said that our present solution is only a theory, but if it be, it has, at least, the merit of not being capable of disproof, even though it cannot be definitely established. Its simplicity must be its own defence.

1. As to Judges xii. 6. “There fell at that time of the Ephraimites forty and two thousand.”

Now, it is a fact that in writing the Hebrew manuscripts, it was a common practice to fill out the line by inserting an odd letter to fill up the vacant space, and in more recent times any irregularity has been got over by lengthening abnormally the last letter of a word. The letters varied, sometimes an *Aleph* (א), sometimes a *He* (ה), or a *Lamed* (ל); but more frequently it was a final *Mem* (מ). Now our conjecture is that a gap at the end of the line, after the word Ephraim, was filled up by writing a *Mem* (מ). And as *Mem* stands for *forty*, so a later scribe took this as being forty, and as he had a larger space to fill up wrote out its numerical value in full. If this be the correct solution, the number slain of Ephraim would be 2,000 men.

2. The case of 1 Sam. vi. 19 is different. Here the Hebrew is so confused that no one can properly translate it. Translated literally it makes no sense whatever. Indeed, he who knows anything of the language would at once admit that it is not Hebrew at all.

A careful examination shows that there are two distinct sentences mixed up together. Each is complete in itself; but, mixed as they are, the sense of both is destroyed.

If we put the two clauses, the one under the other, the reader will see for himself how this confusion arises.

The first complete sentence is :

“ And he smote the men of Beth-shemesh, because they had looked into the Ark of the LORD, three score and ten men.”

The second complete sentence is :

“ And he smote of the people fifty thousand men.”

But this latter sentence is inserted within the former after the word LORD, which makes the verse read as in the A.V.

Our conjecture is that the latter and shorter sentence stood originally in the margin, as a gloss or note by some scribe, and that a later scribe made the not infrequent mistake of putting it into the text. There are other examples of this in both Old and New Testaments.

This explanation has the merit of simplicity, honesty and common sense; and we sit in judgment, not on the Word of the Lord, which is faithful and true, but on the work of man, which is always marked by infirmity and failure.

We are not aware that either of these solutions has been suggested before.

That suggested by Dr. Young in his version, and adopted by Mr. W. Bradlaugh in *The Christian Armoury*, is just one of those that do more harm than good. It is so palpably an arbitrary rendering. The word אֶלֶף (*eleph*) *thousand*, is taken to mean *chief men* (because 1000 is a chief number). But two facts entirely dispose of it. (1) *Eleph* is rendered *family* once, *kine* 4 times, *oxen* 3 times, and everywhere else *thousand*. It never means chief men; and is always, in the context, connected with *numbers*, not with *persons*. (2) The words *chief*, *prince*, etc., have *sixteen* Hebrew words to represent them, but *Eleph* is not one of them.

## HEARING AND SEEING.

QUESTION NO. 227.

G. M. C., Brighton. “How are we to reconcile the words of Job xix. 25, ‘Yet in my flesh shall I see God’ (referring to ‘the latter day’), with xlii. 5, ‘Now mine eye seeth thee’?”

The difficulty is only apparent. There are *eight* different Hebrew words translated “*see*.” The words in these two verses are not the same.

In the former passage the word refers specially to the seeing *as in a vision*. In the latter it means *to see, perceive, experience, enjoy*; hence, *to understand, learn, know*. And this, even though the word “*eye*” may be used in connection with it (a part—the eye—being put for the whole person by the figure *Synecdoche*). It means *to know: i.e., I have heard of thee; now I know thee*.” The *knowing* being in contrast to the *hearing*.

## Signs of the Times.

### JEWISH SIGNS.

#### ANTI-SEMITISM.

ANTI-SEMITISM is a solemn and significant sign of the times. At no time during the Dispersion have the Jews been free from persecution and oppression. But anti-semitism is this and something more.

It is the expression of the feeling that “The Jew is in the way, and we want to get rid of him.” Most of the European nations (except England), feel that the Jew is in the way. He is what God’s Word has foretold, “a burdensome stone for all people” (Zech. xii. 3).

In France the burden is great, and the anti-semitic feeling runs very high. It is the boast of the French Nationalists that “all Frenchmen are anti-semites.” Even the Orleanist pretender has openly made common cause with the Jew-baiters. It is said that there is to be a universal congress for Anti-semites in connection with the Paris Exhibition.

An organisation has been formed, called “The Universal Anti-semitic League.” It is international, and has members from France, Germany, Austria, Italy, Russia, and Spain. Its one object is to get rid of the Jew.

The opinion of the most eminent men in Europe has been gathered and published, with an analysis of the results, in a permanent form. This has been done by Henri Dagan, a Paris journalist. Sir John Lubbock is his only British contributor, and he has to testify that the English admire the high qualities of the Jews, and find them useful and excellent citizens.

But the whole movement is most significant. The nations are to be relieved of the Jews. But not in the way they vainly imagine. God is going to do it in His own way, and in His own time.

It was the outburst in Russia a few years ago which led to the schemes for the colonisation of Palestine, and gave birth to this Zionist movement. And now, what this present movement will lead up to, none can foresee or foretell.

We know what is written, “Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.” This is written in special connection with events leading up to the return to their own land (Jer. xvi. 14-16).

The sign of the times is that, Anti-semitism finds its workers among these fishers and hunters, and therefore Israel’s restoration is drawing near.

As to the existence and nature and object of the movement, the words of *The Spectator* are weighty and significant :

“It is hardly too much to say that the majority of the people on the Continent honestly believe that unless the Jews are in some way or other curbed, controlled, and kept down, something very dreadful will happen. In Russia the vast Slavonic population and its leaders believe that unless the Jews are impounded in the Polish pale they will swamp the true Russian, and utterly ruin and destroy the Russian nationality and Russian ideal. In Austria it is believed that if the Jews are allowed to go as they are going on, they will get everything into their hands—the land of the peasants, the sources of public information, and the press and the nerves by which trade and commerce are moved. In Germany it is much the same story, and there the Jews are believed, unless stopped in time, to be about to monopolize the universities. In France it is thought that the Jews, if not put down with the iron hand, will capture the whole administration, as well as ‘strangle commerce by their octopuslike grasp.’”

Man's thoughts are not God's thoughts, nor his ways God's ways, but they are over-ruled, all the same, to accomplish God's purpose, and establish His word.

#### THE ZIONIST CONGRESS.

TO BE HELD THIS YEAR IN LONDON.

The Fourth International Congress will be held in August next in London, and not at Basle, the place of meeting of the three previous Congresses.

The session will begin on Monday, August 13th.

The decision to hold the Congress in London was only arrived at at the end of May, and on the news becoming known in Zionist quarters the expressions of approval were as enthusiastic amongst the rank and file as in the Executive of the English organisation on the proposal being made known to its members.

The holding of the International Congress in London means a great advance, and the details of what will undoubtedly prove a unique demonstration, as well as a weighty and serious session, will be looked forward to with interest.

#### RELIGIOUS SIGNS.

##### THE WORLDLY CHURCH.

"They that observe lying vanities, forsake their own mercy"  
(Jonah ii. 8).

The apostle Paul teaches in Ephesians iii. that one of the purposes of the great mystery which he, by the Holy Spirit, declared, was, that through it might be known unto principalities and powers in the heavenlies, the manifold wisdom of God.

To the Corinthians he teaches by the figure of one betrothed, as desiring to present them as a chaste virgin to Christ.

From what we have recorded in the past, the deduction may be drawn, that instead of what man calls "the Church" manifesting the wisdom of God, the reverse is being accomplished, and the manifold folly of man is being displayed before these principalities and powers.

Can there be a more painful and pitiable object of commiseration than to see men who have undertaken the charge of instructing "their flocks" in the knowledge of Eternal Verities, posturing and masquerading as "masters of ceremonies" in variety shows.

##### THE CHURCH IS ANYTHING BUT CHASTE.

We give a specimen of what we assert, and condense the announcement from a full-sized poster printed in red:—

"COSTUME EMPIRE BAZAAR.

"Reverends Percy Alden, W. H. Parkin, Ll. H. Parsons, W. Joynes,  
"J. Oats, and the Pastor.

"Empire Tableaux and Procession. Vocal and Organ Solos.

"Phrenologist, Palmist, Physiognomist, Ventriloquist, Illusionist,  
"Kromskop, Phonograph, and Other Attractions."

This is all got up to pay off a miserable debt of a few pounds. And there is a profound irony in the name of the building selected for the occasion—

"CHRIST CHURCH LECTURE HALL."

It is nothing short of profanity to mingle such absurdities with the name of God's anointed Son. The necessity arises of adding sensations: for what was an attraction in the past, ceases to be so now; and, wherever provision is made for the "flesh," the dose has to be increased.

##### THE RELIGIOUS WORLD.

"QUO VADIS?"

Side by side with Worldly Religion moves apace the Religious World. The distance between the two is getting

less and less. And ere long they will be one, and Anti-christ will be their head.

Another stage has been reached. It is not necessary for us to point the moral. Let the world's own newspapers do it. The sober-minded worldly critic with common sense can see and condemn the result, though he sees neither the root cause nor the ultimate end of it all.

The following is from the *Daily Mail* of May 5th:—

"'QUO VADIS?'"

"A MIXTURE OF FINE SCENERY AND IRREVERENCE.

"The tawdry and irreverent could no further go; 'Quo Vadis?' at the Adelphi is a compound of magnificent scenery and irreverence. From the posters depicting wild bulls and naked martyrs, that we don't see, to the continuous appeals to the Redeemer, the Master, the Apostle Peter, the Father Almighty, the references to the Resurrection and the repetition of parts of the Lord's Prayer—the note is insincerity.

"Every now and again one is shocked at the frank exploitation of religion, at the familiar use of sacred names and phrases. And, recovering from that, one is amused at the artless vulgarity, the childish anachronisms, the commonplaceness of the thing.

"But the chief impression is that never before has religion been quite so cynically used as an advertisement to fill the shilling gallery and the half-crown pit, as in Mr. Stange's adaptation of *Sienkiewicz*. The production of one 'Quo Vadis?' makes us sincerely hope that Mr. Barrett or anybody will not give us another.

"The story of the Christian girl who converts the pagan noble has been told before, and very much better told."

Another newspaper says:—

"The meek and forgiving attitude of the Christians towards their persecutors is fully insisted upon in more than one scene in the play, but the frequent employment of quotations from the New Testament particularly for the purpose of securing an effective 'curtain' at the end of an act, is not to be commended. Vinicius becomes a Christian, and visits Lygia in prison, from whence she is taken to the arena. . . . That the play will achieve considerable success is probable. Like 'The Sign of the Cross' it will bring to the theatre a number of people who do not usually patronise places of entertainment, but swallow their scruples when they are told that a play has a religious tone."

These last words are full of significance, and should be deeply pondered as a "sign of the times." Even the world can see through and expose the worldliness of Religion and the Religion of the world, and note how the one reacts on the other.

On the other hand, Dr. Joseph Parker has a good word to say for it:—"Its deep religious tone is of immense additional claim to human interest."

##### SHELDON'S ENGLISH IMITATOR.

Following in the wake of Mr. Sheldon, Dr. Parker has been showing us how a newspaper ought to be run. For one day (April 28 only), *The Illustrated Weekly News* was handed over to his care.

A few of the *headlines* will be quite sufficient to show the whole character of the effort, and manifest the Dr.'s idea of what a newspaper should be:—

"A great religious play to be produced at the Adelphi" (This is 'Quo Vadis?').

"If a man sins, why not a woman?"

"How to find out if you are really loved or not—this is how 'Zaza' did it."

Then follows an article on "The Child Jesus," with a portrait!

Then another heading: "Woman's shape is bad! Improve the dress." This is illustrated by a large picture of a pair of "combinations."

To tell the truth, we would rather see journalism in the hands of the world. They do understand their own business, and do it much better. They expose the follies and sins of the world, but seldom degrade religion. But these social-religious intermeddlers only expose themselves, and drag religion in the dirt.

### THE POPE'S BLESSING IN THE SLOT.

"The Roman Church in Vienna is emulating certain mechanical contrivances for devotion which we are accustomed to associate with regions further East. The 'praying wheel' is a primitive machine compared with the mutoscope, which has been exploited in that city for the purpose of transmitting the Papal blessing. A specially fine apparatus, we are told by our correspondent, is provided in an establishment near the centre of Vienna. You insert your twopence in the slot, the handle is at your service, and lo! a living picture of his Holiness dispensing his blessing to a multitude on its knees. Cardinal Sebastian Martinelli, Apostolic Delegate, gives an assurance, in an announcement fixed over the machine, that it is the express wish of the Pope that all who see his blessing in this picture and receive it with a believing heart shall participate in the advantages of those who receive it personally. A more convenient arrangement for both parties concerned could scarcely be imagined. We have all heard of a twopenny imprecation, but a twopenny blessing is a new thing. The Church of Rome, though loth to move with the advance of modern science, is apparently quite willing to avail itself for its own purposes of the latest mechanical inventions.—*Daily News*, May 18, 1900."

### SPIRITIST SIGNS.

#### SPIRITISM THE WORK OF DEMONS.

"Why could not we cast him out?"—Mark xi. 28.

Since our articles have appeared, giving extracts from the Spiritists' own recognised publications, which show the fearful consequences to those who give themselves over to spirit guidance, and the awful consequences to mind and body resulting therefrom, many efforts have been made to minimize the facts which they are not able to deny.

The attempt to cover their discomfiture by the plea of "obsession" will not avail. No answer is forthcoming; nay more, none can be given.

The writers on this matter alone are at loggerheads, the Editor of *The Two Worlds* asserting one thing, and other writers in the same number of the paper another. For instance:—

"The teachings of Spiritualism are all in the direction of purity and chastity." (*The Two Worlds*, April 11).

It was but a few days before this the very opposite was stated in an article on Mediums:—

"The Spiritualist platform is \*'infested' by undeveloped mediums, brought there by their own vanity or the ignorance of others. These people are forced before the public when they should be 'developing' (growing) in the spiritual home or private circle. They are unripe fruit; sometimes little better than Dead Sea fruit."

"Personal culture is the key to the situation. We must first learn, before we are able to teach. It is no use going empty-handed (or empty-headed) to the multitude. They will only laugh us to scorn. And serve us right." (*Ibid.*)

First we have the "teachings of Spiritualism" always "in the direction of purity and chastity." Afterwards the platform itself is declared to be "infested" with teachers only to be compared to 'Dead Sea fruit.'

This idea of "obsession" has so confounded the Spiritist leaders that each one has a different remedy for the affliction.

"The idea set forth by Dr. Kimball, and which I have often met with in conversation with friends, and in the literature of the subject, is that an obsessing spirit should be kindly dealt with, helped up, and enlightened as to the undesirability of its present course of action." (*Ibid.*)

\* Our italics.

This does not meet with any encouragement from Mr. H. Waylen, who writes on this subject, for he says:

"But stay. May we not learn something upon this matter from a well-known but sadly neglected source—the Bible? If any book is brimful of Spiritualism and practical occultism, it is this remarkable collection of ancient writings." (*Ibid.*)

This fact becomes apparent. Not only are the teachers "empty-headed," but also muddle-headed. First, the spirits are directed to hope for benefit from those still on earth by such encouraging words as "We will pray for you"; "We will do you good." Others contend that the inhabitants of this side are being helped and directed by those on "the other side," because *they* bring a "new revelation." It is affirmed that a process of evolution is going on, and that Spiritism is the era of an advanced Christianity. But now they are confronted with the fact that instead of controlling, they are being controlled by a horde of vagabond spirits that Mr. W. Howitt well-named

"SPIRIT PROWLERS ON THE BORDER LANDS OF LIFE."

Vampires that "exult in breathing, drinking in, gustating with a cruel and relentless ardour the sensations and odours of this mortal life once more." (*Spiritual Magazine*, 1869).

The present generation of spirit teachers forget their former leaders—that is if they have ever read them. But they shall not forget as long as this journal has the privilege of exposing their base, their unholy pretensions.

What was the charge that Mr. Howitt—though a "Spiritualist"—brought against the creed in 1870? "It is very much the fashion . . . to exalt the heathen philosophers at the expense of Christ," and this is equally true of heathen gods. Has this position been abandoned? We will prove that it has not. It is even re-asserted:

"The worship of Christ by Christians is said to be only a repetition of the change in the popular mind which occurred in Egypt so long ago, and is most interesting as showing how really history repeats itself, and also that the Christian religion of the present is not without a parallel, but that it is practically a survival of an old religion under a somewhat modified form." (*The Two Worlds*, Feb. 2, 1900).

Thirty years lies between these two extracts. Plenty of time to prove whether any protest should follow such blasphemy; but evidently this teaching is acceptable to the multitude that is swelling the ranks of Spiritists to-day.

The Editor continues:—

"It will be impossible within the limits of this brief article to even outline the many points of similarity between the religious usages of the present and those of the Egyptian people 3,000 to 4,000 years B.C., and I shall but attempt to show the remarkable parallel between the Egyptian and the Christian Christ, which has so obviously affected the trend of thought upon the whole theological position. . . . Thus we are taken back a vast distance, but find, no matter how far we travel, the marvellous story of the divine origin of this the most beloved God of the Egyptians.

"The further points of his conquest of death, his resurrection, and his entry upon the duties of king and judge of the dead are exact prototypes of the death, resurrection, and ascension of the Nazarene."

This is an old story, as old as the devil's lie, "Ye shall be as gods;" kept alive by all schools of infidelity down to

the days of Bradlaugh and its latest exponent—Saladin, whose infidel literature is advertized on the covers of *The Two Worlds*.

#### THE DIVINITY OF HUMANITY.

"The fact is that man has gradually been led by that unerring force within in the direction of the truth—that the divinity has been incarnated in all men. (*The Two Worlds*, February 9).

But what becomes of this divinity of humanity when it gets on the other side? From the experiences of those left behind it does not appear to have any abiding effect.

"We know so little of what spirit-life really is, or those who have long passed into it, and are progressing through the spheres. What is quite certain is that these objectionable entities can soon enough learn how to subject a sensitive to a series of tortures, which, if continued, would render life not worth living, and eventually land him in a lunatic asylum." (HECTOR WAYLEN in *The Two Worlds*, April 20).

The divinity part—from this evidence—has departed "on the other side." Then the only hope can be from the divinity that is left behind. But this is a broken reed. For one school would help the sufferers—whom they are pleased to call unclean spirits—and others decide to have nothing to do with them.

"To my mind the method of Mr. Stansfield and others most distinctly illustrates 'how *not* to do it'; at least without great injury to all those with whom we come into contact. And I repeat, that it is the practice of hobnobbing with unclean spirits, upon whose professions of amendment we can place no reliance, that opens the door to disaster." (*Ibid.*)

The sad reality about many of these extracts is that they are written by those who take credit for the fact that they once posed as Christians. To such, the words of the Lord Jesus appeal with irresistible force: "If, therefore, the light that is in thee be darkness, how great is that darkness" (Matthew vi. 23).

Mr. Waylen continues:—

"But if, on the other hand, we elect to live among those who have passed on with the results of lust, violence, and hatred in their souls, and seances with whom, form vortices of attraction for hundreds of others like them,—not only do we lose the possibility of assisting in work that lies beyond the skill of the greatest physicians here on earth, but we may even precipitate the further degradation of those to whom we thus afford an opportunity of gratifying their evil propensities. As I have endeavoured to show in my first letter, this latter method was *not* that which was pursued by the greatest medium the world has ever seen." (HECTOR WAYLEN in *Ibid.*, April 20).

We know to whom this refers, "the greatest medium the world has ever seen." The daring of the assertion is on a par with its blasphemy. To the mere religionist this *exposé* must be disappointing to all the hopes they entertain with all the machinery of P. S. A.s, religious plays, religious sing-songs, and all the conjuring tricks to lift humanity—their pet, the divine creatures they seem so proud of. To the mis-instructed Christian the effect it must have on their hearts is to beget despair and almost wreck hope in the future. But to the reverent Bible student, who knows how to rightly divide the Word of Truth, the result will be to revive hope and quicken expectation that *THE day* is not far off when all shall be reversed.

"And thou shalt know that I am the, Lord, and that I have heard all thy blasphemies. . . Thus with your

mouth, ye have boasted against ME, and have multiplied your words against ME. I HAVE HEARD THEM" (Ezekiel xxxv. 12, 13). "For the vile person will speak villany, and his heart will work iniquity . . . to utter error against the Lord" (Isaiah xxxii. 6).

We will appropriate the words of Zophar, as recorded by the Holy Spirit in God's Holy Word:

"Should thy lies make men hold their peace? and when thou mockest, shall no man make *thee* ashamed?" (Job xi. 3).

## Editor's Table.

### ANSWERS TO QUESTIONS.

We have answered as many questions as we can from time to time, but have to ask the forbearance of those friends to whom we have not, up to the present, replied. We are unwilling to devote more space to this department unless we are sure that a large majority of our readers desire it.

The fact is, we have answers written out and waiting their turn, for more than twenty-five questions. Then we have more than fifty others yet undealt with.

Hitherto we have adopted the principle of selecting those which appeared to be of more general interest, and the consequence is that some, written quite recently, have taken precedence of others written some time ago.

It might, perhaps, be as well occasionally to omit some other matter and give more space to the Questions and Answers. We trust our readers will approve of our so doing.

### VOLUME VI.

is now ready. Price Half-a-crown.

### HAIFA MISSION, MOUNT CARMEL.

MR. D. C. JOSEPH writes us from a Liverpool hospital. He is there broken in health, and he writes of his wife: "My wife is still in the body."

The nature of her disease is such that no hopes can be entertained of her recovery, and he himself seems quite broken down.

If any of our friends are moved to manifest Christian sympathy with our brother, they may send to Mr. F. Newth, Oakleigh, Grove Road, Sutton, Surrey, who will gladly be the channel of conveying such help to him. He has just received £5, and has heard (June 19) that Mrs. Joseph has since died.

### REVIEWS.

*The Four Gospels, their differences and varied aspects*, by S. L. J. Bible Truth Depot, Dehra Dun, N.W.P.

*Studies in Zechariah*, by A. C. Gaebelein. Francis E. Fitch, 47 Broad St., New York.

*The Mystery of the Ages*, by B. N. Switzer, M.A., T.C.D. Elliott Stock, 62 Paternoster Row.

*On the Eve of the War*. A narrative of impressions during a journey in Cape Colony, Free State, and Transvaal. By Evelyn Cecil, M.P. John Murray, Albemarle Street.

*The Church verging towards the Apostacy*, by Silas Henn, 4 Himley Road, Dudley, Worcestershire. Price 3d.

Should be read by Christians who feel the seriousness of the times.



# THINGS TO COME.

No. 74.

AUGUST, 1900.

Vol. VII. No. 2.

## Editorial.

### "BEHOLD! WHAT MANNER OF LOVE."

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John iii. 1).

NOTICE in these wondrous words

#### THE DIVINE COMMAND.

"Behold!" It is not a mere interjection, but a verb; an imperative command. Look! See! Observe! Notice!

This word "Behold" seems to be specially associated with the Holy Spirit; for it is He who thus calls our attention to what He is about to write and reveal for our instruction.

In the same manner the word "Verily" seems to be associated with the Lord Jesus; for He it is who exclusively uses it to call attention to the weighty words He is about to utter.

And "Yea" seems to be the word of the Father; for all the promises of God are "yea," certain and sure, in the faithfulness of His covenant assurance.

Whenever we meet with this word "Behold" we must expect to find something worthy of our deepest attention.

It is so here; for there is something that will fill our hearts with wonder, joy, and admiration as we are brought to see and know and experience

#### THE FATHER'S LOVE.

This is the great and central subject of this passage. By the Figure of Speech *Hyperbaton*, the subject "the Father," which is usually put first or early in the sentence, is (in the Greek) put *last*, in order to attract our attention to the fact that it is the love of "the Father" to us, and not ours to Him, which is the great wonder which we are to "behold."

It is "the Father" who is the sovereign bestower of His love; and He has bestowed it upon "us."

Now, lest we appropriate to ourselves what does not belong to "us," it is important that we should look at this word "us."

It is clearly defined and limited and explained in the preceding portion of this Epistle.

It is *we* who have handled by faith the Christ of God—the Word of Life (1 John i. 1).

It is *we* who have fellowship with the Father, and know Him as such in Christ (i. 3).

It is *we* who are ever conscious of our frailties, infirmities and sins; and know that precious "Advocate" whom the Father has provided for His sinful children (ii. 1), and

It is *we* who know that we are children of God, and not children of the devil (iii. 10).

Not that *we* have anything to boast of, or any merit in ourselves. For the effect of this Divine love shed abroad in our hearts is to reveal our own unloveliness. In the light of this love we see our own enmity and hatred and opposition to God's truth, God's Christ, and God's people; and learn that "we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. But,"—here comes in the cause of the mighty change—it was "after that the kindness and love of God our Saviour towards man appeared. Not by works of righteousness which we have done, but according to His mercy HE saved US" (Tit. iii. 3-5).

This brings us to

#### THE MANNER OF LOVE.

It was bestowed freely, given without merit, without a work, "without a cause." It was

#### (1) UNINFLUENCED.

This is indeed "the greatest thing in the world." Not that we loved Him, but that He loved us. What a perversion to change this Divine order, and speak of our love to God and to one another as "the greatest thing in the world!"

No! It is when we are shown by Divine light our true condition—as wayward, rebellious children, determined to do our own will, bent on our own destruction, without one redeeming feature, without one compensating quality; with everything to call forth Divine wrath:—then it is we see this greatest thing in the world, the love of the high and holy God bestowed upon such.

It springs up and flows forth of its own self, independently of any extraneous influence.

Our so-called love is just the opposite. We bestow it only on a "deserving case." No other need expect anything to be bestowed by "us."

But the only reason Jehovah gives why He ever did anything for or gave anything to His people is "because He loved thee." That was all; nothing influenced it or called it forth. (Read Deut. iv. 37; vii. 7-9; ix. 5, 6; x. 15; Num. xiv. 8; Ps. lxxxvi. 2 marg.; 2 Sam. xv. 25, 26, &c.)

#### (2) ETERNAL

As to its origin. Everlasting as to its duration. To Israel He says: "I have loved thee with an everlasting love" (Jer. xxxi. 3). How much more can this be said of those "in Christ."

What can we say to this, dear friends and readers? We can only bow our heads in worship and adoration, and say "Who am I, O Lord God," and "what am I!"

(3) INFINITE.

Not only has it no limit as to time or duration, but it has no bounds as to extent. It knows no constraints. No good in us called it forth, and no sin in us can keep it back. It is infinite, as to itself, in nature, manifestations, and communications. It is infinite as to our deepest necessities, our weakest faith, and our fainting hope and love.

(4) INEXHAUSTIBLE.

Having loved His own which were in the world, he loved them unto the end" (John xiii. 1). To the end of time, to the end of their need, to the end of their sins; and neither Sin, nor Satan, nor Death, nor Hell, nor all combined can ever decrease this love or diminish it.

(5) INVINCIBLE.

Overcoming all obstacles; breaking down all barriers; removing all hindrances; humbling the highest pride; subduing the strongest wills; melting the hardest hearts; and purging all our sins.

Yes, and beyond all this, sweetening our bitterest cup, conquering our greatest enemies, and triumphing over death and the grave.

Such is the manner of Divine Love.

" His love no end or measure knows,  
No change can turn its course;  
Eternally the same, it flows  
From one eternal source."

THE OBJECT OF THIS LOVE.

"That we should be called the Sons of God." The best Greek texts with R.V. add the words "and such we are."

Here again is no interference on the part of man. God will have none of his intrusions here. He bestows, and He calls.

We are called by the Father according to His purpose,  
Called by the Son in His redeeming work,  
Called by the Holy Spirit in His quickening power.  
Called to Himself; called to His rest; called to His eternal glory.

What a wondrous call! What manner of love!

May we and all our readers have an ear to hear that call, and a heart filled with that love, shed abroad within it by Divine grace and power.

## Papers on the Apocalypse.

### FIFTEEN PRELIMINARY POINTS.

#### (V.) THE TITLES OF CHRIST.

THE titles used of the Lord Jesus Christ in the Revelation afford further evidence as to the Church of God not being the subject of that Book.

We propose to consider seven of these, all used in the Introduction (chap. i.).

The most important of these is that given in connection with His vision in chap. i. 13-16. In ver. 13, He is called

#### (1) "THE SON OF MAN"

This is a title connected with the Lord Jesus in relation to the *earth*. Its first occurrence in Psalms viii. fixes its peculiar signification. That Psalm begins and ends with a reference to the "earth," and, after speaking of "the Son of Man," it adds: "Thou madest him to have dominion over the works of Thy hands."

It will be found, therefore, that wherever this title occurs, it always refers to the Lord Jesus in connection with His *dominion in the earth*.<sup>\*</sup> And, when used of His second coming, it refers to the judgment which He is then and there to exercise.

It is most remarkable, and so remarkable as to make it practically conclusive, that this title, while it occurs eighty-four times in the New Testament, is *never once used* in the Pauline epistles addressed to Churches; thus proving that this title has nothing whatever to do with the Church. But while it has no connection with the Church, in the Epistles, it occurs no less than eighty times in the four Gospels and Acts, because there we have Christ on the *earth*, and the presentation of the King and the Kingdom.

But, when again he reveals Himself by this title, it is in the Book of Revelation (i. 13 and xiv. 14).<sup>†</sup>

Thus we are pointed to the fact, and told (if we have ears to hear), that the Apocalypse relates to the coming of "the Son of Man" to exercise judgment in and assume dominion over the *earth*.

It is remarkable that the first use of the title in the New Testament is in Matt. viii. 20, where it is said: "The Son of Man hath not where to lay His head:" and the last is in Rev. xiv. 14, where the Son of Man is seen "having on His head a golden crown." Both are connected with his "head," and with the *earth*; while in the latter there is associated both judgment and dominion.

The significance of this title is further proved by its contrast with the title "Son of God" in John v. 25-27, "Verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of THE SON OF GOD, and they that hear shall live. For as the Father hath life in Himself, so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also; *because He is THE SON OF MAN.*"

It is thus clear that the use of this title twice in Revelation (i. 13, and xiv. 14), and not once in the Church Epistles, is a further proof that the Church is not the subject of the Apocalypse.

The Church has no more to do with Christ under the title of "The Son of Man" than the Syro-Phœnician woman had anything to do with Him as "the Son of David."

\* See *The Divine Names and Titles*, by Dr. Bullinger, price 4d.

† Between the Gospels and the Revelation there are only two occurrences, one where Stephen sees Him (Acts vii. 56) in a vision, standing as though to avenge the blood of His servant, then being seated on the *earth* (anticipatory of His action in the Apocalypse); and once in Heb. ii. 6, where it is merely a quotation of Psalm viii.

We ought to add that this fact is a key to all the passages where this title is used: and shows that Matt. xxiv. and xxv. have nothing whatever to do with the Church of God, because of the use of this title in xxiv. 30, and xxv. 31. Both refer to His coming in clouds to the earth in judgment, after the Church has been taken up, and after the Great Tribulation.

(2) "THE ALMIGHTY" (i. 8, etc.)

This title is used *nine* times\* in the Apocalypse, and only once elsewhere in the rest of the New Testament (2 Cor. vi. 18).†

It is *παντοκράτωρ*, *pantokratōr*, and means *having dominion over all*, and is used in the Old Testament as the Septuagint translation of "Lord of Hosts" (Heb., *Sabaoth*; see 2 Sam. v. 10; vii. 25, 27).

In Revelation the title is used in i. 8; iv. 8; xi. 17; xv. 3; xvi. 7, 14; xix. 6, 15, 22.

"The Lord of Hosts" means Jehovah of the hosts in heaven above, and on the earth beneath, and especially of the hosts of Israel. Its first occurrence is (as usual) most significant (see 1 Sam. i. 3, 11; and iv. 4), when Israel was reduced to a low estate—oppressed by the Philistines. All had failed. The Judges had failed. The priests (witness Eli) had failed: there was "no king in Israel:" and God's sanctuary was defiled.

But the revelation of this title at this juncture, and here used for the first time, told of the blessed fact that there was going to be a king; and a judge too; as well as a Priest upon His throne; that the sanctuary was going to be cleansed (Rev. xi.), and the oppressors of Israel destroyed.

Israel is, conversely, called "The Lord's Host" (see Exod. xii. 41), when, at the moment of the formation of the nation at the end of the 430 years of sojourning and servitude, and the birth of the new nation at the Exodus, we read these most significant words: "And it came to pass at the end of the 430 years, even the self-same day it came to pass, that all the hosts of the LORD went out of the land of Egypt."

And further, we may note that, in Joshua v. 14, 15, we have the real connection between "The LORD of Hosts" and "The Hosts of the LORD." Jehovah announces His coming as "the Captain of the LORD's Host," to lead them on, to fight their battles, to judge the nations, and give them rest, and settle them in their own land.

Now, we ask, Is it not most significant that this is the title used here in the Apocalypse, *nine* times? Does not the fact speak to us and say that, when that book opens Israel is in low estate? That Priests and people alike have failed, and there is "no king." Does it not say that "the Captain of the Lord's host" is coming down as their judge and vindicator, to deliver them from their oppressors, to fight for them, and give them rest, and to bring them into their own land?

Surely the association of this title, *Pantokratōr*, with the LORD of Hosts in the Old Testament, and with Israel; its frequent use in Revelation, and its practical absence in

\* *Nine* is the number of judgment (see *Number in Scripture* by Dr. Bullinger).

† *Ten* is the number of ordinal perfection.

the Church Epistles, shuts us up to the fact that we have in this book, not the Church, but that which concerns the Jews and the Gentiles.

It is in this book we have that which the first occurrence of the title in the Book of Psalms relates to:

"Who is this King of glory (*i.e.*, this glorious King)?  
The LORD of Hosts—He is the King of glory."

And it is the object of the Apocalypse to show how this comes about, and how He becomes the King of kings and Lord of lords (xix. 16). And how all "the kingdoms of the world are become the kingdoms of our Lord and of His Christ" (xi. 15).

Then, too, will Israel fulfil the forty-sixth Psalm, and say:

"The LORD of Hosts is with us;  
The God of Jacob is our refuge."

(3) "LORD GOD" (i. 8).

In i. 8 the title "God" must be added to the word "Lord," according to all the Critical Greek Texts\* and the R.V.

In chap. xxii. 6 we have the same title. Thus at the end of the book and at the beginning we have this peculiar title, which seems to enclose all that the book contains, and stamp it all with that which the title signifies. What it signifies is clear from the place where we first find it, viz., in the second of the twelve divisions of Genesis (chap. ii. 4—iv. 26). This division is called "the generations of the heavens and of the earth."

In the Apocalypse we have the final results of all that pertains to the heavens and the earth.

The title "LORD God" is the title used in this division, which treats of the settlement of man in Paradise, or garden of the Lord. In the New Testament it first appears in the Apocalypse; where it has reference to undoing of the effects of the curse (described in that section of Genesis), and to the making of the earth again into the Paradise† of God—the garden of the Lord.

The title implies all this: viz., that God is about to do all that Jehovah has revealed. For *Elohim* is the God of creation and the commencement of life, while *Jehovah* is the God of revelation and the development and sustainer of life with regard to His covenant People. *Elohim* (God) expresses the *power* which accomplishes; *Jehovah* (LORD) the *grace* which provides.

Hence in Gen. ii. 4—iv. 26, and in Rev. i. 8, and xxii. 6 we meet with this title; which links the two books together in a most remarkable manner, and gives the pledge that Paradise lost will become Paradise regained; and that the curse which drove man out shall no longer keep him out, but shall be "no more" for ever.

This use of the title "Lord God" thus assures us that He who made the promise of Gen. iii. 15, that the Serpent's head should one day be crushed, will, in His own day (the Lord's day), finally crush the Serpent's head.

The fact that this title is never used in connection with the Church of God, affords us one more great and important proof of our proposition that that Church is not

\* Griesbach, Lachmann, Tischendorf, Tregelles, Alford, Westcott and Hort.

† The word Paradise occurs in the New Testament three times. Luke xxiii. 43, where the Lord spoke of it in promise and prophecy; in 2 Cor. xii. 9, whither Paul was caught away; and in Rev. ii. 7.

the subject of the Apocalypse, but that it has to do with the Jews and the Gentiles.

(4) "THE FIRST AND THE LAST" (i. 11).

This title is used in Rev. i. 11. It is used again in i. 17, ii. 8, and xxii. 13, but is never found in connection with "the Church of God." On the other hand, it is a title closely associated with "the Jew and the Gentile," as the following Scriptures will testify.

Is. xli. 4, 5: "Who hath wrought and done it, calling the generations from the beginning? I, Jehovah, THE FIRST AND LAST; I am He. The isles saw it, and feared; the ends of the earth were afraid."

Is. xlv. 6: "Thus saith the LORD, the King of Israel, and his Redeemer, the LORD of hosts; I AM THE FIRST, AND I AM THE LAST; and beside me there is no God."

Is. xlviii. 12: "Hearken unto me, O Jacob, and Israel, my called; I am he; I AM THE FIRST, I ALSO AM THE LAST. Mine hand hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together."

Is it not clear, almost to certainty, that when the Lord Jesus specially reveals Himself by this title, never using it again till He claims it in the book of Revelation four\* times, He means to teach us that He is come to act on behalf of Israel and in connection with that People with which this title is thus peculiarly associated?

The connection of Isaiah with Revelation in the use of this title is eloquent to those who have "ears to hear."

(5) "THE PRINCE OF THE KINGS OF THE EARTH."

This is a title used only in this book (i. 5). Many kings are mentioned and referred to in the book: but the Lord Jesus comes as their "Prince;" "King of kings and Lord of lords."

The word is *ἀρχὼν* (*archōn*), and occurs in the New Testament 37 times. It is used of earthly rulers, and spirit rulers of this age; also of Christ (only of Christ) in relation to the earth; but never in relation to or in connection with the Church.

He is it of whom His God and Father has declared, "I will make Him my first-born, higher than the kings of the earth" (Ps. lxxxix. 27).

It is in connection with the earth that He comes, in Revelation, and hence this title is used. Another testimony to the truth of our proposition.

## Contributed Articles.

### THE EPISTLES TO THE THESSALONIANS.

(1). *Introductory.*

By DR. BULLINGER.

WE come, now, to the last of the seven Text-books prepared and provided for our instruction by the Holy Spirit. And before we have done we shall see why,

\* *Four* being the number that relates specially to the earth.

though written earlier than those to any of the other six churches, it is placed last in order.

It stands out by itself. There is no other Epistle which answers to it. The other two primary Epistles (Romans and Ephesians), written for "doctrine and instruction," are each followed by two others, one for "reproof" as to practical failure, and the other for "correction" as to doctrinal departure, with respect to the special teaching of each respectively. But Thessalonians is followed by no other church-epistles. The other six epistles make two perfect and complete sets of three each;\* but Thessalonians stands alone. It is full of doctrine, as are the other two; but, unlike the two pairs (Cor. and Gal. on the one hand, and Phil. and Col. on the other), there is an entire absence of reproof and correction, both as to practice and doctrine. There are a few exhortations, it is true, but there is no blame: nothing but unqualified thanksgiving and praise for their faith and love and hope from beginning to end. Indeed, we have here

#### A MODEL CHURCH

—the only one of all the seven which is specially spoken of as a church—"the Church of the Thessalonians," as though it were the only one worthy of the name; the only one which exhibits the full results of having learnt the lessons taught in Romans and Ephesians. The saints of "the Church of the Thessalonians" could have passed an examination in the doctrines taught in those two Epistles. Hence, their wonderful character; individually and collectively.

The Apostle had no occasion to say, as he said to the Corinthians, "I fear when I come I shall not find you such as I would . . . and lest when I come again my God will humble me among you, and I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed" (2 Cor. xii. 20, 21).

There was no need to say, as he said to the Galatians, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel" (Gal. i. 6), or, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?" (Gal. iii. 1).

There was no occasion to say to the Thessalonians as he said to the Philippians, "Many walk, of whom I have told you often, and now tell you, even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things" (Phil. iii. 18, 19).

There was no need to say to the Thessalonians, as he said to the Colossians, "Beware lest any man spoil you through vain deceitful philosophy" (Col. ii. 8).

All these four epistles contain reproof and correction: but in those to the Thessalonians, we find the very opposite. Not only no blame, but continuous praise.

The first epistle is stamped (after the epistolary portion) by the opening words, "We give thanks to God always for you all, making mention of you in our prayers; remember-

\* The number *seven* is generally divided into *four* and *three*; but sometimes (as in the Golden Candlestick) into *six* and *one*. In these seven epistles we have both these arrangements.

ing without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God, even our Father; knowing, brethren beloved, your election of God" (i. 2-4).

This is followed by "Ye were ensamples to all that believe in Macedonia and Achaia" (i. 7).

"For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe" (ii. 13).

"For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God?" (iii. 9).

The second epistle is characterised in the same way. It opens with the words, "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure" (2 Thess. i. 3, 4).

"We are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (ii. 13).

The epistle closes with the expression of the assurance: "We have confidence in the Lord touching you, that ye both do and will do the things which we command you" (iii. 4).

There was no need of laboured argument to prove the fundamental doctrine of resurrection, as in 1 Cor. xv.

No fear lest he had bestowed upon them labour in vain, as in Gal. iv. 11.

No tearful warnings against strife and vain-glory, as in Phil. i. 15, 16; ii. 3; iii. 18, 19.

No need of asking, "if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances?" as in Col. ii. 20.

True, in one place, and only one, he has to say "We hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread" (2 Thess. iii. 11).

With this single exception—which is all the stronger, not merely because it is the only one, but because of its character when compared with the reproofs and corrections of the four other epistles—with this single exception, there is one devout note of praise and thanksgiving throughout the two epistles.

But not only is "the Church of the Thessalonians" a model church in this respect; it is a model also in that it was most remarkable for its missionary activity. Sound doctrine produced fruitful service for God.

From this assembly in Thessalonica sounded forth the word of God throughout Macedonia and Achaia (1 Thess. i. 8). A tract of country as large as Great Britain was evangelised by this little flock. How they did it we do not know: for they had no railways, no printing-presses,

no great missionary societies; but all we know is that in some way they sounded forth the word of God throughout that vast region.

And we know also that this is what other churches then and since have not been remarkable for, and for which they are not noted in our own day.

There must be therefore some cause for this great difference: some secret, of which other churches were, and are not, possessed.

What that secret was we learn through a fact which is strongly emphasised. Three times the Apostle calls attention to it; and lays stress upon "the manner of his entering into" Thessalonica. In 1 Thess. i. 5, he says, "Ye know what manner of men we were among you for your sake." In verse 9, "They themselves show of us what manner of entering in we had unto you." And in chap. ii. 1, he says, "For yourselves know, brethren, that our entrance in unto you was not in vain."

The question arises, What was there so peculiar or remarkable in that "manner" to which he thus three times so pointedly refers? The answer is given in Acts xvii., where we have the historic record of his arrival at Thessalonica: and we read, "Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures."

How refreshing it is to read these simple words! Here was Thessalonica, a city of 70,000 inhabitants, far worse than any city with which we are acquainted to-day. The Gentiles sunk in all the awful abominations of heathen idolatry, and the Jews hating the very name of Christ, and persecuting the saints of God (2 Thess. ii. 14-16). Some were religious, some were profane; some were moral, some were vicious; but all alike were ignorant of Christ, and all alike sinners and transgressors before God.

Yet the Apostle had no need of bands of music, sensational announcements, musical services, or solo singers; none of the tricks or contrivances of the present day; none of the modern methods or new fashions of the nineteenth century! Why? *Because he had not lost faith in the power of God's Word!* And this because he had not lost faith in its *truth!* He believed that the word of God was able to accomplish all God's purposes of grace: that it must prosper in the thing whereto God sent it, and accomplish that which He pleases (Isa. lv. 11).

He believed that the Gospel was "the power of God unto salvation" and, therefore, needed no "handmaids" or "helpmeets." His one aim was not to "get the people in," but to *get the Word of God in*, and leave that to work effectually by the Holy Ghost in the hearts of those whom He had gathered together by His almighty power.

We are already arriving at the secret of the vast difference between the purity, holiness, and zeal of that model church, which makes it stand out in such marked contrast with the corruption, error, and worldliness of modern churches. But there was more than this.

Not only did the apostle reason with them out of the written Word, but he preached the Living Word—the Lord Jesus Christ,—“opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus whom I preach unto you is the Messiah”

(verse 3). This, we learn from verse 7, meant that He was coming again, "another King." Thus He proclaimed a complete Saviour—a *suffering* Saviour, a *risen* Saviour, and a *coming* Saviour. In a word, he preached Christ to them, and did not separate Christ and the Scriptures. He had one Gospel. Not one for Gentile idolators and another for religious Jews; not one for men and another for "women only," but a gospel for *sinners*. For all alike are under sin, whatever may be the natural privileges of birth or education.

It is most important, in learning the secret which produced this model church, to note that the apostle did not go to Thessalonica with religious ordinances, ecclesiastical ceremonies, or sacraments: not with plans for self-improvement, called "Christian science," secular education, social reform, the sanitation of Thessalonica, or the "duties of citizenship." He did not aim at making "reformed characters," but at converting sinners by the power of the Holy Ghost. Still less did he go to amuse the ungodly, or to provide entertainments for the goats. He went to seek out lost sinners, to lead them to the knowledge of the Saviour.

He laid his axe at the root of the tree. He planted the cross of Christ before them. He proved that they were lost, and needed a Saviour: and not that they could do something themselves, and needed only a helper. He taught them that Christ had died for His People, and that they had died in Him (Romans); that Christ had risen again, and that they had risen in Him, and were "seated in the Heavens in Him" (Ephesians); that Christ was coming again, and they were coming with Him (Thessalonians). Hence their *faith* was in Christ; their *love* was rooted and grounded in Him; and their *hope* was anchored within the veil. All their Christian graces were in fullest exercise, and were all developed and increased in due proportion. The reason of the thanksgiving is given and shown by a comparison of 1 Thess. i. 3 with verses 9 and 10:—

Their "work of faith" (verse 3) was seen in that they had "turned to God" from every idol (verse 9).

Their "labour of love" (verse 3) was seen in that they now served the living and true God (verse 9).

Their "patience of hope" (verse 3) was seen in that they waited for God's Son from heaven (v. 10).

Their Christian character was complete: and no Christian character can be complete unless these three Christian graces are present in due and proper proportion.

But the majority of Christians to-day are practically destitute of these three Christian graces. Their *faith* in the *truth* of God's Word is going, and therefore their *faith* in its *power* is waning.

Their *love* is not "the love of God shed abroad in the heart;" and therefore it is of self: and, not knowing the truth as to the members of the one body in Christ, love as expressed in true Christian charity is almost unknown, and though admired as "the greatest thing in *the world*" is the *least* of all things in *the Church*.

And as to *hope*; well, the majority of Christians are waiting for many things which God has not given as objects of hope; while the one thing which He has definitely given as the object they not only are not waiting for themselves, but condemn those who are!

Some are waiting for *death*, which is not an object of hope, for people die without waiting for it.

Some are waiting for an outpouring of the Spirit of God, and not for the Son of God.

Some are waiting for the world to be converted, and not for it to be judged by the Son of Man at His coming.

Some are waiting for the return of God's ancient People to their land, instead of the return of God's Son to this world.

Some are waiting for the revelation of Antichrist, instead of the revelation of Christ.

While others tell us that the Lord's coming was fulfilled at the destruction of Jerusalem, in spite of the fact here stated that these saints at Thessalonica were not waiting for Titus to come with his armies from Rome, but for God's Son to come with His holy angels from heaven.

Some are content with Christ crucified; and, though knowing and rejoicing in the benefits of His death and passion, are ignorant of the truths connected with a Risen Christ, and our new resurrection life and walk in Him.

Still more ignorant are the great mass of Christians as to His coming again, and the fact that this is the great and "blessed hope" which is the portion of all who are in Christ.

So great and general is the ignorance that, when professing Christians boldly avow that they "take no interest in the coming of Christ," they do not even know enough to see that they are exposing their ignorance as to their very *standing* which God has given His people in Christ.

No wonder, then, that there is this difference between the Church of the Thessalonians and the churches of this day!

No wonder that, being ignorant of the great Mystery of the "one Body" in Christ, they are taken up with their own and other so-called "bodies," and are striving in controversy about them, as the Corinthians.

No wonder that, having begun in the spirit, they are seeking to be made perfect in the flesh, as the Galatians.

No wonder that, losing sight of the fact that the members are "all one in Christ Jesus," they are not striving together for the faith of the Gospel with one mind and one spirit, but doing many things from "strife and vainglory," as were the Philippians.

No wonder that, "not holding the head," they are not increasing "with the increase of God;" and are "subject to ordinances . . . after the commandments and doctrines of men," as were the Colossians.

Such was not the condition of the Church of the Thessalonians: and the secret is laid open before our eyes.

### THE COMING MAN: OR, LORD ROSEBERY'S "DREAM."

BY ALFRED STACY WATSON.

TO the believing student of Scripture, who is at the same time observant of what is going on in the world, many things are taking place which suggest the near approach of a time when events of a stupendous character will usher in the long hoped for golden age of a Paradise restored; when a king shall reign in righteousness, and the corrupters of the earth shall be rooted out of it, along with



all stumbling blocks—events which will change the whole aspect of earthly things, bringing to an end the present order of political and social life ; yea, and even altering the present physical appearance of both the heavens and the earth (Matt. xxiv. 29. Rev. vi. 13 ; xii. 4) ; fulfilling prophetic visions and theophanies, justifying the oracles of God, and realising to the sight the desire of all the generations of his saints.

Within a few years—it seems as if it were but a dream—colonies of Jews have been planted in the land given by the Lord to the children of him whose heavenly title is that of “Wrestler with God.”

Eighteen hundred years ago the flashing sword and the burning brand bereaved the land of her degenerate sons, and laid her desolate sanctuary in ashes. The defence of Zion had forsaken her, and the wolf and the fox took possession of her ruins, while her sons and her daughters ate their unclean bread, wet with tears, in alien lands.

And now!—There are thousands of Jews (not *all* of them in unbelief) living beside the walls of Jerusalem, anxiously waiting the advent of a politic Cæsar, who may think the title of “Messiah” a source of strength to his cause, to put them again into possession of Jehovah’s inheritance. While others, looking beyond the unbelief, long for that which angels have announced and prophets proclaimed—the time when the mountain of the Lord’s house shall again resound with the anthems and hallelujahs of the sweetest singer a sorrowful earth ever yet has known.

If there is a movement in the air, a breath sweeping over the dry bones of Israel, there is also a sound of the clashing of iron against iron among the Gentiles. Suddenly the world seems to have shrunk in its dimensions : lands that in the boyhood of the present generation were months apart are now reached within days that a child may count.

Born, as a nation, in the desert ; suckled in the land of the olive, the vine, and the fig-tree, the heart of the Jew naturally turns back to the home of his youth, conscious as he is of a power, never realised in his childhood, to shepherd the nations, and to make the heights girdling the holy city the centre of blessing to a panting world.

Israel failed of universal dominion, and has gone into captivity, until the indignation shall have swept the rebellious out of the way, because in his youth he would not himself first learn obedience to a righteous commandment.

For the time being the sovereignty of the earth has been given to the Gentile, and the centre of political gravity, which should have been stable in the city of the great king, has been fluctuating between east and west, and will do so until that one arises, the greatest Imperial World Power, the Prince of the broken Covenant, who will compel a confederacy with himself of all world powers in one godless universal dominion, with the harlot Babylon for his political, and the apostate Jerusalem for his religious, capital.

Many, who believe they see the logical trend of modern development, are hopeless of salvation arising out of forces now in operation. For a time it was hoped that Christianity would redeem the world from the evils arising out of the pursuit of its selfish interests, and that the altruism in the

Gospel might be accepted as a substitute for the imperative “ye must be born again” ; as though its holy oracles could be applied as a superior magical formula, whereby that which was admittedly evil would be transmuted into good without having to pass through the fiery ordeal of *separation*.

An emasculated Gospel is the only one that the world has ever been willing to receive, and in such a Gospel there is, and can be, no salvation. What the world desires is salvation from present evils, not a change of character ; and, as to a future life, it is quite ready to let that look out for itself, “if,” as it doubtfully says, “there be a future.” It is therefore looking this way and that for what it calls the “coming man,” not considering that redemption does not belong to mortal man, but to Him who sits above the heavens.

Israel and Gentile are, both of them, the subjects of divine promises, predictions, and signs given that the servants of God may have a clear shining light to guide them during the dark days that are coming upon an unbelieving world, when neither sun nor moon shall give their light, and the constellations shall withhold their shining.

Among the signs that are worthy of consideration are the utterances of men who stand in the front rank, either of the world’s rulers, or of the world’s thinkers. The direction in which the spirit of the age is moving men of the world to speak, prepares the way for the fulfilment of what is already predicted in the Scriptures of truth. As an instance of this we may notice a recent utterance of Lord Rosebery at Shoreditch, as given in the *Daily Mail* of Nov. 14, 1899 :—

“I declare that when I think of all this, when I think of the bands of red-tape in which we are swathed, I sometimes wish for a tyrant, a dictator, who should hold office for a year : a man of a large mind, large heart, and an iron will, who would see what ought to be done, and would do it. He should hold power for a year, and at the end of it his head should be cut off, for fear his existence would imperil our liberty. That condition would not weigh heavily upon him. In all probability he would be assassinated before his year of office was up, by some of the interests he had attacked. But he would do more in his one year than Parliament will accomplish in forty. Of course, we shall have no dictator. That is only a dream that one can indulge in under the shadow of your dwellings, on an autumn afternoon.”

And again, in its issue of Dec. 26th, the following extract appears from Lord Rosebery’s “Study of Sir Robert Peel” :—

“Then, now, and for all time, above and beyond that Government and the perished passions of the time, there looms the great figure of the great minister, with feet perhaps of clay as well as of iron, but with a heart at least of silver, and a head of fine gold.”

Lord Rosebery’s dreamings are akin to one recorded for us in Scripture. In Nebuchadnezzar the world had a man of “large mind” ; his treatment of some of his captives proves the largeness of his heart in one direction, while his grand conceptions for making his capital a city of beauty prove it in another ; and his “iron will” was equally manifest, for whom he would he slew, and whom he would be kept alive.

But Lord Rosebery is afraid to commit himself unreservedly to the man with the "iron will," lest the *iron* should prove adverse to the heart of silver, or to the head of fine gold; lest, after the golden head and the silver heart have done their share for the world, the *iron* should trample "our liberty" into the dust; therefore he thinks it would be necessary to "cut off his head."

The night dream in Babylon and the day dream in Shoreditch have several elements in common, though they are separated by five and twenty centuries of blood-shedding in the endeavour to make such dreams realities. Now and again there seemed to be a lasting reality at hand, but the winds of the heavens burst forth upon the great sea of nations and blew the dreams and the dreamers, like riven clouds, into tatters. The longing desire of a pleasure-loving world is, however, only deferred. While Lord Rosebery is hopelessly wishing for the man with the "iron will," others, quite in accord with himself, declare the needs-be for a man who shall be like a "rock of bronze"; for syndicates and combines, chartered companies and the mutual jealousies of World Powers are rapidly bringing earth's millions to an *impasse*; and now that the wish for the man of "iron" has found a voice, the sound of it will soon be multiplied by sympathetic echoes.

A voice in the wilderness long ago sounded out the herald's cry: "Prepare ye the way of the Lord," but mostly to unsympathetic ears. Jew and Gentile, though generally antagonistic to each other, found here a common point of union: neither of them would serve a righteous king. Now also, in the darkness of unbelief, a voice again cries out, this time, however, in the haunts of men, but for a Saviour altogether different from Him of Bethlehem.

The voice in either case only precedes the Presence. The *world's spirit* knows what is in the *world's heart*, and now that the heart has formulated the wish, the world's spirit calls for him whom the world wants; who, because he is being called for, cannot be far off.

The world has become conscious of a longing, an absolute need, for a man of might; one that can compel acquiescence in mighty changes, even at the expense of mighty social and political convulsions; who can make it happy without any submission to the laws of a Righteous God. It will welcome the tyrant who can build for it Babylons of delight; who will promise to shift the poles of its winter, and give it an endless springtide of youth; who will set it on a new and pleasanter orbit; a tyrant whose iron is sharp enough to cut through all knots, whether of "red-tape" or vested interests; who can make the world a paradise without the sound of a divine "thou shalt not" in it.

But then, suppose the world to have got such a fresh start, who shall be its ruler? Under a golden head and a silver heart the world might indeed enjoy a counterfeit golden or silver age, but how shall the iron be got rid of, which according to its own nature is necessarily destructive? The world's spirit recognises the risk, that, if not absolutely prevented, the "iron will" would itself rule with tyrannical severity, and then where would be the world's paradise?

Cain may turn the world into a cosmopolitan garden, but will not the garden and its fruit be his? The world, though it will not worship at the entrance to the garden of

God, would willingly accept the fruit of Cain's labour; but—well, the world, as Lord Rosebery intuitively recognises, would prefer to have the garden with Cain's head buried in it; for he feels instinctively, what is indeed true, that there are two sides to the character of the "dictator" whom he wishes to see in the flesh, just as there are two views of the image of Nebuchadnezzar's dream. At *first* sight the brightness of it was "excellent," but the *last* look of it showed the form of it to be "terrible." So with the tyrant of this nineteenth century dream, the head and heart of gold and silver are delightful to contemplate, whether in dreamland or in practical life; but the "*iron*"?

Ha! that drinks blood; therefore, to safeguard "our liberty"—"cut off his head." The world may then, like the people of Laish in olden days, dreamily imagine that the mirage of happy security upon which its eyes are feasting is the millennium, the golden age purposed long ago, when the lip of all the families of the earth was one in the plain of Shinar.

Gratitude? Yes, the world is grateful to its mighty heroes of "iron will," but it would rather show it in a beautiful epitaph than by singing a psalm of "Long live our king of the 'golden head' and the 'iron will.'"

That such a tyrant could effect more in one year than Parliament could in forty is doubtless true; for where there are a multitude of conflicting interests brought together some of the force needed for beneficent legislation is certain to be neutralised, such wasted force often resulting in ineffectual compromises which satisfy nobody.

But Lord Rosebery's tyrant is himself a compound individual. The *iron* in the person is, in reality, antagonistic to each of the other metals, to both head and heart; and it would, of its own essential nature, assert itself against, and break in pieces, all the *grand theories* of golden head, and *tender sentiments* of silver heart; nay, the iron would cut out the silver heart, and, instead of it, substitute the mechanism of a mathematical callousness. But, as it seems easier to close a single individual, however powerful, than to convince the will of six hundred who prefer to move the previous question, Lord Rosebery and others would take the risk, relying on the teachings of history that, for all tyrant dictators, there is certain to be a Brutus near at hand with ready dagger.

When, however, this tyrant has been closed by assassination, will the world have gained its object? Will the world's liberties have been safeguarded?

It is just possible that the cutting off of his head, effectual as that has been in former days, might not, in this instance, end the matter. There is such a word as "*redivivus*." Lord Rosebery and others, who are reasonably hopeless of any salvation arising out of the present order of things, do not seem to have contemplated such a possibility; and yet the unexpected does at times astonish us by its appearance. It is easier to think that "of course we shall have no dictator," that the wish is as futile as the haze of a Shoreditch autumn afternoon, than to believe the Scriptures which foretell his appearance; yet some dreams are but the *avant-couriers* of their corresponding realities; realities which are advancing deliberately if not hastily, and this is one of such dreams, not due

altogether to a nightmare of "red-tape"; there seems to be in it a kind of, shall we say, unconscious reminiscence of other lands, and of other times, frequently found in dreams; as though the vision were not altogether new; as if something like it had been seen before; due to a half-forgotten memory, and a wholly-forgotten belief in prophecy.

When, however, we come to the clear atmosphere of Scripture, there we find the real form of the dream, and the meaning of it. There we get the golden head and the silver breast of the tyrant with the "iron will" clearly portrayed for us; and we see how useless is the expedient of the "cutting off his head."

The world has seen many tyrants who have delighted in being called "Benefactors"; assassination, or suicide, has removed them before the "iron" quite succeeded in moulding itself into an universal fetter.

However, "there is a time for every purpose under the sun." Hitherto, every tyrant, from one cause or another, has failed to attain dominion over the whole of the earth; this one will not fail. This last tyrant is destined to fulfil not only this nineteenth century dream of him, he will also be the fulfilment of a clearer vision, even to the cutting off of his head; probably, as suggested, "by some of the interests he had attacked"; say, for instance, for breaking the seven years' league which he will make with the Jews when only the half of it has run out, and for taking away the foundation upon which redemption is based (Dan. ix. and xi.)

In the Apocalypse (xiii.) he is called the "wild beast." (Scripture is not deceived by his golden head or silver breast: against the *iron* they are but as potsherds; in the end the *iron* is left dominant against all but the Lord from heaven.) From this and other Scriptures we learn that under the symbol of a "wild beast" we have both a single individual, and a confederacy of several sovereign world powers (Dan. vii. 24, 25. Rev. xiii. 1-8; xvii. 10) described to us.

Confining ourselves to the consideration of the "wild beast" as a single individual, this tyrant is the last one of a series of seven, each of whom will have had a past, and will also have a limited future; that is to say, each of them will have had a mortal existence, followed by a flaccid condition in the abyss from which they will come up for a short contemporary period on the earth under conditions beyond the power of death.

The manifestation of this tyrant in his first, that is in his mortal, stage of being, belongs to "the time of the end"; he will, while mortal, fight his way to power; be assassinated; be made alive again along with his predecessors and all the individual members who comprise the confederacy of the collective "wild beast" in its *final* manifestation. When this seventh head appears, that period in chronology which Scripture calls "*the time at hand*" (Rev. i.) will *then* be the *present time*.

When John was writing the vision the sixth head was in being in his first, or mortal, stage. If the Apocalypse were written in the earlier part of A.D. 96, Domitian was the sixth head; and the Roman dominion, the world-power of the time, formed the body of the beast in its first, or mortal, stage. He was assassinated towards the end of the year.

According to Rev. xvii. 10, it is evident that the seventh head does not immediately succeed the sixth. "*Whensoever* he may come" suggests an indefinite interval between the manifestations of the several heads in their first stage of being. John saw (Rev. xiii. 3) "one from among his heads as having been slaughtered unto death." In this we have the termination of his mortal period, the end of his first *manifestation*. "And the stroke of his death was cured." In this we have his second, his superhuman, and, so far as this earth is concerned, his final and terrible, *manifestation*, when all who come under the power of his deceivableness will be involved in his ruin.

It is here, in this superhuman stage, when he has been made alive from the dead, that the reality differs from the Shoreditch dream. "Cut off his head" does *not* end the matter. Instead of safeguarding "our liberties" the iron eternally rivets its fetters upon all who put their trust in this tyrant of golden head, and silver heart, with "iron will."

The effect upon the world, when it sees that his death-wound is healed, is that of admiring wonder. The tyrant becomes a god, and is worshipped as God.

The stroke that slays him will be no secret assassination; his body will be exposed to passers-by long enough for corruption to manifest itself. The man who "made the earth to tremble," who stamped upon it with his iron heel, will lie where there will be witnesses enough to satisfy the world that a greater conqueror than Alexander has fallen. When such an one falls "hell from beneath is moved," and the world for a while is stunned; for all earthly calculations are based upon the relative stability of successful operations. With such a blow the world's political equilibrium is, for the moment, lost; but, a few days, and then for those who had already been taken in his toils, oh wonder of wonders! for those that smote him, horror of horrors! the slain tyrant is made alive again, and the denizens of the abyss come back with him; a confederated superhuman "wild beast," against which no mortal power can make war.

The world which, through all these centuries of His patient forbearance, has rejected the Christ of God (along with all apostates, those of Israel and those falsely called Christian), will see in this one him who, they will suppose, has conquered death; for they will see him of whom it is written "*he was and is not, and shall be present*"; and be deceived, and accept him as God, "because the love of the truth they welcomed not, that they might be saved."

In his mortal stage he proves himself to be the greatest conqueror the earth has ever known. How long this period will last we are not told, beyond that "whensoever he may come, for a little he must needs remain" (Rev. xvii. 10). In his superhuman stage, after his death-stroke is healed, he continues forty-two months. Thank God the time is not longer, in mercy the days are shortened.

It is during the first stage of his career that it will be of vital importance to recognise him in his real character, not to be deluded by the "head of fine gold," or beguiled by the silver breast, for the world rejectors of Christ and scoffers at Moses will be carried away in the swim of his marvellous military and political successes, and by his demoniacal and subtle tongue. A master of speech, he would, were it possible, deceive even the elect of God!

The world is getting ready, in its own practice of glossing frauds, in social and religious life, in trade and politics, to be deceived by him whose mouth is as smooth as butter, whose words are softer than oil; who, through prosperous craft and callous violence, casts the truth down to the ground.

That the wise among men, those who wait for their Lord from heaven, should not be deceived by this incarnate Lie during his mortal "little while," a clue has been given by which they may know him: "Count the number of his name," it will make six hundred and sixty-six. In his superhuman manifestation there will be no attempt at secrecy as to his number, for either his mark, his name, or his number, will be stamped upon all his devotees, and be the brand in the flesh by which all transactions between buyer and seller are legalised.

The world is rapidly getting ready for Lord Rosebery's tyrant. The Great Powers have, with a bound, leaped into the consciousness that they are strong enough to divide the whole earth among themselves, and thus become Imperial World Powers. A World Power is not subject to the law that "Righteousness exalteth a nation"; (so long as a nation accepts that law as a guiding principle it cannot become a World Power). Its own will is its God, and its own might is its Law: its "way" must, of necessity, be "the way of Cain"; and, like him, it will shed blood to assert its supremacy.

This dividing of the world among the "he goats" of the earth is, itself, a remarkable sign of the nearness of Lord Rosebery's tyrant, who will unite in himself, as the head of a satanic confederacy coming up out of the abyss, all the sovereignties of the world under the rule of ten Imperial powers (the ten horns of the beast, Rev. xvii. 12), whom the Lord of heaven and earth, the only righteous king of the nations, "shall paralyse with the forthshining of his presence"; whose final and eternal destiny is that he and his superhuman confederacy will be cast alive into the lake of fire, which is the second death.

## Questions and Answers.

### WHAT MUST I DO?

QUESTION NO. 228.

J. C., Montrose. "What must I do that I may inherit eternal life?" . . . 'Go thy way, sell whatsoever thou hast, and give to the poor,' etc. Is not this reply different from that of the Apostle Paul to the jailor, 'Believe on the Lord Jesus Christ,' and from those passages which speak of being saved by grace. A preacher on the former text recently taught that besetting sins kept men from Christ, and they must first be given up as a condition of salvation. A reply in *Things to Come* would much oblige."

Salvation is by grace alone, and is enjoyed by faith. If a man is to *work* for it, he must keep *the whole* law (Gal. iii. 10. Jas. ii. 10). If he is to *pay* for salvation, he must sell and give *all* for it. No work is too great, and no price too high for so vast a treasure.

But no man ever has been, or ever will be, willing or able to do the work or pay the price. The Man Christ

Jesus has done both for all who are "in Him," and who are now therefore saved by His grace.

The young man in the gospel was convicted of sin by the Lord's answer. The Philippian jailor had already been convicted by God, and was therefore ready for the Apostle's very different answer. The words, "Believe on the Lord Jesus Christ, and thou shalt be saved," are addressed *only* to sinners convicted of sin by the Holy Ghost. None others can savingly believe. The jailor was so convicted, for "he drew out his sword and would have killed himself, supposing that the prisoners had been fled" (Acts xvi. 27). He hears a voice out of the darkness. The voice of no prisoner, but, as he supposed, the voice of one who could see in that darkness what he was doing, and said, "Do thyself no harm." The voice of one who could read the thoughts of his heart, and said, "We are all here"!

Thus, seeing himself in the presence of God, and being thus divinely convicted, "THEN he called for a light and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, "Sirs, what must I do to be saved?"

The conditions of the two men (Gospel and Acts) were totally different. Hence, the answers were totally different. The former was told to do what he would not do, in order to convict him of sin. The latter, being divinely convicted, was told to do that which divine grace now enabled him to do.

The preacher you refer to, erred, "not knowing the Scriptures, nor the power of God."

## Signs of the Times.

### JEWISH SIGNS.

REFERRING to our remarks made last month on Anti-Semitism, we again call attention to the many things and circumstances which are unsettling the Jews in various quarters, stirring up their nest, thus creating a want which nothing will really satisfy but their own land; and a longing for a home which will be found only there. Now, it is in Roumania, where, owing to the failure of the crops, there is already what the Jewish newspapers speak of in their head-lines as

"A NEW EXODUS,"

and in their leading articles as "A Grave Situation."

*The Alliance Israelite Universelle* has issued an appeal to Jews on behalf of their starving brethren in Bessarabia, Roumania, and Galicia. There are 250,000 Jews in Roumania alone. Numbers are leaving the country, to go they know not whither.

*The Jewish World*, after pointing out the many reasons why the Jews in various countries are unable to give the necessary help, adds:

"The fall in the economic condition of the Jews in Russia, affected by persecution, renders the Russian Jews partly helpless, and the Russian Government officials, in a spirit that would have done credit to Pharaoh or Torquemada, distinguish between the starving Jew and the starving orthodox Greek Catholic. The latter is relieved; the former may perish because he is a Jew. The stigma of Judaism, which brought about the condemnation of Dreyfus in France, of Hulsner in Bohemia, brings starvation to the Bessarabian Jews. It is a great crime on the Continent to be a Jew! As great a crime as it was in

the Middle Ages, when the yellow badge marked out the Jewish people and saved the non-Jew the danger of accidental contact. What a strange, mad world is that in which these things are practicable."

### ZIONIST MOVEMENT.

#### THE COMING CONGRESS.

The *Welt* states that the reports which have hitherto reached the Actions Committee in Vienna make it clear that the participation in the Fourth Congress will be far greater and more imposing than was the case at the previous Congresses. The Zionist organ especially urges on the Jews in Roumania that they should take part in the Congress in sufficient strength in order that from a public platform in London their sad situation may be made known throughout the civilised world.

### POLITICAL SIGNS.

WITH reference to the calamities which have come on the world from China, the following, from *The Daily Express* of July 6, is most significant:—

"But what an amazing spectacle the civilised nations present! We are allowing white men and women to be massacred while we wrangle among ourselves who shall relieve the position. Surely the commonsense of the combined nations is sufficient to override the objections of St. Petersburg—where the great Peace Proposal came from—to accepting speedy help from the country which is handiest?"

What a justification we have here of all our references last year as to the Peace Congress at the Hague.

### RELIGIOUS SIGNS.

#### SUNDAY LITERATURE.

It is significant to notice the Religious World's idea as to what is considered suitable matter for Sunday reading. One of the Popular Sunday magazines lies before us. Secular stories find a prominent place, and these would be incomplete without a life of "Jesus." Reproductions of medieval paintings and lives of the religious painters. Then follow full particulars and photographs of popular preachers and their homes. An account of passion plays, with blasphemous pictures of men personating the Lord Jesus Christ. More pictures of missionary work, ending with a fairy tale, and a review of other Books supposed to be suitable for Sunday. The popularity of all this is accounted for when we discern that it is for *religious* people. It will be poor stuff for those who know their standing in Christ, and have Him as the all-absorbing object of their hearts.

#### MR. SHELDON'S EXPERIMENT.

The following newspaper comments are instructive:—

##### "MR. SHELDON'S EXPERIMENT.

"From a reverent religious point of view the good taste of Mr. Sheldon's experiment may well be questioned. It may strike many as a piece of blasphemous presumption in any man to announce that he will run a paper as the Lord would run it."—*Minneapolis Times*, March 18th, 1900.

"The sum of the whole matter is, that Mr. Sheldon published, not so much a religious daily, as a Sheldon daily. It was saturated with his personal peculiarities and fads, which proved attractive while novel, but which can hardly be accepted as illustrating any profound principle either in religion or ethics."—*Morning Tribune*, Minneapolis, March 19th, 1900.

"The Rev. Mr. Sheldon's attempt to run an ideal newspaper for a week has inspired another editor, H. J. Feltus, of the Bloomington, Indiana, *Star*, to turn over the paper to the "printer's devil" to conduct the sheet as Satan would. In an editorial Mr. Feltus says:—'The *Star* for Saturday will be a devil of a paper. No church notices, no reading matter, nor advertisements of a religious nature will be received. We propose to let the Devil have full sway!'—*Evening News*, June 7th, 1900.

#### ORDINANCES; DIVINE AND HUMAN.

Just as, among the Jews, the ordinances of God were made of none effect by the teachings and traditions of men. So it is in our own day.

Many have become quite accustomed to syrup instead of wine in the Lord's supper. It may come to using cake instead of bread. Why not? In Romanism they have wafers instead.

Not long since a friend informed us that he heard a notice given out to this effect before the administration of the Lord's Supper:—"Those who take water will please sit on this side."

We have just seen the following advertisement in an American Christian paper:—

##### "INDIVIDUAL COMMUNION OUTFITS.

##### SANITARY COMMUNION OUTFIT COMPANY."

We do not give the address. The fact is enough, as explained by the picture illustrating it, which is a hand holding a tray to the communicants, with forty little glasses—one for each person. So that "*the cup*" is quite done away with, and *liqueur* glasses take its place! And why not? If human authority usurps the Divine in every other sphere, why not here? If the gospel of sanitation is preached from the pulpit, "sanitary communion" appropriately commences at the Lord's (?) Table.

Those who are guilty of such profanity know not that the satanic bacteria of human tradition are producing spiritual death in the churches, from which no "sanitary communion" will ever revive them.

#### "QUO VADIS?" AGAIN.

We have already alluded to this Religious Play. We do so once more, not to give our own opinion, but that of the public press:—

"Has not the time come to call a halt to these imitation 'religious' dramas? These early Christians who sing so assiduously; these actors 'made up' to imitate in appearance as closely as they dare the Divinest of all Figures; these mixtures of sensuality and the gospels are getting overdone."—*Daily Mail*, June 19th, 1900.

#### THE PRICE OF UNITY.

On every hand there is a desire for union, from the "Corporate Re-union of Christendom," down to smaller and less pretentious schemes. But we have often pointed out what this means; and now, we have an object lesson. Man may buy (what he thinks to be) advantages, but it will be at the expense of God's Truth.

The United Presbyterian Church of Scotland and the Free Church of Scotland have joined together and become one church. This, on the face of it, seems good, and many unthinking persons will rejoice at the news. But what is the price paid for this union? Each party has given up something. What is it? Alas, it is God's truth that has been compromised that man may gain advantage. God's Word has been sacrificed on the altar of expediency.

*The Scotsman* (May 11) declares that "both churches are about to sacrifice principles that used to be regarded as more deeply fundamental than any belief about the relations of Church and State."

It goes on to prove this by the following clear but solemn statement:—

"At present the Free Church declares that "the whole doctrine" of the Confession of Faith is "*founded upon the Word of God*," and its ministers solemnly bind themselves to assert and maintain this proposition. But in the United Church, instead of confessing faith in the whole doctrine of the Confession as founded on the Scriptures, ministers will declare their belief in "*the doctrine of this Church, set forth in the Confession of Faith*." The doctrine of a score of Churches might be set forth in the Confession of Faith. Clearly the United Church will only accept the Confession of Faith in so far as it sets forth, or can be explained as setting forth, the doctrine which the Church pleases to approve. Then, instead of declaring that the whole doctrine of the Confession of Faith is founded on the Word of God, the ministers of the Church will make the naive declaration that "*the doctrine of this Church*" expresses "*the sense in which they understand*

*the Holy Scriptures.*" Could any forms of speech have been more skilfully devised for the purpose of enabling the new Church to abolish the Bible and the Confession as standards, and to substitute what it is pleased to adopt as its own doctrine, so long as it can profess to see that doctrine set forth anywhere in the Confession, and can contrive to understand the Holy Scriptures in the sense that pleases it? To say that the Union is based on the standards as now accepted by the two Churches is less accurate than to say that the Union will practically and designedly abolish both the Scriptures and the Confession as standards of the Church. The United Church will thus quietly step back to the position of the Roman Catholic Church. The Church will declare what is true doctrine, and will read the Confession and the Bible in the sense of that doctrine. It may be frankly admitted that in these days of science and "higher criticism," both Bible and Confession have become awkward standards to swear by, and the two Churches should perhaps be admired rather than censured for this bold stroke for liberty. But why pretend that the Union is based on acceptance of the old standards in the old fashion? That which discredits the Union as a sincere religious movement is the persistence with which the leaders of the movement disguise and deny the facts which are really its characteristic features."

Let all whom it may concern learn this lesson, that man's union means unfaithfulness to God. So it has been, so it is, and so it ever will be. In order to unite, each party must sacrifice something. That something must necessarily be that which originally caused the separation: therefore it is fundamental: and God must be shut out in order that men may appear to be united. We are not condemning "union," or "unity" as such. There is no union on earth now except in Christ. All other is fictitious. And if it is attempted, we have in Scotland, before our eyes, the price that will have to be paid for it.

#### SPIRITIST SIGNS.

It is a matter of gratification to us to know that *Things to Come* is a thorn in the side of the writers in Spiritist publications. First, *The Two Worlds* considers it a disgrace to Christian literature; now *Light* takes a turn and raises an objection because we "never cease to cry 'Devil, devil.'" But there is none so blind as the one who will not see. For several of our articles have proved that the cry of "Devil" comes from their own side. *Light* says:—

"*Things to Come* is pretending that we or some of our friends are 'feeling the lash.' It may be our fault, but we assure it that we feel nothing, except an inclination to yawn. These 'evangelical' people who never cease to cry 'Devil, devil,' are becoming simply tiresome."—*Light*, June 2, 1900.

Surely the evidence is overwhelming that their seances are constantly invaded by those they are obliged to call "vagabond spirits." Where was it affirmed that "If we do not bring devils with us into the circle, we may attract them or find them there"? It was in their own organ. This has been over and over again repeated by their victims. (See passages quoted in our article, May number). One has only to read their attempts to throw a pretension of religion into their dreaming to discover the ocean of doubt on which they are drifting. This "new revelation" was to settle every difficulty. We will go back thirty years for proof of this:—

"There are some few points, however, on which all Spiritualists are tolerably well agreed, such, for instance, as the following: that there is no eternal punishment; that there is no resurrection of the earthly body; that human beings begin spirit life directly after bodily death; that the state of man after death is one of eternal progression; that we carry our educational and spiritual defects and virtues with us into the next world; that there, as here, we can rise higher by our own exertions and hard work only; and that deeds rather than words influence the happiness or misery of the individual at the beginning of his career upon the next plane of existence."—*Spiritualist*, Jan. 15, 1872.

And what have they got to-day? Demons that play tricks, and cheat, with an occasional indulgence in obscenity. We draw from their own records. It was even found necessary to guard the reports of meetings with a notice, of which the following is a portion.

This is what we read in *The Spiritualist Magazine* for 1870, under

#### "REPORTS OF MEETINGS.

"When reports of the speeches of spirits are printed in this Journal, non-Spiritualists should understand that spirits out of the body are wise or foolish, truthful or untruthful, just the same as spirits in the body. Moreover, they are but individuals, so do not know everything. The statements of a spirit are but the assertions of an individual; but by comparing the statements of many spirits, it may in time be possible to discover in what points they agree, and to sift out the unreliable communications. . . . Spirits are of different religions, consequently their teachings do not altogether agree; there is no more uniformity in the next world than in this one. It is the business of this journal to report facts, so we are in no way responsible for the religious, scientific, or any other teachings given by individual spirits."

So, when mediums on this side cheat, and demons on the other side enter into partnership in the fraud, what is to be done? Compare notes, and then settle the "new revelation" by accepting the points of agreement. Even then, "it may in time be possible to discover" something to rest upon. And after all, what is to be received rests upon the vote of the majority. But this may prove fallacious, for we read from another pen:—

"The lower spirits, as a rule, can, if they wish, keep the higher ones away, at least so far as the bodily portion of the organism of a medium is concerned."—(*Spiritualist*, 1872, p. 41).

This makes matters worse. It seems that the *vagabonds* have power to block the way to prevent "the higher ones" from doing any good.

## Editor's Table.

#### BUSINESS ARRANGEMENTS.

WHILE the Editor is always ready and willing to do anything in his power to help the readers of *Things to Come*, he will be greatly obliged if all orders and subscriptions for copies, etc., are sent to the publisher. They should be sent only to Mr. Alfred Holness, 14 Paternoster Row, London.

#### CONTENTS.

THE length of some important articles this month compels us reluctantly to hold over our "Bible Study" and other smaller articles.

#### COLOSSIANS ii. 11.

WILL our readers please correct p. 7 (July No.), line 21, col. 2, and read "When Christ died and was buried," etc.? It will be duly altered in the reprint.

#### TO CORRESPONDENTS.

A. S. BARRY. You will find the answer to your question in our last number, in our remarks on the Lord's Day.

ANON. No, we do not intend to notice the "strife about words," you send us from a Scottish contemporary. It is just this bitter and unkind spirit which has divided the Brethren and broken so many hearts.

#### ACKNOWLEDGMENTS.

		£	s.	d.
For <i>Things to Come</i> .				
J. L. H.	} Per Mr. Holmes	0	2	6
R. R.		0	10	0
Anon (N. Abbot)		0	5	0
		£0 17 6		
For Mr. D. C. Joseph's Mission.				
E. C. (Dorset)	...	0	7	0
Anon (Aldershot)	...	0	10	0
Mr. R.	...	1	0	0
		£1 17 0		



# THINGS TO COME.

No. 75.

SEPTEMBER, 1900.

Vol. VII. No. 3.

## Editorial.

### "FAR OFF" AND "MADE NIGH."

THESE two expressions, which occur in Eph. ii. 13, describe the conditions in one of which every one is at the present moment. He either IS "Far off," or he has been "MADE nigh."

"But now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ."

There are many solemn facts and wondrous truths in these words.

1. The word "ye" tells us that the Epistle was not written to all the inhabitants of Ephesus, but only to a certain number who could be addressed as "saints" and "faithful in Christ Jesus," who had been "chosen . . . in Him before the foundation of the world," "made accepted in the Beloved," having "redemption through His blood, the forgiveness of sins."

2. These had been once "far off" from God. The question is—How far off? The answer is, according to the ninth of the 39 Articles, "*very far* gone from original righteousness." These Articles were written in Latin, and what we have is only a translation. The original Latin of the words "very far" is "*quam longissime*." It is the superlative degree, and means *as far as possible!* This agrees with the truth of God, as revealed in the Scriptures.

The first act of man after the Fall was to *hide* himself from God (Gen. iii. 8). Cain "went out from the presence of the Lord" (Gen. iv. 16). The lost son "took his journey into a far country" (Luke xv. 13).

It is always thus. Man's one great object is to make himself happy without God. All his efforts are directed to this end; "fulfilling the desires of the flesh and of the mind." The coarse "lusts of the flesh" and the refined "desires of the mind" are alike used to keep men "far off" from God. Civilized, polished, cultivated, educated, religious, all are by nature "far off." A man is no nearer to God because he is religious, than another who is irreligious. "*There is no difference*, for all have sinned, and come short of the glory of God" (Rom. iii. 22, 23). This is the axe of the gospel, laid (in Romans) at the root of all man's pretensions in the flesh. It is not a question of conscience, sincerity or morality. Grace and the grave level all distinctions alike. "There is no difference"—not because of the things compared, but because of the glory of God with which they are compared. Measured by this standard, "there is no difference."

This is where "God's gospel" meets the sinner. This is where it finds him, and from whence it fetches him. And every Divinely convicted sinner will thankfully own, and indeed believe, that he is "the chief of sinners." "There

is no difference," because "the heart is deceitful above all things and desperately wicked," and it is "out of the heart" that all evil proceeds (Matt. xv. 17-20).

Those who do not know "God's gospel" base all their plans and operations on the false theory that it is *that which goeth into the mouth* which defiles the man. But no! The testimony of Christ is that it is "those things which proceed out of the mouth" that "defile the man." Man's gospel begins at the "mouth." God's gospel begins at the "heart." Man deals with the fruit: God deals with the root. Man is occupied with certain phases of sin (and generally those which are offensive to himself), not those of idolatry and pride, which are an abomination in the sight of God. If all man's schemes for making man moral, temperate, pure, and even religious were to succeed to their utmost extent, men would be still left "far off" from God. No nearer; but probably much further! Why?

Because it is not such things that make the sinner nigh to God. We are "made nigh by the blood of Christ."

When Paul went to Ephesus (read Acts xix.), he did not adopt any of the new fashions and modern methods of the nineteenth century. He needed none of the tricks and contrivances, the music and the mummeries of the present day. Why? Because he hadn't lost faith in the power of God's gospel. He believed it was "the power of God unto salvation" (Rom. i. 16); that it was "able to make wise unto salvation" (2 Tim. iii. 15); that it must prosper and accomplish all the purposes of God (Is. lv. 11).

He did not act as though this gospel of God's grace needed any help-meets or hand-maids. His one aim was not "to get the people in," but to *bring God in*. He did not seek to amuse the people by solo singing, but to wound them with the wrath of God and to heal them with the grace of God. His were no "pleasant afternoons." Services could not be very pleasant when they were assured that they were all, by nature, "far off" from God, ruined, lost, guilty, and helpless. They would not find it very "pleasant" to be told that there was "no difference;" that Nicodemus and the woman of Samaria were alike "far off," and that nothing but grace can make them nigh.

This is the one truth that man will not have.

3. But notice next, that not only had these saints been made nigh, but it was their present portion, "now" to be known and enjoyed. "ARE made nigh" is the precious truth. And as we asked, How far off? so we may ask, How nigh? Ah! in all the nearness of "sons"—yea, as near as Christ Himself.

"By nature and by practice far—  
How very far from God!  
Yet now by grace brought nigh to Him,  
Through faith in Jesus' blood.  
So nigh, so very nigh to God,  
Nearer, I cannot be;  
For in the person of His Son,  
I am as near as He.

So dear, so very dear to God,  
More dear I cannot be;  
The love wherewith He loves the Son—  
Such is His love to me."

As there is "no difference" with sinners, so there is no difference with saints, for it is written (Rom. x. 12), "There is no difference between the Jew and the Greek (Gentile); for the same Lord over all is rich unto all that call upon Him."

There is no difference in Grace. Grace—because it is not by our efforts or attainments, or merits, or sincerity, or gifts, that we are made nigh, but "by the blood of Christ."

4. This tells us that it was by His death, by His blood-shedding. Apart from this, no nearness to God is possible. We are "made nigh," not by the human nature of Christ, not by His life or example, but by "His blood." Apart from this His work was unfinished, and all else was vain: we are "made nigh by the blood of Christ" alone.

If not by His life, apart from His death; then certainly not by *our* lives, our works, our feelings, or our experience. None of these things atone for sin, and therefore none of them can make us nigh to God. "It is the blood that maketh atonement for sin." It was in virtue of the blood that the High Priest drew nigh to the Holiest; and it is "now" by the same precious blood alone that we are "made nigh."

5. This is the means used. But what is the fact. In what way are we "made nigh." The answer is "in Christ Jesus." Yes! it is

"In the person of His Son,  
I am as near as He."

"But now, in Christ Jesus." Yes, it is all in Him.

In Him we are "accepted" (Eph. i. 6).

In Him we are "complete" (Col. ii. 10).

In Him we are "made meet" (Col. i. 12).

In Him we are "made nigh" (Ep. ii. 13).

All this is our present blessing: our present standing.  
"NOW . . . MADE NIGH."

"Thanks be unto God for His unspeakable gift."

When we think of ourselves it seems too good to be true. Let us then think of Him, and set our minds on the things above. So shall we be continually "giving thanks unto the Father, which HATH made us meet to be partakers of the inheritance of the saints in light" (Col. i. 12).

Thus "made meet" by Him, our hearts will be at rest from all efforts to make ourselves meet, and at liberty to go forth to Him in continued thanksgiving.

## Papers on the Apocalypse.

### FIFTEEN PRELIMINARY POINTS.

#### (V.) THE TITLES OF CHRIST USED IN CHAP. I. (Continued).

##### (6) "WHO IS TO COME" (i. 8).

THIS also is a definite title of Christ; ὁ ἐρχόμενος (*ho erchomenos*), THE COMING ONE.

It is not, who is "about to come,"\* as though it were announcing a fact or an act, as being near at hand: but, it

\* This would be ὁ μέλλων ἔρχεσθαι (*ho mellōn erchesthai*).

describes a person who has this for His special title, by which He came to be known. He has borne that title ever since the great prophecy and promise of Gen. iii. 15. From that time the coming "seed of the woman" has always been the hope of God's People, and hence He is "The Coming One."

True, he was rejected; therefore that coming is now in abeyance. The book of Revelation is a prophecy giving further details concerning that same coming. The Church of God waits for the Saviour, not as the coming one to the earth. It is as *going* ones we wait for Him, looking to be caught up to meet Him in the air.

"The Coming One" is His special title, which connects Him with the Old Testament prophecies.

The title is never once used in any of the Church epistles. We have it variously rendered:—

"That cometh," Luke xix. 38. John xii. 13.

"He that cometh," Matt. iii. 11; xxi. 9; xxiii. 39.  
John i. 15; iii. 31 (twice).

"Who coming," John i. 27.

"He that shall come," Heb. x. 37.

"Which (or that) should come," John vi. 14; xi. 27.

"He that (or which) should come," Matt. xi. 3. Luke vii. 19, 20. Acts xix. 4.

"Which is (or art) to come," Rev. i. 4, 8; iv. 8.\*

Sixteen times we have the title in the Gospels and Acts and Heb. x. 37; and then, not again until Revelation; when it is used *three* times of Him who was about to fulfil the hope of His People.

This again stamps this prophecy as having to do with Christ as God, who "is" (essential being), and "was" (in eternity past), and is "the coming one" (time future).

##### (7) "THE LIVING ONE" (i. 18).

"I am He that liveth, and was dead" (i. 18). ὁ ζῶν (*ho zōn*), THE LIVING ONE. Like the previous title, it is used as a special designation of the One whose unveiling is about to be shewn to John.

Its use is peculiar to Daniel and Revelation. The two books thus linked together by it are linked as to their character and subject matter in a very special manner.

It is used twice in Daniel:—Dan. iv. 34 (31†) and xii. 7; and six times in Revelation:—Rev. i. 18‡; iv. 9, 10; v. 14; x. 6; and xv. 7.‡

In Dan. iv. 34 (the first occurrence), we read of Nebuchadnezzar, "I praised and honoured HIM THAT LIVETH for ever; whose dominion is an everlasting dominion, and his kingdom is from generation to generation; and all the

\* "Which art to come," in Rev. xi. 17, was inserted by a later scribe, thinking to make it harmonize with i. 4, 8; and iv. 8. It must be omitted according to all the Critical Greek Texts (G. L. T. Tr. A. W. H.) and the R. V. It clearly is out of place here, because the twenty-four elders say, "We give thee thanks, O Lord God Almighty, which art, and wast, because thou hast taken to thee thy great power, and reignedst" (not hast reigned). The coming had already taken place in Rev. xi. 17: and therefore the title of "the Coming One" is omitted in this passage.

† Verses in parentheses indicate the number of the verse in the Hebrew Bible, where it differs from that of the English Bible.

‡ It is referred to in ii. 8, but not used.

inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth."

That exactly expresses what He who reveals Himself by the title, "He that liveth," in Rev. i. 18, has there come to do.

He is coming with the armies of heaven (Rev. xix. 14) to take the kingdom and the dominion, and to do his will among the inhabitants of the earth (not the church or the churches).

Dan. xii. 7 and Rev. x. 6 are so similar that we put them side by side. Both refer to and contrast Christ's relation to *eternity* and to *time*:

<p>"He (the angel) held up his right hand and his left to heaven, and swore by him that liveth for ever that it shall be for a time, times, and a half, and . . . all these things shall be finished" (Dan. xii. 7).</p>	<p>"And the angel . . . lifted up his hand to heaven, and swore by him that liveth for ever and ever . . . that there should be time (R.V. marg., <i>delay</i>) no longer" (Rev. x. 5, 6).</p>
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Who can doubt that Daniel and Revelation are identical as to their scope; and that they relate, not to this present church period at all, but to the time when "he that liveth," or the Living One, shall come to exercise dominion in the earth, and this in connection, not with the grace of God, but with "the wrath of God" (Rev. xv. 7)? The double testimony of *two* witnesses, in Daniel and Revelation, bespeak the fact that this title relates entirely to the earth, and to man.\*

The church is *heavenly* in its calling, its standing, its hope, and its destiny. But here, everything relates to the execution of judgment on the *earth*, and upon *man*.

There is a related title which is also very significant, "the living God." This is used in both Testaments, and indiscriminately, because it has no special reference either to Israel or to the church; but because of a latent reference it always has, to *idols*, and to judgment on idolaters. This is often expressed in the context; but where it is not actually expressed in words, the thought of idols and idolatry and idolaters has to be supplied mentally.

The title ("the living God") occurs 13 times in the Old Testament (Hebrew), and twice in the Chaldee (Dan. vi. 20, 26), fifteen times in all. It begins in connection with apostasy (13), but ends in grace and blessing (15 = 3 × 5).

In the New Testament it occurs *sixteen* times (4 × 4) the square of *four*, four being the number specially associated with the *earth*.

The whole matter is so important and full of interest, that we venture to give all the references.

The first, Deut. v. 26 (23) gives the key (as usual) to the whole. It is in connection with the giving of the Ten Commandments (with special reference to the *second*, iv. 19), when they "heard the voice of *the living God* (Elohim) speaking out of the midst of the fire."

We say that the title here used is in connection with idolatry; and especially in its most ancient and universal form, *sun-worship*.

A few verses before (Deut. iv. 19), we read, "Lest thou lift up thine eyes to heaven, and when thou seest the sun,

\* For *six* is the number which marks it as relating to *man*; while the total number, *eight* (twice *four*) connects it with the earth.

and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and to serve them," etc.

The whole heathen world worshipped the sun and the host of heaven; because they "associated with them certain human characters who had really performed the actions which were thence ascribed to the celestial bodies."\* The sun had various attributes; and one was "the living one."† The sun has a conspicuous place in freemasonry; and sun-worship has its ramifications throughout the whole world. We cannot impede our argument by giving further details here. We have put them together in an Appendix, where our readers may see the evidence for themselves.

Our point is this; that the first use of the title "the living God" has to do with the *voice* out of the midst of the *fire*; and the last use of it (in Rev. vii. 2) is where God's servants are sealed with "the seal of the living God," so as to be kept from the then coming most awful phase of idolatry the world has ever seen, even the worship of the Beast; and to be preserved from and through the consequent judgments which shall come on those worshippers.

In Deut. xxxii. 40, 41, we have (not the title, but) words which connect the thought contained in it with that time of judgment.

Deut. xxxii. contains that "Song of Moses," of which Rev. xv. 3 speaks, and the time referred to is Apocalyptic time. "For I lift up my hand to heaven, and say, I live for ever. If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me" (De. xxxii. 40, 41).

Ps. xviii. 46-48 (47-49). "The LORD liveth . . . It is God that avengeth me, and subdueth the people under me. He delivereth me from mine enemies:" etc.

The title also has to do with Israel's restoration and deliverance. See Jer. xvi. 14, 15; xxiii. 7, 8.

The judgment on those who use this title of idols is described in Amos viii. 14.

If our readers will compare all the occurrences which we now give of this title, "the living God," they will see how (as a whole) they refer to Israel, to Gentiles, to the earth, to idolaters, and to idols.

Deut. v. 26 (23). Josh. iii. 10. 1 Sam. xvii. 26, 36, where David uses it against the defiance of Goliath. 2 Kings xix. 4, 16. Isa. xxxvii. 4, 17, where it is used against the reproach of Sennacherib. Ps. xlii. 2 (3); lxxxiv. 2 (3), where it is used with a latent reference to the false gods which others worship and seek. So Jer. x. 10; xxiii. 36, and Hos. i. 10 (ii. 1).

In the New Testament the usage is the same. Matt. xvi. 16; xxvi. 63. John vi. 69. Acts xiv. 15. Rom. ix. 26. 2 Cor. iii. 3; vi. 16. 1 Thess. i. 9 (idols). 1 Tim. iii. 15; iv. 10; vi. 17. Heb. iii. 12; ix. 14; x. 31; xii. 22; and Rev. vii. 2. Sixteen in all (4 in the Gospels and Acts, 4 in the Church Epistles, 3 in the Pastoral Epistles, 4 in Hebrews, and once in Revelation).

Enough has been said on this particular title, and upon the seven as a whole, to show that they all link on the book

\* Faber's *Mystery of Pagan Idolatry*, vol. ii. 223.

† *Adventures in New Guinea*, p. 56, Sampson, Low & Co.

of Revelation to the Old Testament and the Gospels, *and not to the Church*; and that their cumulative testimony is that Christ is revealed in this book, not in the character in which He is presented to the Church of God, but in that character in which He is revealed in the Old Testament in relation to Israel and the Earth, which is again taken up in the Apocalypse.

There are other titles of Christ in this book which all add their own testimony; but these we can leave for the present, till we come to them in their own place. Enough has been said to show that these titles assumed by the Lord Jesus in the first chapter of this book shut it entirely off, by way of interpretation, from the Church, which is His Body.

#### (VI.) THE PEOPLE OF THE BOOK.

##### "SERVANTS."

This expression tells us who the persons are who are specially concerned in this book; and to whom the Revelation of Jesus Christ is shown. At the very outset we are thus warned that we are no longer on, but quite off, the ground of the Pauline Epistles, which are addressed to "sons," and not to "servants."

The word is *δοῦλος*, *doulos*, and means a *bond servant*.

Now, without denying that the members of the Body of Christ are in a certain sense the servants of Christ, yet it is also perfectly clear that this is not their title as to their standing in Christ before God. It is distinctly declared to each of them, "Thou art no more a servant, but a son" (Gal. iv. 7). This is the one great point which is insisted on with reference to their new position in Christ.

Throughout the Old Testament, in passages too numerous to be counted, God's People Israel are constantly spoken of as His servants. This fact is too well known to need anything more than its bare statement.

Its significance will be at once seen when we come to the New Testament Scriptures. There we find the same use of the word whenever Israel is in question. It occurs 124 times; but as in 39 of these it refers to domestic servants, or those who serve man, we have to deal only with the 85 occurrences where it is used with reference to God. Of these 85, no less than 59 are in the Gospels and Acts. Only six in the Church Epistles (Rom. i. 1; 1 Cor. vii. 22; Gal. i. 10; Eph. vi. 6; Phil. i. 1; Col. iv. 12), and six in the general and other Epistles (2 Tim. ii. 24; Tit. i. 1; Jas. i. 1; 1 Pet. ii. 16; 2 Pet. i. 1; Jude 1).

But while this is the case with the Epistles, the word "servants" occurs no less than *fourteen* times in the book of Revelation, and this, not in the exceptional manner, as in the Epistles, but as the one specific and proper title for those who are the subjects of the book.

In the Epistles the use is peculiar, as an examination of the passages will show. Out of the whole twelve, six are in the first verse of the Epistle,\* describing the special character of the writer. For while all sons *serve*, and are in a sense, therefore, servants, yet "servants," as such, are not necessarily *sons*. In other words a "son" may be called a *servant*, but a "servant" can never be called a *son*.

\* Rom., Phil., Tit., Jas., 2 Pet., and Jude.

Hence, the writers of the Epistles, being all engaged in special service, might well be called servants. And the Apocalypse, being written concerning Israel, the Israelites are, as appropriately, always spoken of as "servants."

This evidence may not seem conclusive in itself; but, taken with the other reasons given, it adds its cumulative testimony to our position that the book of Revelation has not the Church of God for its subject.

As the members of the Body of Christ, we are "in Christ." We have received a sonship-spirit, whereby we cry, *Abba—i.e.*, my Father, "... and if children, then heirs, heirs of God, and joint-heirs with Christ" (Rom. viii. 15-17).

"As many as are led by Divine-spirit (*i.e.*, the new nature) are sons of God; for we have not received a bond-service spirit" (v. 14, 15). This is enlarged upon in Gal. iv. 1-7, where the fact is still more clearly enforced and taught.

May we not ask why, if the Apocalypse be all about the Church of God, the people are never spoken of by this their new designation of "sons," but always by the title used of those in the Old Testament who were under the Law? Is it not passing strange that this should be so? And is it not the duty of those interpreters who see the Church as the subject of the book, to explain to us this striking peculiarity?

Even in the Gospels, in speaking to the Twelve, the Lord Jesus specially calls their and our attention to such a change in the relationship, which had then taken place. Not so great a change as that revealed and contained in the Mystery. He had been showing them somewhat of the future, and He says (John xv. 15), "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends." In the Apocalypse, He is about to show them things which must come to pass hereafter; and He does not even call them "friends," still less does He speak of them as "sons," but He goes back and takes up still more distant ground, and calls them, without exception, "servants."

A careful study of the Old Testament with reference to this word "servants" will help to strengthen our position. In Lev. xxv. 42, Jehovah declares of them, "they are *my servants*." Deut. is full of references to this great fact: and, when we pass to the Apocalypse, and read it as the continuation of God's dealings with Israel, then all is clear; and we have no problem to solve, as to why all is turned from light to darkness, and the "sons of God" are suddenly spoken of as "servants." Neither have we any difficulty to explain as to why those who are declared to be "*no more* servants, but sons," are continually called servants, and not sons.

Even John himself, in writing by the same Spirit for the Church of God (1 John iii. 2), when speaking of them, says, "Beloved, now are we the sons of God," and he calls them this in view of their seeing Him as He is, and their becoming like Him. But when he is writing for those who will be on the earth during the times of the Great Tribulation, he is Divinely inspired to speak of them, not as "the sons of God," but as the "servants of God."

We repeat once again, in order to make this point quite clear, that while "sons" may perform some special service, and therefore may, on that account, be called "servants:" "servants," on the contrary, whatever may be the service rendered, can never occupy the position, or have the title, of "sons."

## Contributed Articles.

### THE EPISTLES TO THE THESSALONIANS.

BY DR. BULLINGER.

#### II.—THE FIRST EPISTLE (i. 2—iii. 13).

THIS model Church—"the Church of the Thessalonians"—was now in a position to receive further detailed "doctrine" and "instruction" respecting the Lord's coming again, as none of the other churches had been.

Not until we know subjectively all the blessings which God has given His People in Christ dead and risen again, in and with Him, and seated in the Heavens, not only in Christ personal, but in "the Christ" Mystical or "Spiritual," can Christians be in a position to learn further details concerning His return from heaven.

True, they had been taught "to wait for God's Son from heaven," and they waited. That formed their character; that satisfied and increased their hope; that influenced their walk; that purified their life as nothing else in this world could do.

But note: all this was the action of the *heart*, not of the *head*; and by *faith* they reckoned themselves to have died with Christ, and risen to a walk in newness of life in Christ, and to be seated in heavenly places in Christ; hence their *love* was drawn out to Him who had done such great and wondrous things for them, while their *hope* was set upon Him (1 John iii. 3 R.V.), and they waited for God's Son from heaven. This, therefore, was part of their standing as Christians. And this completeness of Christian character was the secret of their holiness of life and of their missionary activity.

The reason why we see so little of either in the present day is that Christian character is not thus complete, through ignorance of what the Holy Spirit has written for our instruction. And the sad result is, that false and vain methods are resorted to in order to procure both holiness of life and missionary zeal.

The new gospel of "consecration" and "surrender" has been vainly invented to supply one defect; while all sorts of devices are resorted to in order to supply the other.

A missionary spirit is supposed to be produced by fictitious methods, by exhibiting to the eye in some of many ways the proportion of Christians to heathen; by working on the feelings and exciting compassion; "missionary missions," and "missionary exhibitions," in which sometimes "living pictures" are introduced, and modest English girls are stared at while they are dressed up so as

to represent an Eastern Zenana (otherwise known as a "Harem" !); these are among the modern inventions, the result of which is supposed to create what is called a "missionary spirit" !

Not so was the missionary zeal of the Thessalonians produced. Not in this way were they made to sound forth the word of God through Macedonia and Achaia. Not by *sentiment*, but by *truth*, was all their "labour of love" produced, by which they served the living and true God; and this was the spontaneous outcome of their complete Christian character, which no barriers could hinder, and no artificial devices create.

Some Christians already see these evils, and think the remedy is to be found in witnessing more faithfully to the neglected truth of the Lord's second coming. But this is really only another attempt to remove the effects without touching the cause.

What is the cause of this truth being neglected? We reply, Ignorance as to the teaching which the Holy Spirit has given to us in the Church Epistles through Paul! Ignorance, therefore, as to our standing in Christ!

What is needed then is to return to "the old paths" which have been forsaken; to study subjectively, and learn spiritually, and understand experimentally, the text-books of the Christian profession: to know first of all the Epistle to the Romans, to master the fundamental teaching of the first eight chapters, and to go on through the other Epistles.

What would be the result? Why, that holiness of life, and true missionary zeal, would be seen in blessed activity as *the spontaneous outcome* of true doctrine; and this without an effort; without aiming at it, without trying to be, or to do, or to accomplish this or that.

The *walk* would be holy, without vows and resolutions, and surrenderings and "re-consecrations;" and the *service* would be according to knowledge, and full of holy zeal, without the "urgent appeals" to the feelings or the pocket.

This, we repeat, was the position attained by this model church, as the irrepressible result of the Spirit's teaching. To-day, Christians are seeking for the Spirit's power and "endowment," not knowing that it is not to be obtained in this way, or out of the Divine order in which alone it can come.

The first work of the Holy Spirit is declared to be, "He shall guide you unto all the *truth*." And it is not until after this that the promise is given, "Ye shall be endued with *power* from on high."

Christians want to have the *power* without the *truth*; and in seeking for the one apart from the other, they lose both. Hence it is that we see to-day what we *do* see—confusion, darkness, and misdirected zeal, both in the teachers and the taught; for when the blind lead the blind, both fall into the ditch.

The Thessalonian saints had other teachers; and they had "not so learned Christ."

They had "learned HIM:" and hence they waited for Him—a crucified, risen, and coming Saviour, because of all that that meant for Him and for them.

Now, therefore, the Holy Spirit can proceed to instruct them in further detail as to the coming of Him for whom they waited.

This brings us to consider these two Epistles in order; and first we have to look at each, as a whole, in order to learn the scope. We are at once struck with the same phenomena that we noticed in the structure of Romans and Ephesians, as contrasted with the four other Epistles: viz., the large portion occupied with doctrine. And, in this case, it is doctrine concerning the Lord's coming again.

More than a quarter of the whole is taken up with this one subject. Twelve separate references to it in these two brief Epistles which occupy about two leaves of an ordinary Bible. More than in whole volumes of modern sermons or religious periodicals. These for the most part are taken up with man, and self, in some of the ten thousand forms in which self shows itself. Man's "great thoughts"; man's service for man; man's controversies with man; man's plans for raising the masses; man's schemes for making the ungodly temperate or pure, and yet leaving them still "far off" from God; man's methods for making reformed characters, etc. But there is one thing we do not see: and that is man's concern to know God, and to know and teach God's Word and God's Truth.

Let us now look at

*The First Epistle as a whole.*

A | i. 1. Epistolary (Introduction).

B | a | i. 2-iii. 10. Thanksgiving, Narration, and Appeal: in four members, alternate. (See expansion of "a" below).

b | iii. 11-13. Prayer, in view of the Lord's coming.

B | a | iv. 1-v. 22. Instruction and Exhortation: in four members, introverted. (See below).

b | v. 23-25. Prayer, in view of the Lord's coming.

A | v. 26-28. Epistolary (Conclusion).

It will be at once noticed that, as in Romans and Ephesians, by far the larger portion of the Epistle is occupied with "Doctrine" and "Instruction." And, though this is more like an Epistle than those, yet how small a portion is epistolary: one verse at the beginning, and three verses at the end!

It will now be necessary for us to examine the details of this structure more closely, and first the

EXPANSION OF "a" (i. 2-iii. 10).

*Thanksgiving, Narration, and Appeal.*

a | c | i. 2-10. Paul and the Thessalonians: concerning their spiritual welfare and condition.

d | ii. 1-12. Paul and his Brethren. Their teaching and conduct while present; referring to time past.

c | ii. 13-16. Paul and the Thessalonians: concerning their spiritual welfare and condition.

d | ii. 17-iii. 10. Paul and his Brethren. Their feelings while absent; referring to time present.

Of these four alternate members, "c" and "c" are the most important (though "d" and "d" are beautifully con-

structed). We will first exhibit them in brief, and then in full, with our own translation.

"c" (i. 2-10) AND "c" (ii. 13-16) IN BRIEF.

*Paul and the Thessalonians: concerning their Spiritual Welfare and Condition.*

c | e | i. 2-4. Thanksgiving.

f | 5. Reason: Reception of the Gospel in the power of God.

g | 6-9. The effect of the Gospel thus received.

h | 10. Believing Thessalonians "wait" for God's Son.

i | -10. Delivered *from* the wrath to come.

c | e | ii. 13-. Thanksgiving.

f | -13. Reason: Reception of the Gospel in the power of God.

g | 14. The effect of the Gospel thus received.

h | 15, 16. Unbelieving Jews "killed" God's Son.

i | -16. Delivered *to* the wrath to come.

Now we will present these two corresponding members in full:

(e). Chap. i. 2-4. **We give thanks to God always concerning you all, making mention of you in our prayers, remembering unceasingly your work of faith** (*i.e.* the work which was the product of faith shown in turning from idols, *v.* 9), **and labour of love** (in serving the living and true God, *v.* 9), **and patient endurance of hope** (in waiting for God's Son from heaven, *v.* 10) **of our Lord Jesus Christ before** (*i.e.*, making mention . . . before) **God, even our Father, knowing** (in that we know or for we know), **brethren beloved** (as in 2 Thess. ii. 13), **your election by God.**

(f). Ver. 5. **Because our Gospel came not unto you in word only, but in power also, and in the Holy Spirit, and in much full assurance** (in our preaching); **even as ye know what manner of men we were among you for your sakes.**

(g). Vers. 6-9. **And ye became imitators** (2 Thess. iii. 7) **of us and of the Lord, having received the word in much tribulation** (see Acts xvii. 5-10; chap. ii. 14; and iii. 2, 3, 5), **with joy of** (*i.e.*, wrought by) **the Holy Spirit. So that ye became a type** (of what a church should be, a typical or model church) **to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but in every place your faith which is toward God has gone abroad, so that we have no need to say anything: for they themselves do report concerning us what manner of entering in we had, and how ye turned to God from idols** (the work of faith, *v.* 2) **to serve a living and true God** (the labour of love, *v.* 2).

(h). Ver. 10-. **And to wait for his Son from heaven** (the patience of hope, *v.* 2); **whom he raised from among the dead, even Jesus** (in apposition, as in the corresponding member, ii 15).

\* L. T. Tr. A. and R.V. read singular instead of plural.



(i). Ver. -10. That rescueth us (*i.e.*, our Deliverer) from the wrath that is coming.

(e). Chap. ii. 13-. For this cause we too give thanks to God unceasingly:—

(f). Ver. -13. Because when ye received the word which ye heard from us—God's (word), ye received not man's word (as having men for its author), but as it is in reality God's word which is made energetic also (*lit.*, energises) in you that believe.

(g). Ver. 14. For ye became followers, brethren, of the churches of God that are in Judæa in Christ Jesus, in that ye also suffered the same things from your own countrymen (the Gentiles), as they also from the Jews.

(h). Vers. 15, 16-. Who both killed the Lord—even Jesus, and the prophets (omit "own," G. L. T. Tr. A. and R.), and drove us out (Paul and Silas, Acts xvii. 5), and do not please God, and are contrary to all men; forbidding us to speak to the Gentiles, that they may be saved.

(i). Ver. -16. That they may fill up their sins continually. But (this opposition will not go unpunished, for) the (predicted, Deut. xxxii. 20-39-42) wrath (of God) hath come (was appointed to come) upon them to the end (of it: *i.e.*, to the uttermost: *i.e.*, to finality).

The beauty and exact correspondence of these two members, "c" and "c," will be seen the more closely we look into the five ("e," "f," "g," "h," "i," and "e," "f," "g," "h," "i"), of which they are respectively composed. They ("e" and "e") begin with thanksgiving "unceasingly." In "f" and "f," we have the reason of this thanksgiving: *viz.*, in "f," because, though they received it from men, they received really from God ("f"). In "g" and "g," we have the effect of the reception of the Gospel. It brought blessing to the Gentiles *through* them ("g"); and it brought *on* them persecution from the Jews ("g"). In "h" and "h," we have God's Son—the Lord, even Jesus, "waited for" by the Christians ("h"), and "killed" by the Jews ("h"). And then "i" and "i" both end with "wrath to come," the one being delivered *from* it ("i"), and the others delivered *to* it ("i").

We saw that the sub-member "a" (i. 2-iii. 10) was composed of four members ("c," "d," "c," "d"). And these four being arranged alternately, may be so considered in the two pairs of the alternate members. We have seen the structure of the *first* and *third*, which are concerning *Paul and the Thessalonians*. Now we have to do the same with the *second* and *fourth*, which are concerning *Paul and his brethren: viz.*, "d" (ii. 1-12) and "d" (ii. 17-iii. 10).

The following is the structure of the two. They are not alike; but, though they are independent as to their separate structure, both are equally beautiful and complete:—

THE EXPANSION OF "d," ii. 1—12.

*Paul and his Brethren. Their Teaching and Conduct while present.*

d	j	l'	ii. 1, 2. Their imparting "the Gospel of God:" "Not in vain."
		m'	3. Their exhortation: "Not of deceit."
	l <sup>2</sup>		4. Their preaching "the Gospel of God."
		m <sup>2</sup>	4-6. God their witness as to their blamelessness.
		k	7. Comparison: "As a nurse."
j	l <sup>3</sup>		8. Their imparting "the Gospel of God," "not only that," etc.
		m <sup>3</sup>	9. Their labour: "Not to be chargeable."
	l <sup>4</sup>		9. Their preaching "The Gospel of God."
		m <sup>4</sup>	10. God their witness as to their blamelessness.
		k	11, 12. Comparison: "As a father."

THE EXPANSION OF "d," ii. 17—iii. 10.

*Paul and his Brethren. Their Feelings while absent.*

d	n	p	ii. 17, 18. Their departure.
		q	19, 20. Their joy in the Thessalonian saints.
		o	r   iii. 1. Their solicitude.
			s   2-4. The mission of Timothy.
		o	r   5. Their solicitude.
			s   5. The mission of Timothy.
	n	p	6-8. Timothy's return.
		q	9-10. Their joy in the Thessalonian saints.

These structures do not need much comment. They explain to us the scope of the two passages. But in "n" (ii. 17-20) we have some blessed comfort administered (as we have indeed throughout both Epistles). Paul and his brethren are full of tenderest thoughts and fondest hopes. They grieved at their absence from these pattern saints, from this model church. But the glad thought that there is one day to be a re-union which will know no separation filled their hearts. Distance might divide them now; death might separate them; Satan might hinder re-union here; but it is coming. It is not a matter for speculation. True, we cannot look for it here, while the little flock is scattered and torn; nor in the grave, where all is silent; nor in some fancied region of "space" (for scientists would rob us of a heaven near at hand); nor in a demoniacal "border-land" of lying spirits; nor in death (according to the theology of hymn-books and tomb-stones). But "IN THE PRESENCE OF OUR LORD JESUS CHRIST AT HIS COMING." That is when this longed-for re-union is to take place. At the *parousia*\* of our Lord Jesus Christ.

This whole member "a" (i. 2—iii. 10) is followed by a prayer, "b" (iii. 11-13) which divides the Epistle into its

\* This is the first time the word *παρουσία* (*parousia*) occurs in these epistles. It occurs *seven* times in all. And, as usual, this seven is divided into *four* and *three*, for it occurs *four* times in the first Epistle (ii. 19; iii. 13; iv. 15, and v. 23), and *three* times in the second (ii. 1, 8, 9).

two great divisions. This prayer occupies only three verses, but it is full of truth and worthy of our closest study. It follows up and concludes the previous teaching. Its subject shows again that the full and permanent perfection of the saints waits for the *parousia* or presence of Christ (for here the word occurs for the second time). In verse 10 he had prayed to see their face; but this again turns the mind to the truth, that it is only at the coming of Christ that all such longings will be satisfied. Only then shall pardoned sinners and erring saints stand "unblamable in holiness before God." Not in this life, not at death, not in any so-called "intermediate state" or Protestant Purgatory. But only with all His saints "at the coming of our Lord Jesus Christ." Then shall we be delivered from secret sins and inward conflicts and open foes. No more failures then. No more waverings and falterings and fallings then. No more errings or wanderings then. No more harsh judgments from sinful fellow-servants then. No more broken hearts because we have failed to "judge" this or that, then. But all eternally secure; and His People stablished before God, unblamable for ever and for ever.

That was another reason why they waited "for God's Son from heaven."

## Things New and Old.

### SWEET THOUGHTS OF HIM.

"My meditation of Him shall be sweet."—Psalm civ. 34.

"A believer never need be without pleasant thoughts, and sweet, if the Lord Jesus be the subject of his meditation. How sweet to meditate on His love—so wonderful, so fervent, so pure, so changeless. How sweet to meditate on His faithfulness amidst all the changeful circumstances of life, and the too frequent changefulness of earthly friends. How sweet to meditate on His life on earth, so gentle, so kind, so holy, so self-denying, so perfect as a servant in carrying out His Father's eternal purposes of love in bringing many sons unto glory. How sweet to meditate on His constant presence with His people as "the first-born among many brethren," who laid down His life for them, and who watches over their every step with a care and an interest far beyond that of a mother for her only child. How sweet to meditate on His second coming, when we shall see Him, and be made like unto Him, and realise the blessedness of being "together with the Lord." How sweet to meditate on His eternal presence in the midst of the eternally loved family, in the glorious family home above—its leader, its teacher, its joy for ever. Verily my meditation of Him is sweet." (From *Counsels and Thoughts for Believers*, by Thomas Moore; published by J. Nisbet and Co.)

## Questions and Answers.

ELIJAH.

QUESTION No. 229.

J. J. B., Dublin. "Is the appearing of Elijah the prophet (Mal. iv. 5), and alluded to by our Lord to His disciples, in Matt. xvii. 11, 12, as Elias, and who is to "restore all things," to be connected with one of the witnesses in Rev. xi. and are they the same? as it seems that the second personage (whoever he may be) is not alluded to in Malachi or by our Lord. It would therefore seem that his (Elijah's) mission was to be distinct from that of the other two witnesses, as he is to "restore all things," whereas the others do not seem to do so in Rev., but only to withstand Antichrist."

The figures of speech show that by *Heterosis* the present tense is used for the future. "Elias indeed cometh": *i.e.*, will come. And according to the Hebrew idiomatic usage of the active verb to express the design of doing a thing, and not the actual doing of it, the sense reads "Elijah truly will come first, and will begin to restore all things," or with the object and design of so doing.

The two words also must be noted. Elijah indeed (*μέν, men, in one respect*) will come, and with the object of restoring all things, but (*δέ, de, in another respect*) I say unto you that Elijah is come already," &c.

There is no difficulty in the application of the Lord's words. "The disciples understood that he spake unto them of John the Baptist," and we can as easily understand it.

In Matt. xi. 14, 15, He distinctly says that it required the opened ear to understand this great dispensational truth. It is the first time He used the words, "He that hath ears to hear let him hear." "And if ye are willing to receive it, he is Elijah who is about to come."

They were not willing to receive it (or him), and so the prophecy in Malachi iv. 5 is yet in abeyance and awaits its fulfilment.

QUESTION No. 230.

R., London. "Matt. vi. 14 and Mark ix. 13, seem to contradict John i. 21. Kindly reconcile. Who does 'that prophet' refer to?"

Matt. and Mark give the words of the Lord Jesus, which speak of what was in God's will and power. In John i. 21, the Baptist speaks only of what he *knew*, and he (at that time, at any rate) knew nothing of the fact that, had the people received him, God in His sovereignty would have considered that as the fulfilment of Mal. iv. 5, seeing that John came "in the spirit and power" (*i.e.*, the powerful spirit) of Elijah.

QUESTION No. 231.

M. H. S., Hampshire. "In 1 Kings xvii. 1 the A. V. puts Elijah in the margin as the Hebrew form of the Tishbite's name. The R. V. omits the distinction. Is this a proof of accuracy and precision, or the reverse? Which is the Hebrew form in Mal. iv. 5?"

The omission in R. V. is the reverse of accuracy.

The fact is (as shown in Dr. Ginsburg's *Introduction to the Hebrew Bible*) that the *Sopherim*, or Editors of the primitive text of the Hebrew Bible, in order to (he believes) safeguard the sacred name *Jah*, and avoid its pronunciation in public reading, added a "u" (ו) at the end of certain proper names, making another syllable. Fifty-nine proper names were so treated, but the work of

the *Sopherim* was neither uniform nor complete. The consequence is that all these names appear in both forms. Hence we have *Elijah* (*my God is Jah*) in 2 Kings i. 3, 4, 8, 12; Ezek. x. 21, 26; Mal. iv. 5 (Heb. iii. 23), and 1 Chron. viii. 27. In the 63 other instances, it is *Elijahū*.

It was the duty of the translators of the Sacred Text to have called the attention of the student to the matter (as the A.V. does in 1 Kings xvii. 1), and not to obliterate the distinction by translating the different forms as though they were the same.

"SWIFT BEASTS" (Isa. lxvi. 20).

QUESTION No. 232.

B., Dudley. "What is your opinion of the suggestion that the word rendered 'swift beasts' in Is. lxvi. 20 may be rendered 'swaying furnaces,' and be taken to refer to Railway Locomotives?"

We can only say that the Heb. *kirkaroth* comes from the root קָרַר (*karar*) to move in a circle, and has been taken by some to mean to run as a wheel or carriage. קָר (*car*) is a carriage or camel's litter (Gen. xxxi. 34).

The parallel seems to require something *material* rather than *animal*.

a | Horses.

b | Chariots and litters (A.V. marg., coaches).

a | Mules.

b | Carriages.

In b, we have chariots and litters. The latter is קָרָב (*tsav*), and denotes that which moves gently and softly (from קָרָב, *tsavav*, to go slowly). Hence *sedan* or *palanquin*.

In b we have, in contrast, that which runs swiftly, as wheels or cars.

It is not necessary to introduce either "swaying" or "furnaces."

THE RAPTURE OF JOHN XIV. 2, 3.

QUESTION No. 233.

E. M. G., Dover. "If the true dispensational position of the Gospel of John has been removed, will you kindly state to what time our Lord is alluding in John xiv. 2, 3?"

The *interpretation* belongs to the future—to those Bodies in Revelation who will be looking for the Lord and "received unto Himself." There is more than one Resurrection, why not more than one Rapture? Why centre everything in the Church, and exhaust all Scripture on it.

While this is the interpretation, there is an *a fortiori* application to us. If this will be true of them, how much more is it true of us. If the Lord put nothing between Himself and them, how much more has he put nothing between our hearts and the blessed hope of being caught up to meet Him in the air.

1 THESS. i. 10 AND THE TRIBULATION.

QUESTION No. 234.

W. S. C. "How can I be delivered out of trouble if I do not enter thereupon?"

This question is asked by one who believes that the saints will pass through the Tribulation, and who feels that the remark in par. 5, col. 2., page 18 (August No.) is hardly justified—"Some are waiting for the revelation of Anti-christ, instead of the revelation of Christ."

We might answer it very briefly by asking another question—"How can I be delivered out of trouble if I am to pass through it?" We will not wait for our Brother to answer it, but, as his letter is written in a very nice spirit, we will answer the question he asks more fully. The form of the question is, however, hardly relevant; for it is not "trouble" that is spoken of in 1 Thess. i. 10, but "the wrath to come," which is a very different thing. So different, that the only way of being delivered from it is by being kept out of it. This is how those who have fallen asleep have been delivered from it. They have not "entered thereupon;" neither shall any of those who are "in Christ."

W. S. C. says in his letter that 1 Thess. i. 10 is a promise made to "those who are to pass through it." But this Scripture does not say any such thing. If it did, then, only such would be delivered: whereas the statement (not "promise") is blessedly true of *all* who are included in the word "US," *i.e.*, of all who have waited for God's Son from heaven.

W. S. C. truly says that "the man of sin" will not be revealed till the "falling away comes first (lit., *shall have come*, ἐλθῆν)." This is true, for it is what the Scripture says in 2 Thess. ii. 3. But if we apply this exact and correct rendering to the previous chapter (2 Thess. i. 10) we learn that the Lord will not come in His wrath until He *shall have come* (ἐλθῆν, *elthee*) to be glorified in His saints. This is conclusive, and proves that the saints will be delivered from "the wrath to come" by *never entering upon it at all*. They are all delivered from it now, *de jure*; and they will all be delivered from it *de facto*, when He for whom they wait comes as their Deliverer (see p. 30, col. 1). The only ones who really pass *through* the tribulation and come out of it unscathed are the 144,000 of "the children of Israel." The others have war made against them by the Beast, and will for the most part, be "beheaded." *That* is a deliverance, but not the one promised in 1 Thess. i. 10. The only way of securing any deliverance in the Tribulation will be to have either "the mark of the Beast" or the "seal of God;" and this latter is for "Israel," not the Church.

No argument can be built on the preposition "from," as it is doubtful whether it should be ἀπό (*apo*) away from (as in the Received Text, with Griesbach, Lachmann, and Alford), or ἐκ (*ek*) out of (with Tischendorf and Tregelles). But one thing is certain, and that is that believers in Christ will have no part in the "wrath to come," but be "delivered," as Lot was, without entering into it or passing through it.

He "delivered just Lot" both *out of* and *away from* the wrath that came on Sodom. He told Lot to escape to Zoar, and gave as the reason, "I can do nothing till thou be come thither" (Gen. xix. 22). How much more blessedly true must this be of those who are "in Christ." For those who are thus *delivered* there will be a glorious "Sun-rise" (Gen. xix. 23). But for those who are *reserved* there will be "brimstone and fire."

God's people may be mixed with the ungodly in this day of grace, but not in the Tribulation.

## Bible Word Studies.

BY THE REV. GEO. A. B. CHAMBERLAIN, M.A., HULL.

### ADOPTION.

ADOPTION, *υιοθεσία* (*huiothesia*) [from *υιος* (*huios*), a son, and *θεσία* (*thesis*), a setting or placing]—the admission of an individual into all the privileges of a family to which he or she did not formerly belong.

Thus Moses "became" the son of Pharaoh's daughter (Ex. ii. 10), which adoption he afterwards, moved "by faith," renounced (Heb. xi. 24).

Mordecai adopted Esther (Esth. ii. 7 and 15).

Other two kinds of adoption mentioned in Holy Writ are:—

1. A man marrying the widow of a deceased brother (Deut. xxv. 5). See also Matt. xxii. 24, etc.

2. A father having no sons adopting the children of a daughter (1 Chron. ii. 21-23).

Among the Turks an adopted son is called *Akietogli*: i.e., the son of another life, because not begotten in this. Is not this phrase a beautiful illustration of John i. 13: "Born not of blood, nor of the will of the flesh, nor of the will of man, but of God," and iii. 3: "Except a man be born from above (*ἄνωθεν*), he cannot see the kingdom of God"?

With the Mohammedans the custom prevails of making the one adopted pass through the shirt of him who is adopting. Hence the phrase "to draw one through one's shirt" is equivalent to "to adopt."

There may be a hint of some such similar custom in Old Testament times, when Elijah cast his mantle over Elisha (1 Kings xix. 19); when Eleazar was robed in Aaron's sacred vestments (Num. xx. 28). See, too, Isa. xxii. 21. Paul also speaks of putting on the "new man" (Eph. iv. 24. Col. iii. 10), and putting on "the Lord Jesus Christ" (Rom. xiii. 14).

Adoption belongs to the Israelites (Rom. ix. 4).

In the present dispensation believers are spoken of in God's word as the children of God (John i. 12. Rom. viii. 16. 1 John iii. 1 and 2).

The method of adoption:—

(a) On the Father's part by *predestination* (Eph. i. 5).

(b) On the Son's part by *redemption* (Gal. iv. 5).

(c) On man's part by *faith* (Gal. iii. 26).

(d) It is borne witness to by the Spirit (Rom. viii. 16).

Adopted ones are led by the Spirit (Rom. viii. 14).

Their present high position in the world (Rom. viii. 17. Phil. ii. 15).

Their future a glorious one.

(a) In manifestation (Rom. viii. 19).

(b) In liberty (Rom. viii. 21).

(c) In the redemption (or adoption) of body (Rom. viii. 23).

(d) In their glorification with Christ (Rom. viii. 17).

## Signs of the Times

### JEWISH AND POLITICAL SIGNS.

#### THE RAILWAY TO BAGDAD.

WE think our readers will be interested in the following extract, as showing how commercial activity is directing its energies towards the East. We recently referred to the grant of a concession by the Sultan to the Emperor of Germany to construct a railway to Bagdad. The particulars now given bring before one's mind places that are very familiar to such as have become acquainted with them through the study of the Word.

All these things are so many proofs that the world is hastening on to the final drama that is to close up the history of man's dispensation.

"Konia, the immediate starting point of the German railway, and nearly the whole course of the line commands lands once of magnificent fertility, of old historic renown, and of permanent Bible interest. Four centuries before Christ, the Greek allies of Cyrus the Younger passed through Iconium, then the last city in Phrygia to one travelling eastward. When the Emperor Justinian fixed the admirable road system of Anatolia, which even the Turk has not yet been able to destroy, the Osmanli's predecessor, the Seljuk Empire, made Iconium its capital. From older structures the Seljukians built the wall which still surrounds the city. It stands on the old "Royal Road" of classical history. There Paul and Barnabas made so many converts on the Apostle's first tour that rioters drove him out of the city, and followed him to Lystra, where they left him for dead. It was at Iconium that his converts, on his second brave visit, recommended Timothy to his attention. From Konia the line will stretch almost due east to Marash, not far from Paul's birthplace of Tarsus, with which it will be connected by the small Mersina-Adana line, now English, but likely to be absorbed by the new syndicate. From Marash, a centre of German as well as American Missionaries, the main line will run to Bir, or Birjuk, where the Euphrates will be reached. Whether the railway, then going south, will pass through Mosul, near ancient Nineveh, and the mounds which mark the site of Babylon, or will follow an easier route to Bagdad and Busra, only a careful survey will determine. General Chesney's experience will here be found of value. Twelve years ago, Dr. Ainsworth, the geologist of his expedition, published this opinion: that the determination of the friable character of the rock-formations which occupy the whole length of the valley of the Euphrates from Mount Taurus to the Persian Gulf—with trifling exceptions, as at the Iron Gates and the Pass of Zenobia—presents unparalleled facilities for the construction of a direct railway. This applies to the Tigris also, and to the crossing of Mesopotamia below a certain line of volcanic rocks in the north of the land between the rivers. Whatever be the southern route adopted, it will pass through the fatherland of Abraham, from Ur of the Chaldees to Haran, and across the desert, over the earliest seats of the human race and its civilisation, over the ruins of the oldest and greatest cities of antiquity, over Aram and Shinar, and a portion of the land of the four rivers of Eden."—*Chambers' Journal*, May, 1900, pp. 312-3.

**RELIGIOUS SIGNS.**

**THE RELIGIOUS WORLD.**

A NEW play—this time with the title "The King of the Jews." Nothing now goes down in the theatre so well as Religion or a travestie of Biblical subjects.

But even the world must draw the line somewhere. This is shown by the *Daily Express*, July 28, 1900. The last words, "the legend of the crucifix," are significant.

"It is a subject for congratulation that Beerbohm Tree has discovered a new play by a new poet. But I do earnestly hope that he will be induced to change the title, which he has himself announced as 'The King of the Jews.' Why give needless and unnecessary offence by proclaiming a bold title and adding an aside, 'I don't mean what you mean; I mean Herod.'

"On every crucifix, in every church, and at every crossway in the Christian world are inscribed the letters I.N.R.I. We need not know much Latin or go to Holy Writ to learn what those letters signify, or why they were appended to the Redeemer's Cross. Rex Judæorum, King of the Jews. Doubtless it would answer for Herod, but it was a blasphemous nickname all the same.

"Every good purpose would be served by calling the Biblical story 'King Herod,' or 'Herod the King.' It seems to be courting controversy to identify a play with the legend of the crucifix."

How Nonconformity is taking to the Theatre is shown by the following:—

"The Rev. C. F. Aked, of Liverpool, has just returned from a visit to Oberammergau, and has been giving his people an account of the Passion Play. Mr. Aked thinks the play is produced with a "gorgeousness, a splendour, and a histrionic ability which would do credit to the genius of Sir Henry Irving or Mr. Tree." But he could find no words to express his sense of the profound religiousness of it all. It had deepened his conviction of the Divinity of Christ, and his Sunday at Oberammergau would be for ever memorable and unique in his life's experience."—*Daily Express*, July 28, 1900.

**THE WORLDLY CHURCH.**

EXTRACTS FROM AMERICAN PAPERS:—

**"KEEPING TAB ON THE YOUNG MAN.**

"The members of the Methodist Episcopal Church in South Vineland, N.J., have levied a tax of ten cents a call made by young fellows on their sweethearts. While the call is in progress individual acts of tenderness are also taxed. The money is to be applied to

**"BUYING A NEW CHURCH."**

"South Vineland, N.J., Feb. 28.—A courtship tax imposed by the Methodist Episcopal Church here is making the young men poor and the church rich.

"The church some time ago, in order to raise money with which to buy a new organ, fixed upon the idea of levying a 10-cent tax for every visit paid by a youth upon a woman member of the church. The girls made a list of their callers, and the amounts due were gathered by a tax collector, who gave receipts for them.

"The congregation now wants to build a new church, and it is proposed that the tax be reimposed with additions. A tariff has been made out by a committee, but it has not been adopted. Here is some of it:—

	Cents.
" One call, evening	.10
One call, 10 a.m. to 2 p.m.	.3
One call, 2 p.m. to 6 p.m.	.5
Hand squeeze	.16
Invitation to tea	.31
Buggy ride	.12
Kisses in the presence of the girl's mother, per dozen	.17
Kisses in mother's absence	Not allowed
Exchange of photographs	.42
Acceptance of proposal	1.98
Fixing the happy day	.2
Hammock swing	.36
On each pound of candy presented	.01

"Some Vineland people think that to tax love-making will discourage it. The church members, however, declare that it will have the effect of making it more precious in the eyes of the swains and maidens."

It is in this way the apostasy works. The leaders in it are the professors of theology. The result is disaster. They have nothing for their dupes because they are duped themselves, and a charlatan in any sphere is contemptible. Not having anything to present for present needs, they draw upon the future; and hope the promissory note will

be met when it becomes due at death, and a "composition" be effected through the prayers of the living.

**"ALL SAINTS' EVE.**

**"VESPERS FOR THE DEAD.**

"It is many years since there has been such a fine All Saints' Day as yesterday, and both St. Paul's Cathedral, Westminster Abbey, and the principal West-end churches had unusually large congregations; while at all hours, from 5 a.m. to 10 p.m. in working class neighbourhoods, there were services to suit the people. At many churches, after the festal Evensong of the day, Vespers for the dead were sung.

"There can be no doubt (writes a correspondent), largely, perhaps, owing to the annual services in the Frogmore Mausoleum, that prayers for the dead—silent, at least, within church—are becoming very popular in the Anglican Church, and the judgment of Sir Herbert Jenner, First Dean of Arches, fifty years ago in the Cambridge case, seems to admit their legality."—*Daily News*, Nov. 2.

But, in spite of all these various treatments the patient only grows worse, so in steps another physician, and

**"SCIENTIFIC CHRISTIANITY"**

is hailed as a deliverer.

"The Rev. W. Carlile, founder and honorary chief secretary of the Church Army, will explain in half-an-hour how by *Scientific Christianity*, men, women, and youths may be taken off the rates and made useful citizens. The Rev. F. C. Littler will preside."—Tuesday, March 13, at 2.15.

It seems scarcely possible to show greater contempt for God's Word than this. The testimony of the Holy Spirit to the Gospel is this: "It is the power of God unto salvation to every one that believeth" (Rom. i. 16). And here is a man that dares to advance such nonsense, and another to preside, both Reverends, with a message of "Scientific Christianity" for

**THE PRISONER, THE INEBRIATE, AND THE OUTCAST.**

We would infinitely prefer to listen to the preaching of Elihu: "Suffer me a little, and I will shew thee that I have yet to speak on God's behalf. . . . For truly my words shall not be false. . . . Behold, God is mighty, and despiseth not any. . . . He delivereth the afflicted (margin) in his affliction, and openeth their ears in oppression" (Job xxxvi. 2, 4, 5, 15).

Such deceitful shepherds will never be able to say with the apostle: We "have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the Truth commending ourselves to every man's conscience in the sight of God" (2 Cor. iv. 2, R.V.).

**SPIRITIST SIGNS.**

**THE GOAL OF SPIRITISM.**

THERE have been some of the great ones in the earth that have dared to place themselves across the path of God's movements, in order to frustrate His purposes. Or they have placed themselves on a pinnacle of power and contested HIS right to rule as HE will.

When Pharaoh assumed that position, and contemptuously dismissed Moses from his presence with these words:

"Who is Jehovah, that I should obey His voice?  
I know not Jehovah, neither will I let the people go" (Exodus v. 2).

Yet he had to do it. The three "I's" of Pharaoh's importance in his own eyes are answered by *eighteen* of the same pronoun in the next chapter, where God appropriates them to Himself. "Then the Lord said unto Moses" . . . "I will do it" . . . "I am Jehovah" . . . "I will bring you out" . . . "I am Jehovah," &c., &c. (Exodus vi. 1-8). And He did it too. Pharaoh found

out he had to do with God. "And Jehovah *looked* unto the host of the Egyptians through the pillar of fire, and of the cloud . . . and the Lord overthrew the Egyptians in the midst of the sea" (Exodus xiv. 24-27). Fifteen hundred years passed on, and the Holy Spirit alludes to the marvel once more. "By faith they (Israel) passed through the Red Sea . . . which the Egyptians assaying to do were drowned" (Heb. xi. 29). A very short, but very conclusive epitaph.

"GREAT MEN ARE NOT ALWAYS WISE."—Job xxxii. 9.

And man's ways with God prove the truth of this saying. Nebuchadnezzar pursued the same wilful course, and assumed the same high pretensions. "Is not this great Babylon which I have built by the might of MY power and for the honour of MY majesty?" (Dan. iv. 30). He had not taken God into account.

The consequence was that he had to be brought down to a condition physically on the same level to which he had descended morally—a beast!

"LET A BEAST'S HEART BE GIVEN HIM."—Dan. iv. 16.

But in this case there was a different ending. Repentance came, and his confession has been preserved for the instruction and comfort of numberless souls. "I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine understanding returned unto me; and I blessed the Most High; and I praised and honoured HIM that liveth for ever . . . and all the inhabitants of the earth are reputed as nothing; and HE doth according to HIS will in the army of heaven and among the inhabitants of the earth; and none can stay HIS hand, or say unto HIM: What doest THOU?" (Dan. iv. 34, 35).

One more instance we submit—taken from the New Testament times. Herod was flattered in receiving the homage that belonged to God, when "the people gave a shout, saying it is the voice of a god and not of a man." His summit of human glory was of very short experience. "And immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost" (Acts xii. 23).

"The thing that hath been, is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun" (Ecc. i. 9). Or to take another verse: "I know that whatsoever God doeth it shall be for ever; nothing can be put to it, nor anything taken from it; and God doeth it *that men should fear Him*. That which hath been is NOW; and that which is to be hath already been" (Ecc. iii. 14, 15).

#### SPIRITISTS,

From their latest avowals, betray this same energy of pre-eminent wickedness. The paragraph given below is on the same lines as the one spoken by Herod, and dignified by the same high-sounding title as Herod's—"an oration":—

"Prize, then, the holiness and divinity of your nature. Your resources are as boundless as the realms of God! Draw upon these resources. Rely, in unhesitating faithfulness, upon your own faculty. Suffer no man to cripple you with those base doctrines of superstition which teach the vanity of the Intellect; but go forth 'conquering and to conquer,' pondering much the mystery of life, and seeking earnestly to unfold yourselves for Immortality."—*Two Worlds*, May 18, 1900.

This may sound very fine to their followers and their dupes; but it is nothing more than mere bravado, the empty vauntings of man, "whose breath is in his nostrils."

"He may deceive himself that he is an instrument planted down here upon solid earth, capable of making melodies in the ear of eternity for ever. Let him know that the days of inspiration are not fled and past, but floating now and present under every sun and moon. That wherever

there is a man, there *also is a God\** speaking, influencing, guiding, and directing—speaking through him and to him, with a mighty, eloquent tongue, even as in the days of Isaiah!"—*Two Worlds*, May 18, 1900.

There will be another attempt to foist this arrogant assumption on man's part on the people. The same prominence is given to the personal pronoun:

"I will ascend into heaven.

I will exalt my throne above the stars. . . .

I will sit also upon the mount of the congregation.

I will ascend above the heights of the clouds. . . .

I will be like the Most High."

A few words will dispose of this vain boast:

"YET THOU SHALT BE BROUGHT DOWN TO HELL."

—Isaiah xiv. 13-15.

Spiritists are preparing the way for this manifestation. A day, perhaps not so far distant, will see the culmination of all their hopes; but the daring one will receive short shrift, for the prophetic Word declares that he will be "taken, and with him the false prophet that wrought miracles before him, with which he had deceived . . . . These both were cast alive into a lake burning with fire and brimstone" (Rev. xix. 20).

## Editor's Table.

#### INSETS.

WE have received several complaints as to the nature of the "Insets" put into *Things to Come*. But will our readers kindly remember that these are quite beyond our control? Any bookseller puts in whatever he pleases, and we are powerless to prevent it. If by way of protest any friends give up taking *Things to Come*, the punishment will fall on the wrong shoulders. And if *all* our friends do this the remedy will be at once effectual and drastic, for there will be no *Things to Come* in which to put any "Insets" at all. May we plead for consideration and kindness in this matter?

#### GLASGOW.

ANY Believer, in Glasgow or district, who desires to obey 2 Tim. ii. 15, as to "rightly dividing the Word of Truth" as set forth in *Things to Come*, and who wishes to have fellowship in the truths therein taught, is asked by Mr. Duncan Sinclair, to communicate with him, c/o Mr. Sutherland, 30 Morrin Square, Townhead, Glasgow.

#### ACKNOWLEDGMENTS.

For *Mr. D. C. Joseph's Mission*.

	£	s.	d.
Bristol . . . . .	0	5	0
Lyme Regis (July 17) . . . . .	0	5	0

For *Things to Come*.

	£	s.	d.
J. W. (Darlington) . . . . .	0	1	0
J. L. H. (Pinner) . . . . .	0	2	6
R. R. (Hull) . . . . .	0	10	0
B. N. (York) . . . . .	0	2	6
Anonymous . . . . .	0	5	0

The above are all voluntary thank offerings for blessings received through *Things to Come*.

\* Our italics.



# THINGS TO COME.

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## Editorial.

### "WE KNOW."

THERE are six Greek words translated *know*, but there are two principal words: *oīda* (*oida*), which we will call No. 1, and *γινώσκω* (*ginōskō*), which we will call No. 2. The first means *to know (without learning)*, then *to know intuitively*, as a matter of fact; and the second means *to get to know* (by learning or being taught).

They occur in the same verse in the following passages, and it is most instructive to observe their use by the Holy Spirit:—

John xiii. 7. "What I do thou *knowest* not now (No. 1), but thou shalt *get to know* (No. 2) hereafter": *i.e.*, Peter, by a painful experience, would learn that which nothing else could teach him.

1 John v. 19, 20. "We know (No. 1) that the Son of God is come, and hath given us an understanding that we may *get to know* (No. 2) Him," etc.

John iii. 10, 11. "Art thou a master of Israel, and *knowest* (No. 2) not (*i.e.*, hast not got to know) these things? Verily, I say unto thee, we speak that we do *know* (No. 1)."

John viii. 55. Have not got to know him (No. 2), but "I know Him" (No. 1): *i.e.*, Christ knew the Father from the beginning. He did not have to learn as we do.

Twice more He uses No. 1 of Himself.

Heb. viii. 11. "They shall not teach every man his neighbour and every man his brother, saying, Know (No. 2) the Lord: for all shall know me (No. 1), from the least to the greatest."

1 John ii. 29. "If ye know (No. 1) that he is righteous, ye know (*marg.*, *know ye*) (No. 2) that every one that doeth righteousness is born of God."

John xxi. 17. "Lord, thou knowest (No. 1) all things, thou knowest (No. 2) that I love thee."

It is the use of No. 2 in 1 Cor. ii. 14 that throws so much light on that solemn passage: the natural man can know, when he is taught of the Spirit, but there are no means possible by which he can *get to know* of himself; for spiritual things are only spiritually discerned.

Hence we require a spiritual understanding, and a Divine Teacher.

"We," thank God, have both. But who are meant by the "we." "We know." 1 John i. tells us. We, who have fellowship with the Father, and with His Son, Jesus Christ (*ver.* 3). We, who "walk in the light" (*v.* 7): *i.e.*, have access into His presence as the High Priest had into the holiest where the light, the Divine Shechina, was manifested. We, who have an ever present consciousness of corruption

within are an ever present proof of Divine cleansing from all sin (*ver.* 7). We, sinful children, who have an Advocate with the Father (*ii.* 1). We, who know that we "have passed from death unto life" of God (*iii.* 14; *iv.* 6; *v.* 19), etc.

"We know." True Christianity is characterised by Divine certainty. Religion is characterised by doubts, and contingencies. Its statements generally begin with an "If." It begins in uncertainty, it goes on in darkness, and ends in despair.

But when the Holy Spirit is the Teacher, there are no such "ifs" or "buts"; no contingencies, no uncertainties. All is everlasting, irrevocable, certain and sure. All is built on the Divine "I will" and "they shall."

Against all that the wisdom of man can offer, we have and can set the glorious certainty, the blessed assurance which is the happy heritage of the simplest, humblest soul who trusts in the Living Word, and rests in the written Word.

This knowledge is the gift of God, and not the attainment of man.

By nature all have "the understanding darkened": "ignorance is in them, because of the blindness of their heart" (*Eph.* iv. 18). But those who have learned Christ and know Him "have heard Him, and have been taught by Him." Not heard Paul, Apollos, or Cephas. Not heard that deeply experienced one, or the other wonderfully taught one, or that eloquent one; but, "If so be that ye have heard HIM, and have been taught by HIM."

Ah! "Blessed is the man whom thou chastenest . . . and teachest him out of thy Law" (*Ps.* xciv. 12). Oh, how we ought to rejoice in such a blessed provision for our need.

Man is only just discovering the importance of what he calls "education," and such as he can give. But though he can give a certain kind of knowledge he cannot give the brains to understand it.

But that is just where our Divine Teacher begins! He first of all gives a spiritual understanding and then the education of God's children is all part of God's purpose.

Man has his "voluntary" system and his "compulsory education"; but with all his plans he cannot ensure the education he seeks to give! But God has secured the education of His children. For "it is written in the prophets (*Isa.* liv. 13) they shall be all taught of God. Every man, therefore, that hath heard and learned of the Father, cometh unto me."

These are the words of Christ concerning Israel. How much more true of the members of that Body which He is now making in Christ. They come to Christ because they have "heard and learned of the Father." This is the very first result of Divine teaching. And this teaching goes on, for God has from the beginning seen our need of it, and provided for it.

All who have God's education soon find out the worthlessness of man's! Man's system of education shuts out God, and leads from God. "Thy wisdom (God tells him)

and thy knowledge, it hath caused these to turn away" (Is. xlvii. 10, marg.)

But God's education secures the best interests and the highest happiness of man.

All God's children have the same Teacher, the same great blessed Text-Book, the Scriptures of Truth. They learn the same lessons. They glorify God and abase man. They worship and adore one Father with spiritual worship. They cannot endure a form of worship which makes provision for the flesh. They reverence and exalt one Christ, and are satisfied with Him, not seeking to add anything to His precious merits.

They bless and praise one Holy Spirit through Whose power they perform every good work.

They have one faith, the faith of God's elect.

They have one hope of coming glory.

They have one baptism, that of the Holy Spirit, Who makes them sons of God, and becomes their Teacher and their Guide.

Yes! "They shall be all taught of God." And all, thus taught, go on to learn, and have only one desire, that they may "know HIM."

This knowledge satisfies. Here they can rest.

Job, amid all the confusion caused by the distracting "wisdom" of his friends, cried out "I *know* that Thou canst do everything" (Job xlii. 2). There was rest in that reassuring thought.

David found refuge in the thought. As to salvation he could say "I *know* that the LORD saveth His anointed" (Ps. xx. 6). In a time of trouble he could say, "I *know* that the LORD is great, and that our LORD is above all Gods" (Ps. cxxxv. 5). When he was compassed about by his enemies he could say, "I *know* that the LORD will maintain the cause of the afflicted and the right of the poor" (Ps. cxl. 12). When well-nigh overwhelmed with the mysterious dealings of God, he could bow his heart and say, "I *know*, O LORD, that Thy judgments are right, and that Thou in faithfulness has afflicted me" (Ps. cxix. 75). That is Divine teaching, dear readers, and none can use such language without it.

The Apostle Paul was a teacher taught of God. And what did he know? "I *know* (as a matter of fact) that in me, that is, in my flesh, dwelleth no good thing" (Rom. vii. 18). In his day the highest point of man's wisdom had been reached. Solon, the wisest of the wise men of Greece, propounded it, and it was received as the end of all learning. "Know thyself!" But Paul had been taught the folly of this, and had learned that no man can know himself till he knows Christ. Hence, he revealed a still higher aim, and set a more lofty standard, when he declared of Christ, by the Holy Spirit, that henceforth his one object was "that I may (get to) know HIM" (Phil. iii. 10).

Here is the foundation of faith. Here is the ground of all trust. "They that *know* Thy name (*i.e.*, Thee) will put their trust in Thee" (Ps. ix. 10). This is not trying to work up a trust in one whom we do not know. But knowing Him we cannot help trusting Him. The effort would be not to trust Him. We do not have to "try and trust Him." Trust inevitably follows knowledge, and does not precede it.

Oh! what gracious teaching. What precious education. And all "free." No fees, no payments, no merit. But saved for nothing, justified, sanctified, preserved, provided for, and educated—for nothing.

We may always distinguish between Divine and human knowledge. Man's knowledge always "puffeth up." But Divine knowledge always humbles, melts, and subdues every soul who receives it, and brings us into the dust before God.

Now note the three things in 1 John v. 20.

#### A SPIRITUAL KNOWLEDGE.

"We know." What do we know? "We know (as a matter of fact) that the Son of God is come."

Do you know this? Not all have this knowledge. Many know the historic fact, but do not know HIM. Has He come in grace and power to your heart? If you know Him, you know also that "He hath given us an understanding that we may (get to) know Him that is true." Here is a spiritual knowledge.

And where there is a spiritual knowledge there is always

#### A SPIRITUAL UNION.

And we are in Him that is true, even in His Son Jesus Christ. "Chosen in Him." "Blessed in Him." "Perfect in Him." "Complete in Him."

"In His SON": therefore we are *sons*.

"In His Son JESUS": therefore we are *saved sons*.

"In His Son Jesus CHRIST": therefore we are *anointed sons*.

"Sons of God," "Begotten of the Father" (Jas. i. 18),

"Quickened together with Christ" (Eph. ii. 5).

And where there is a spiritual union there is also

#### A SPIRITUAL LIFE.

"This is the true God and eternal life." This Person, this Son, this Jesus, this Christ, is "the True God," "the mighty God" (Isa. ix. 6), "The great God" (Titus ii. 13), "The only wise God" (Jude 25), "God with us" (Matt. i. 23).

"This is eternal life, to (get to) know Thee, the only True God, and Jesus Christ Whom Thou hast sent" (John xvii. 3).

Well may we sing:—

"Oh, precious Christ, I long to know and trust Thee more and more,  
Fain would I part from all below, Thy glories to explore.

Thanks to Thy Name, for what I know by sitting at Thy feet;

Go on to teach me, till I go where knowledge is complete."

## Papers on the Apocalypse.\*

### FIFTEEN PRELIMINARY POINTS.

(Continued.)

#### (VII.) THE TITLE OF THE BOOK.

OUR next evidence is the title given to the book by the Holy Spirit who inspired it.

It is not "the Revelation of St. John the Divine," which is man's title for it. Indeed, among the later MSS., we

\* These papers have been copyrighted, so as to prevent garbled extracts, in view of future separate publication.

find fifteen or sixteen various titles ; but the Divine title given in the text, is "The Revelation of Jesus Christ."

The word is ἀποκάλυψις (*apocalypsis*). Hence the title of "Apocalypse" so frequently given to the book.

It is from the verb ἀποκαλύπτω (*apocaluptō*) to unveil, from ἀπό (*apo*) away from, and κάλυμμα (*kalumma*) a veil. Hence *Apocalypsis* means a taking away of a veil (as when a statue is said to be unveiled), and thus bringing into view that which had been before hidden as by a veil. *Unveiling* is the equivalent English word.

It is used, of course, in two senses : viz., of a bringing to knowledge by the removing of the veil of ignorance ; or of the visible appearance of one who had previously been unseen, as though hidden by a veil.

Our point is that, whenever this word is used of a visible person or thing, it always denotes the visible manifestation of that person ; and it is the same in the case of all material or visible things.

This is not a matter of opinion, but it is a matter of fact, on which our readers can easily satisfy themselves by examining the passages.

The word occurs eighteen times ; and in the following ten places is used of a person.

Luke ii. 32.—"A light to lighten the Gentiles," literally "a light for a revelation to the Gentiles." What was this light ? It was a person, even the Saviour in Simeon's arms, of whom he could say, "Mine eyes have seen Thy salvation."

Rom. ii. 5.—"The day of wrath and revelation of the righteous judgment of God." Here it refers to the visible judgments of God, which will be manifested to all in "the day of wrath."

Rom. viii. 19.—"The manifestation of the sons of God:" i.e., the visible revelation of the sons of God, when they shall appear and be manifested in glory with Christ (Col. iii. 4).

1 Cor. i. 7.—"Waiting for the coming of our Lord Jesus Christ." Here, without doubt, it refers to the personal appearing of Christ. This passage shows us that we must not press the word *apocalypse* as though it were a technical term. When "the Lord Himself" meets His People "in the air," that will be His apocalypse or visible manifestation to them. When He comes with them afterwards to the earth, that will be His apocalypse or revelation to the world, and "the manifestation of the sons of God" for which creation is groaning.

2 Cor. xii. 1.—"I will come to visions and revelations of the Lord." Here the word is joined to visions as though it meant visible manifestations of the Lord. Verse 7 may mean either a revelation of truths, or visible scenes of glory, or both.

Gal. i. 12.—"I neither received it (i.e., the Gospel which he announced) from man, neither was I taught it [by man], but by a revelation (i.e., a vision or visible appearance) of Jesus Christ." There is no reason whatever why the word should not have both meanings. Why should not the Lord have appeared to him, and made known to him that message which was given to him ? It must have been made known to him in some way ; and he distinctly says it was by Jesus Christ (not by the Holy

Spirit). Therefore it must have been in one of those many "visions" which he says he saw at different times ; and probably during those three preparatory years which he spent in Arabia (Gal. i. 17, 18).

In verse 16 it is the verb that is used and not the noun, and therefore it does not come within our enquiry.

2 Thess. i. 7.—"When the Lord Jesus shall be revealed from heaven with His mighty angels." Here, though the English uses the verb, the Greek has the noun, and reads, "And to you who are troubled, rest with us at the revelation of the Lord Jesus from heaven, with His mighty angels." There can be no doubt about this passage. (See below, the chapter on "The scope of the book, gathered from its place in the Canon.")

1 Pet. i. 7.—"Might be found unto praise and honour and glory at (the) revelation of Jesus Christ." The context shows that the meaning here is the same as in 2 Thess. i. 10, and refers to His visible manifestation with His People in the air at His Revelation.

But, if Peter's words are taken as referring to the remnant, then the visible manifestation is to them.

So in verse 13, we have the same expression, "at (the) revelation of Jesus Christ."

Also in iv. 13 where we read of the time "when His glory shall be revealed ;" i.e., visibly manifested.

Now from all these ten passages, is it not clear that the word *Apocalypsis*, when it refers to what can be seen (such as a thing or a person), always means the visible manifestation of that person or thing ?

If so, that is what we have in this book. We have an account of the various events which are to take place in heaven and on earth, connected with His visible unveiling. It is His *Apocalypsis* which God gave Him the right or authority to show, make known, or represent to his bond-servants what must shortly come to pass.

It is this thrusting of the sense of *making known a truth* into the word which, when used of a person means the *appearance of that person*, that has led people commonly to speak of this book in the plural, "the Revelations."

We have therefore, in the Title of this book, further evidence that the subject of this whole book is the visible appearing of Jesus Christ in power, and glory ; and for judgment in the earth. It is not a series of revelations about Jesus Christ ; but the book which gives us the particulars about the events which are connected with His revelation or appearing. And it is made known, it says, specially, to his "servants," as we saw in our previous point.

#### (VIII.) THE DESCRIPTIONS OF THE BOOK.

The descriptive titles given to this book mark it off as being special in its nature, distinct from the other books of the New Testament ; and in character and keeping with the prophetic books of the Old Testament. It is called

##### 1. "THE WORD OF GOD" (i. 2).

This is not used as a general term, of the Scriptures or of the Bible, as such\* : but in a special sense, not

\* Though, of course, as the Bible is made up of the words of God, we may conveniently and very truly use "the Word of God" of the Scriptures as a whole. See Jer. xv. 16.

uncommon in the Old Testament, of the "word which comes from God," or which He speaks. Hence, a *prophetic message*, e.g.,

1 Sam. ix. 27. Samuel said to Saul: "Stand thou still awhile, that I may show thee *the word of God*."

1 Kings xii. 22. "*The word of God* came unto Shemaiah, the Man of God (*i.e.*, the prophet), saying." (Compare 2 Chron. xi. 2 ; xii. 15.)

1 Chron. xvii. 3. "*The word of God* came to Nathan." (So 2 Sam. vii. 4.)

It is difficult to distinguish between the written Word and the Living Word. Both make known and reveal God.

In Gen. xv. 1, we read "The Word of the LORD came unto Abram in a vision, saying, Fear not, Abram, I am thy shield," etc. Here, it is evidently the Living Word, though it may include both.

When we come to the Apocalypse, we are at once prepared for both—the Vision of the Living Word, and also the prophetic word of the Living God ; both making known to the servants of God the visions and words of "this prophecy" (ver. 3).

Five times we have this expression in this book.\* Not in the common sense, as in the Gospels and Epistles, but in this special sense of a *prophetic message*.

In i. 9 John tells us he "was in the Isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." Leaving the latter expression for a moment, we may remark that the popular interpretation of the word "for" is based on a tradition which doubtless sprang from a misunderstanding of these words. There is no idea of banishment in them. It was no accident which led to the giving of this prophecy. John went to Patmos "for" the purpose of receiving it (as Paul went into Arabia, Gal. i. 17). "On account of" is the meaning of the word here used, for "for" † in the sense of "on account of." If his preaching of "the Word of God" was the *cause* of his being in Patmos, another expression would have been used. See Exposition below, on i. 9.

Verse 2 tells us that "the word of God" consisted of "the things that he saw." How could John be banished to Patmos because of, or by reason of, the things which he saw in Patmos !

No, the truth here recorded is that John was there on account of (*i.e.*, here, to receive) "the word of God," *i.e.*, the prophetic message, even "the words of this prophecy."

There is a second descriptive title which stamps this book. It is called

2. "THIS PROPHECY" (i. 3).

Seven times we have the word *prophecy* in this book, ‡ and prophecy is its one great subject.

It is "prophecy" for us, therefore, and not past *history*. It is prophecy concerning the events which shall take place "hereafter" during the day of the Lord, *i.e.*, during the day when the Lord will be the Judge, in contradistinction

\* Chaps. i. 2 ; i. 9 ; vi. 9 ; xix. 13 ; xx. 4.

† As in Heb. ii. 9, "For the suffering of death crowned with glory and honour" ; and verse 10—"For whom are all things and by whom are all things." So Rom. iv. 25, "on account of."

‡ Chaps. i. 3 ; xi. 6 ; xix. 10 ; xxii. 7, 10, 18, 19.

to the present day, *i.e.*, "man's day" (1 Cor. iv. 3) during which man is judging (to the painful experience of most of us). See Exposition on i. 10.

Even "Historicists" take some part of this book as prophecy.

Most "Futurists" take from iv. 1 as prophecy.

But we fall back on the first blessing in verse 3: "Blessed is he that readeth and they that hear *the words of THIS PROPHECY*."

That *reading* commences at once ; that *hearing* commences with the reading. Neither is to be postponed till some future time, or to some particular part of the book : no: are we to be left in ignorance as to where our reading and our blessing commences. We believe that "this prophecy" means "this prophecy," and that we begin at once to read it and to get the blessing. It cannot be that we are to read on and wait till we come to some particular verse where the blessing commences. Our attention to what is written is not to be postponed. All the words are "the words of this prophecy." John was to bear witness of "all things that he saw" (ver. 2) ; and the command is "what thou seest write in A BOOK." What we have therefore is in "a book" ; and that book contains all that John saw and heard ; and it is called "this prophecy." The whole book, therefore, is prophecy for us. It is "those things which are written in it" which we are to keep : and it is as a whole Book that we propose to deal with it. We feel it safer to be guided by what God Himself calls it than by what man tells us as to what part is prophecy and what is not. If they who tell us this were agreed among themselves it would be something ; but when they differ, we cannot gain much by listening to them.

The evidence afforded by this title is, that, as the whole book is prophecy, the Church of God is not the subject of it : for, as we have seen, the Church is not the subject of prophecy, but of "revelation." The future of the Church is given and written for our reading and blessing in the Pauline Epistles ; especially in 1 Thess. iv., where the Apostle Paul speaks "by the word of the Lord," which means, here as well as elsewhere, a *prophetic announcement*. Further, we may add that, when John is told that he is to prophesy again (x. 11), it is not about the Church, but about "peoples and nations and tongues and kings."

But there is another title given to this book. It is

3. "THE TESTIMONY OF JESUS CHRIST" (i. 2, 9).

Now, this may mean the testimony *concerning* Him (the Gen. of the *object* or *relation*) ; or, the testimony which *comes from* Him (the Gen. of the *subject* or *origin*), *i.e.*, which he bore.

If we take it as the former, it then agrees with the whole prophetic word, which is concerning Him as "the coming One."

If we take it in the latter meaning, then it refers to the nature of the testimony which the Lord Jesus bore when on earth ; and does not go outside it. That testimony related to the kingdom and not to the Church.

The word for "testimony" is worthy of note. It is *μαρτυρία*, *marturia* (fem.), and not *μαρτύριον*, *marturion* (neuter). Now, when there are two nouns from the same

root, one *feminine* and the other *neuter*, there is an unmistakable difference, which has to be carefully noted and observed: *i.e.*, if we believe that we are dealing with "the words which the Holy Ghost teacheth," as we most certainly do.

The difference here is clear and decided, and a few illustrations will be convincing.

The *neuter* noun, ending in *-iov (-ion)*, denotes something definite and substantial, while the *feminine* noun, ending in *ia (ia)*, denotes the matter referred to or contained in or relating to the *neuter* noun.

For example: *Emporia* is *merchandise*; while *Emporium* is the place or building where the merchandise (*emporia*) is stored (the *Emporium*).

*Apostasia* are the matters concerning which there is *defection, falling away, forsaking or revolt* (Acts xxi. 21, 2 Thess. ii. 3); while *Apostasion* is the act of falling away, or the document, etc., which contains it. Hence it is the technical term for a *bill of divorcement* (Matt. v. 31; xix. 7. Mark x. 4).

*Georgia* is *tillage*; *georgion* is the *field* where the tillage is carried on. (1 Cor. iii. 9 only.)

*Gymnasia* denotes the *exercises* (1 Tim. iv. 8); *gymnasium*, the *place* or building where the exercises are done.

*Dokimee* is the examination or *proof* (Rom. v. 4. 2 Cor. ii. 9; viii. 2; ix. 13; xiii. 3. Phil. ii. 22); while *dokimion* is the *trial*, at which the examination is made and the proofs given (Jas. i. 3. 1 Pet. i. 7 only).

*Mneia* is *remembrance* or mention (Rom. i. 9. Eph. i. 16. Phil. i. 3. 1 Thess. i. 2; iii. 6. 2 Tim. i. 3. Philem. 4); *mneion* is the *tombstone* or sepulchre where the mention or remembrance is made.

*Soteria* is a *saving* or delivering (and is the general word for salvation in N.T.); while *soterion* is the *act of saving*, and almost the person who delivers. See Luke ii. 30 (where it is "seen") and iii. 6. Acts xxviii. 28. Eph. v. 17.\*

Now, in the Apocalypse, we have *marturion* (the neuter), *testimony*, only once (Rev. xv. 5), where it is used of a thing, "the tabernacle of the testimony," *i.e.*, the tent and tables of stone which were placed therein. In every other place (nine times) we have *marturia*, *i.e.*, the *testimony given or witness borne* (i. 2, 9; vi. 9; xi. 7; xii. 11, 17; xix. 10, twice; xx. 4). In all these cases therefore, it is testimony or witness borne, as a reference to them will show.

It seems, then, quite clear that, where we read in this prophecy of "the testimony of Jesus" (i. 2, 9; xii. 17; xix. 10, twice†), it means the testimony which the Lord

\* In some cases these references support these facts; in others they must be re-interpreted by them.

It will be noted that the accentuation of these words in *-iov* intimates that they are all properly adjectives: hence the actual noun to be supplied in each case will vary with the nature of the noun from which the adjective is formed. The general distinction, however, holds good: that the words in *-ia* represent a *process*, or *habit*, and that, too, under its feminine, not masculine, aspect; while the neuters represent some *special act*, or *instance* of this habit or process, or some material or instrument by which, or place in which, the habit is carried out, or the process carried on.

† In xx. 4 it is doubtless the testimony concerning Jesus for which those who gave it were beheaded. (The Gen. of relation.)

Jesus bore or gave on earth as "Jesus" in the days of His humiliation (not as the Christ as raised from the dead).

The testimony was, as we have already said, concerning His kingdom and concerning Israel (see Rom. xv. 8); and it is the same testimony which the same Jesus gives in the book of this prophecy.

## Contributed Articles.

### THE EPISTLES TO THE THESSALONIANS.

#### III.—THE FIRST EPISTLE, iv. 1—v. 25.

IN our last chapter we considered the structure of the member "a" (i. 2—iii. 10) and "b" (iii. 11-13), which form practically the first half of the Epistle.

We now come to chapters iv. and v., which contain the special doctrine and instruction as to the *parousia* or coming of Christ for His saints. This is set forth in "a" (iv. 1—v. 22) and "b" (v. 23-25), which is again a prayer concluding this second portion, as a prayer ("b," iii. 11-13) closed the first.

The following is the structure of the last half of the Epistle:—

#### THE EXPANSION OF "a" (iv. 1—v. 22).

##### *Instruction and Exhortation.*

a	t	iv. 1-12. Exhortation (Practical and General).
	u	iv. 13-18. Instruction as to the Lord's Coming. The ascension of His people, whether "dead" or "alive," at His Descension <i>for</i> them before that day.
	u	v. 1-11. Instruction as to the Lord's Coming. The full salvation of His people, whether <i>watchful</i> or <i>unwatchful</i> , before that day.
	t	v. 12-22. Exhortation (Practical and Particular).

This gives us the scope of the whole section. But we shall take each of these four members separately; or, at least, the first three:—

#### THE EXPANSION OF "t" (iv. 1-12).

##### *Exhortation.*

t	v	x	iv. 1. To walk, as before God.
		y	2. The commandments given.
		w	z   3-5. God's will: their sanctification ( <i>pos. &amp; neg.</i> ).
			zz   6. The brethren "not to be defrauded" ( <i>neg.</i> ).
		w	s   7, 8. God's call: their sanctification ( <i>neg. &amp; pos.</i> ).
			zz   9, 10. The brethren to be loved ( <i>pos.</i> ).
	v	y   11. The commandments given.	
		x	12. To walk, as before men.

This does not call for any comment; but the great doctrinal portion concerning the Lord's Coming (for twice

the word *parousia* occurs in this half of the Epistle) will require some consideration.

We must first give the structure of "u" and "u," from which it will be seen that chap. v. 1-11 exactly corresponds in every particular with chap. iv. 13-18.

THE EXPANSION OF "u" (iv. 13-18) and "u" (v. 1-11).

*Instruction: Our Resurrection and Ascension before the Day of the Lord.*

- u | a | iv. 13. Instruction *necessary* as to "them which are asleep" (κεκοιμημένων).\* The R.V. reads κοιμημένων, *them that fall asleep.*
- b | 14. *First* reason (γάρ): For, those who have fallen asleep (κοιμηθέντας) God (by Jesus) will bring again from the dead.
- c | 15. *Second* reason (γάρ): For those who "are alive and remain" (οἱ ζῶντες οἱ περιλειπόμενοι) shall not precede them.
- d | 16, 17. *Third* reason (ὅτι): Because both shall be caught up together (ἄμα) at the Descension of the Lord into the air.
- e | 18. Encouragement: "Wherefore comfort one another with these words."
- u | a | v. 1. Instruction *not* necessary as to "the times and seasons" of our Resurrection and Ascension, which will take place *before* the Day of the Lord.
- b | 2-6. *First* reason (γάρ): For they already knew that the destruction of the wicked will mark the coming of the Day of the Lord. Contrast (vers. 4, 5) and Exhortation (ver. 6): "Therefore let us not sleep" (καθεύδωμεν),† but "let us watch" (γρηγορώμεν).‡
- c | 7, 8. *Second* reason (γάρ): "For they that sleep (καθεύδοντες) sleep (καθεύδουσι) in the night." Contrast and Exhortation, "But let us, etc." (ver. 8).
- d | 9, 10. *Third* reason (ὅτι): Because God hath not appointed us to wrath, but to obtain salvation (*viz.*, that of the body in Resurrection) through our Lord Jesus Christ, that whether we watch (γρηγορώμεν) or sleep (καθεύδωμεν), we should together (ἄμα) live with Him (as in "d" above).
- e | 11. Encouragement: "Wherefore comfort yourselves together," etc.

From this structure we learn many important truths. We may thus enumerate the several points.

I. Instruction was necessary as to those who had been taken away by death. The Thessalonian saints were "ignorant" as to what takes place after death, as all would

\* κοιμάομαι, *to fall asleep* involuntarily: hence used (in nearly every place) of *death*; but only of saints. See note, below.

† καθεύδω, *to go to sleep* voluntarily: hence not used of death, but either of taking rest in sleep, or of the opposite of watchfulness. The same as in Matt. xxv. 5. See note, below.

‡ γρηγορέω is translated "wake" only here. Elsewhere it is "watch," "be watchful," or "vigilant."

have been had not God, who alone can know, seen fit to reveal it to us.

As formerly heathen, they had been either Platonists or Epicureans; and, if Jews, then either Pharisees or Sadducees.

The former (Platonists and Pharisees) believed that no one died: death being merely life in another form. Indeed, this is the popular belief of the day: but those who hold it do not see that it does away with, and denies the necessity of resurrection.

The latter (the Epicureans and Sadducees) believed that death was death, and that every one who died had died eternally. These denied the doctrine of the resurrection altogether.

Holding one of these two creeds, these saints were, therefore, "ignorant"; and were, of course, much concerned about their friends who had died; fearing, not that they had gone before, but would be left behind, and have no part with those who were alive and remained to the coming of the Lord. Therefore it is written: "**I would not have you ignorant, brethren, concerning them that are asleep, that ye sorrow not even as the others that have no hope.**"

II. All is shown to depend, and to turn, on the resurrection of the Lord Jesus. "If we believe" that, then there is another great truth that we are to believe in consequence. There is something built upon this great foundation: "Even so." But to see what it is we must understand the scope of this fourteenth verse.

It is the hope of Resurrection at the coming of the Lord Jesus Christ.

STRUCTURE OF "v" (iv. 14).

- v | f | *Belief.* "If we believe
- g | *Death.* "that Jesus died,
- h | *Resurrection.* "and rose again."

Now we must have three lines exactly corresponding to these: and we have them:—

- v | f | *Belief.* "In like manner [*we believe*] also
- g | *Death.* "that those who are fallen asleep
- h | *Resurrection.* "will God, through Jesus, bring with Him" (So R.V. margin).

Thus we are taught that like as "the God of peace brought again from the dead (Heb. xiii. 20) the Lord Jesus," even so we are to believe that God, in like manner, will bring again from the dead those who are fallen asleep in Christ (1 Cor. xv. 23).

\* The expression, "I would not have you ignorant," is peculiar. It occurs six times, all in these church epistles. The study of the expression in the order of its occurrence will well repay care.

Rom. i. 13, of Paul's purpose to prosecute his great mission and ministry to the saints in Rome (See xv. 23).

Rom. xi. 25, of Israel's blindness.

1 Cor. x. 1-11, of the camp in the wilderness as the type of the baptized assembly under the preaching of the kingdom.

1 Cor. xii. 1, of spiritual things connected with the Body of Christ by the baptism with the Holy Spirit.

2 Cor. i. 8, of the trouble at Ephesus (Acts xix.), where his preaching of the kingdom ends, and the revelation of the mystery begins.

1 Thess. iv. 13, of those who have fallen asleep.



*Who is it that will bring the sleeping saints again from the dead?*

"God," according to John v. 21.

*By what agency will God bring them?*

"Through or by Jesus," according to John v. 25, "the Son of God."

*In what manner will God bring them?*

"In resurrection, as He brought again the Lord Jesus from the dead."

III. But then follows a further revelation as to when this glorious event will take place.

(1) We which are alive "shall in no wise precede them that are fallen asleep" (R.V.).

(2) This must carry with it the correlative fact that those who have fallen asleep can in no wise precede those who are alive and shall remain to the Lord's coming. Other-wise language for the express purpose of removing ignorance is useless. For the words cannot mean that some shall not precede others who are already there.

IV. Then, if we shall not precede them, nor they precede us, how will that affect the hope of resurrection? The answer given reveals the fact that the first thing that will happen in connection with the realisation of our "blessed hope" is that

(a) The Lord Himself shall descend from heaven with a shout, *κέλευσμα* (*keleusma*), an assembling shout of command,\* and with an archangel's voice, and with a trumpet of God.

(b) The next thing that takes place is "the dead in Christ shall rise first" (*i.e.*, before anything happens to us); and note that they are called the "dead," though "the dead in Christ." And they "rise."

(c) After that, we, the living, who remain, "shall be caught up together with them in clouds to meet the Lord in the air." The word "together" is *ἅμα* (*hama*), and is used of *two* distinct companies, and denotes *at the same time*.

(d) And thus (*οὕτως, houtōs*), *in this manner*, shall we be evermore with the Lord.

And, because they possessed this blessed hope, they "waited for God's Son from heaven."

Now, what we must so particularly notice is that, we have here a new revelation. "By the Word of the Lord" denotes a special prophetic message, the revelation of a truth which had never before been known. The promise of the Lord had been, of the Holy Spirit, "He shall show you things to come." Where has He shown them if not here? The Lord had many things to say, but He could not say

\* A noticeable instance of *κέλευσμα* is found in *Æsch.* (*Eum.* 226); where Orestes speaks of himself as come at *Apollo's* biddings. In *Cho.* 740 (Paley makes it 738), we have *κέλευσμάτων* of the imperious nightly wails or cries of an infant. In *Soph.* (*Ant.* 1204) we find it, again in the *plural*, of orders issued by a monarch; and that is the only instance of it, in *Soph.*, which Ellendt's *Lex. Soph.* gives. In the only instance of it in the *singular* which Linwood's *Lexicon to Aeschylus* gives—*Pers.* 389 (399 Paley);—it is used of the word of command to *rowers*, and *κελευστής* seems to have been technically used of the officer whose business it was thus to *give the time* to the oarsmen. The only instance in the Septuagint is *Prov.* xxx. 27—"The locusts have no king, and yet march orderly at one word of command" (*κελεύματος*).

them when on earth (John xvi. 25). When, then, has He said them at all, if not in these special revelations of the Holy Spirit to the churches? This is truth affecting only the Church of God. It is church-truth of the highest kind. But the churches to-day do not want it! They can do without it. They are all going to die, and are waiting for death—and singing about it every Sunday in most of their hymns. They have invented their own way of being with the Lord quite apart from resurrection.

They are hoping to be with Him *without rising from the dead*: but the Lord has postponed the presence of His People with Himself until He comes again and raises His dead, and takes them up with His living saints to Himself. We are expressly told that it is "by patience, and *comfort of the Scriptures* we might have hope" (Rom xv. 4). But this "comfort" is not enough for people to-day: and yet, the greatest comfort which the great Comforter Himself gave to two bereaved sisters was—"Thy brother shall rise again." This agrees with the special injunction here added—"Wherefore comfort one another with these words" (1 Thess. iv. 18).\*

"The teaching of Jesus," is the cry of the day, but an essential part of that teaching is rejected, for He held out the blessed hope, "I will come again and receive you to Myself." But the reply is practically: "No! Lord, Thou needest not come for me. I will die and come to Thee." And, instead of a belief in Christ's teaching, a new Creed altogether has been formulated. "*I believe in . . . the reception of believers by Jesus in the hour of death.*"† In this Creed there is no reference beyond this whatsoever, either to *Resurrection*, or to the *Lord's coming!* So complete is the present apostasy!‡

Of course, all this makes no difference. They will not get this "reception by Jesus" any sooner. Not until the Lord's own time which He has appointed.

But it makes a great difference in another way. It makes a great difference now, and here. For, through this ignorance, which the Lord would not have His People to be in, and which they persist in remaining in, they lose the present power for a holy life, and they lose the present power for diligent service. And this is the true and only explanation of the vast difference between the churches

\* Those who differ from us must not say we believe this or that. We must be judged only by what we actually say, not by what we have not said. One writer retorts "Oh, then you believe in the sleep of the soul!" We believe nothing of the kind. The expression is not in scripture, and we know not what it means. Those who differ have got to deal with such passages as Acts ii. 34 (taken with 2 Sam. xii. 23), Ps. cxlvi. 4, &c., &c. It is not for us to cast stones at one another; but for each to explain the passages which the others find difficult; and this, in kindness and with forbearance, not with harshness and in a spirit of judgment. We have dealt with such passages as Phil. i. 23 in Vol.† VI., pp. 87, 88; and 2 Cor. v. 6 (Vol. VI., 118).

† Professor George H. Gilbert, D.D., Chicago Theological Seminary, on "The Apostle's Creed revised by the teaching of Jesus," in the *Biblical World*, Sept., 1898.

‡ It is this popular belief that makes many teachers inclined to take up and dabble with Spiritism. It is thus a dangerous snare, and a ready door to many other errors, such as "Prayers for the dead," the "larger hope," the worship of the Virgin Mary, &c., &c. All these doors are closed if *Resurrection* be the one great and only hope; as it is, at the coming of Christ.

of to-day and this typical, model "church of the Thessalonians."

Christians to-day go even so far as to say that "Paul was mistaken": and this, notwithstanding his inspiration by the Holy Spirit of Truth to record this revelation for us to learn (not to reject). No! he was not mistaken. The holy lives of these Thessalonian saints, and their missionary spirit and zeal and activity and success show us that they were not mistaken. The low standard of Christian life to-day and the fictitious standards of missionary effort show us that there is a *mistake* somewhere. But it was not in the model church of Thessalonica; it is in the churches of the present day, with all their worldliness, and their unspirituality of life and walk.

To turn, now, to the second half of this great member "u" (v. 1-11). We have seen that it corresponds exactly to "u" (iv. 13-18) which we have just been considering.

From this, too, we learn certain important truths.

1. That while there was one thing as to which the Thessalonian saints were ignorant, and needed instruction ("a," iv. 13): there was another as to which there was no need for him to write ("a," v. 1).

2. This was concerning the great appointed time,\* "the day of the Lord." "Times and seasons" may, and *do*, concern the world, and its coming judgment in that day: but these saints had the blessed hope (iv. 13-18) of being gathered to meet and be with the Lord before that day should burst upon an ungodly world (2 Thess. ii. 1).

This was the *first* reason why there was no need for the Church of God to trouble itself about "times and seasons."

3. We learn also that there is a vital difference between the Church and the world ("h," v. 2-6). Note the interchange of the pronouns in this member "they," "ye," and "us." We "are not in darkness," because we have the prophetic word, which is the only light in this dark place (2 Pet. i. 19). But the world is in darkness; and will be talking of "peace and safety" up to the very moment when the "sudden destruction" shall come upon them.

4. The *second* reason is ("g," v. 7, 8) that they that sleep, sleep in the night: but we are of the day: let us therefore be sober, etc.

5. The *third* reason is ("d," v. 9, 10), because God hath not appointed us to wrath, but to obtain a full and final salvation, which will be completed only by resurrection at the coming of the Lord.

6. Therefore we are not to sleep as others do, but to watch. Nevertheless, whether we watch or sleep, we shall live together with Him. There is a great contrast between the two words used for "sleep" in "u," iv. 13-18, and "u," v. 1-11. They are quite different.

In "u," iv. 13-18, the word is κοιμάομαι (*koimaomai* †), to fall asleep involuntarily: hence used (in nearly every place) of death; but only of saints. It occurs eighteen‡ times, and its occurrences will enable any one to test the point.

\* The plural being used by the figure *Heterosis* for the singular, in order to emphasise it.

† It is from this that we have our word *cemetery*, a sleeping place for the dead.

‡ 3 x 6, marking the end of man.

They are as follows:—

- Matt. xxvii. 52. many bodies . . . *slept*.  
 „ xxviii. 13. and stole him away while we *slept*.  
 Luke xxii. 45. he found them *sleeping* for sorrow.  
 John xi. 11. our friend Lazarus *sleepeth*.  
 „ „ 12. Lord, if he *sleep*, he shall do well.  
 Acts vii. 60. when he had said this, he fell *asleep*.  
 „ xii. 6. Peter was *sleeping* between.  
 „ xiii. 36. fell on *sleep*, and was laid.  
 1 Cor. vii. 39. but if her husband be *dead*.  
 „ xi. 30. sickly among you, and many *sleep*.  
 „ xv. 6. but some are fallen *asleep*.  
 „ „ 18. then they also which are fallen *asleep*.  
 „ „ 20. the firstfruits of them that *slept*.  
 „ „ 51. we shall not all *sleep*.  
 1 Thess. iv. 13. concerning them which are *asleep*.  
 „ „ 14. them also which *sleep* in Jesus.  
 „ „ 15. shall not prevent them which are *asleep*.  
 2 Pet. iii. 4. since the fathers fell *asleep*.

In "u," v. 1-11, the word is *καθεύδω* (*katheudō*), to go to sleep voluntarily, or prepare one's self for sleep; hence, not used of death, but either of taking rest in sleep, or of being unwatchful.

The twenty-two occurrences will decide the meaning.

They are as follows:—

- Matt. viii. 24. but He was *asleep*.  
 „ ix. 24. the maid is not dead, but *sleepeth*.  
 „ xiii. 25. But while men *slept*.  
 „ xxv. 5. they all slumbered and *slept*.  
 „ xxvi. 40. and findeth them *asleep*.  
 „ „ 43. came and found them *asleep* again.  
 „ „ 45. *Sleep* on now, and take your rest.  
 Mark iv. 27. and should *sleep*, and rise night and day.  
 „ „ 38. *asleep* on a pillow.  
 „ v. 39. the damsel is not dead, but *sleepeth*.  
 „ xiii. 36. he find you *sleeping*.  
 „ xiv. 37. and findeth them *sleeping*, and saith unto Peter, Simon, *sleepest* thou?  
 „ „ 40. He found them *asleep* again.  
 „ „ 41. *Sleep* on now, and take your rest.  
 Luke viii. 52. she is not dead, but *sleepeth*.  
 „ xxii. 46. Why *sleep* ye? rise and pray.  
 Eph. v. 14. Awake, thou that *sleepest*.  
 1 Thess. v. 6. let us not *sleep*, as do others.  
 „ „ 7. for they that *sleep*, *sleep* in the night.  
 „ „ 10. whether we wake or *sleep*.

This scope of this passage is further established by the word rendered "watch" (ch. v. 6) and "wake" (ch. v. 10). It occurs twenty-three times, and is twenty times rendered *watch*, except Rev. iii. 2 (*watchful*), 1 Pet. v. 8 (*be vigilant*), and here, in 1 Thess. v. 10 (*wake*), where it means to keep awake. See Neh. vii. 3.

This surely settles for us the scope and meaning of the whole passage; which is in correspondence and contrast with iv. 13-18. It ends, appropriately with the same injunction, "Wherefore comfort yourselves together" (ch. v. 11), as does the former passage (iv. 18), "Wherefore comfort one another with these words."

This latter doctrinal half concludes with a prayer (ch. v. 23, 24), as does the former half (iii. 11-13); and, it is the prayer that "the God of peace Himself (who brought again from the dead the Lord Jesus, Heb. xiii. 20; for the title used here connects it with this thought) may sanctify you wholly; and that your spirit and soul and body as one whole† (or entire), without blemish,

\* ὁλοτελείς (*holoteleis*). † ὁλόκληρον (*holokleoron*).

at (so R.V., not "unto" as A.V.) the coming (the Parousia) of our Lord Jesus Christ may be preserved."

The whole man (not a part of him) transformed, glorified, immortalized; and preserved entire, and presented faultless, in the Father's presence with exceeding joy (Jude 24).

This is to be in that day, and not before. Not till then will this prayer receive its full and eternal answer for all who are Christ's. Well may it be added:—"Faithful is He that calleth you, who will also perform (all that He has promised)."

## Questions and Answers.

### THE SUFFERINGS OF CHRIST.

QUESTION No. 235.

W. M., San Francisco. "(a) When Jesus was nailed to the cross, did He suffer all the time for us, or only part of the time? (b) Did He suffer as a righteous Martyr while there? (c) Did He suffer the first three hours bearing the wrath of man, and the last three hours bearing the wrath of God, as some teach?"

We exhort our readers to abstain from all such questions. They savour of the Romish Casuists of the Dark Ages, and they are to-day dividing Brethren in Christ into separate and opposing camps. If God wished us to know these "secret things," He would have revealed them to us. As He has not done so, it will be wise for us to leave them alone. Their evil effects, as seen among divided Brethren, ought to be sufficient to warn us. For our part we decline to discuss them. It is sufficient for us to know that the Lord Jesus bore all our sins in His own body on the tree, that he was made sin for His people, and that they are made the righteousness of God in Him. These are the blessed facts which God has "revealed." Let us live on them, and rejoice in them.

### "APOSTLES AND PROPHETS."

QUESTION No. 236.

W. M., San Francisco. "Who are the 'apostles and prophets' referred to in Eph. ii. 20?"

This question is answered in Eph. iv. 11, which shows that they cannot possibly be the prophets of the Old Testament, or the Twelve Apostles of the Gospels; but they are those which were given by Christ after His ascension into heaven, for the special purpose of the building up of "the Body of Christ" (see verse 12, and compare iii. 5. Read Eph. iv. 7-16). Among these apostles were Barnabas (Acts xiv. 14; Gal. ii. 9), Timothy and Silvanus (1 Thess. i. 1, and 2 Thess. i. 1 compared with 1 Thess. ii. 6), Andronicus and Junia (Rom. xvi. 7), Epaphroditus (Phil. ii. 25, R.V., marg.), and other unnamed "Brethren" (2 Cor. viii. 23, R.V., marg.)

### APOSTLES AND ETERNAL LIFE.

QUESTION No. 237.

W. M., San Francisco. "Are the Twelve Apostles included in the Church, the Body of Christ? If not, did they possess eternal life?"

Read Matt. xix. 27-30, and Luke xxii. 28-30. These scriptures answer the question, surely. Do they describe our standing in Christ, as revealed in the Epistles, or not? Eternal life is not confined to the members of the Body of Christ. Others may have it, and yet not live in the same

one of the "many mansions," or have precisely the same position in glory, where star differeth from star.

### THE "PRINCE" OF EZEK. XLV.

QUESTION No. 238.

W. M., San Francisco. "Who is the Prince referred to in Ezek. xlv. 22-25?"

Much is said about this "Prince" from xlv. 1 onward. And xlv. 16-18 and xlv. 22 make it clear that he is a human and not a Divine person. Chaps. xxxiv. 23, 24, and xxxvii. 24, 25 explain that this prince is none other than the risen David, acting as the Vice-gerent of the Messiah.

### THE "FOUNDATION" OF 1 COR. III.

QUESTION No. 239.

W. M., San Francisco. "Does 1 Cor. iii. 10 refer to 'Christ mystical' as the foundation for others to build upon?"

Christ, as the "foundation" of all blessing (whether for "the Jew, the Gentile, or the Church of God") is revealed in the Old Testament (Is. xxviii. 16.) This is re-asserted in Matt. xvi. 18, which does not refer to "the Church of God," but to the assembly or congregation of the people of God at any time. In connection with this the Lord gave Peter the keys of the *kingdom* (not the church), and he used them in Acts ii.-xii.

Christ is the chief corner stone (Eph. ii. 20), and the builders on this, in 1 Cor. iii., are ministerial. If His ministers initiate and baptise into the Church those who are not baptised with the Holy Ghost—then "Every plant which My heavenly Father hath not planted shall be rooted up" (Matt xv. 13), and their work will not stand, but be like wood and hay and stubble, or a building which is consumed by fire.

### "TOUCH ME NOT."

QUESTION No. 240.

E. E. L., North Devon. "After our Lord's resurrection, when He appeared to Mary Magdalene He said, 'Touch Me not' (John xx. 17). And yet when he met the other women He suffered them to hold Him by the feet (Matt. xxviii. 9). What is the reason of this difference of treatment?"

The difference lies in the verbs employed. The latter is merely *taking* or *seizing hold of* (*κρατέω, kratoō*); and this may be hostilely or innocently. The former word is *ἅπτομαι (haptomai)*, and there is more in it than meets the eye. Its root meaning is *to fasten to*, hence *to set fire to* anything (as in Luke viii. 16; xi. 33; xv. 8, etc.). Then it means *to fasten one's self to, adhere to, cling to*. From this the use of the word in 1 Cor. vii. 1, is easily traceable. (Compare Gen. xx. 6 and Prov. vi. 29). There was that in the *clinging* of John xx. 17, which there was not in the *taking hold of and worshipping* in Matt. xxviii. 9.

## Signs of the Times.

### JEWISH SIGNS.

#### THE ZIONIST CONGRESS,

Recently held in London, has opened the eyes of many to what we have from the commencement spoken of as a remarkable sign of the times.

It took its rise in 1896, just 1260 years since Jerusalem began to be "trodden down" by the Gentiles (the Turks). We regard it as the beginning of that movement which is to end in the return of Israel in unbelief.

Whatever may be the difficulties, however great they may seem in the eyes of enemies or of the press, we know that the counsel of the Lord shall stand for ever, and that the wisest of kings and statesmen will be "taken in their own craftiness." The things most impossible with man are the easiest with our God.

Our space forbids us giving any kind of report of the proceedings. We merely call attention to a few of the newspaper headings which have appeared:—

"Position of the Jews."  
 "Jews for Palestine."  
 "Dreaming of Zion."  
 "Why the Jews want a country of their own."  
 "Palestine for the Jews."  
 &c., &c.

All these are most significant. Eloquent also were the opening words of the president, Dr. HERZL. He said:—

"England was the last remaining country where the Jews enjoyed absolute freedom. Throughout the wide world there was but one spot left in which God's ancient people were not detested and persecuted, but in this glorious land they enjoyed freedom to the full and complete human rights (cheers). A large further immigration, however, of Jews into England would be undesirable, and might be disastrous to themselves. The present movement, if carried to a successful issue, would largely relieve the existing pressure, and go far to solve the existing problem. The present programme, inaugurated some three years ago, was established for ever, and it was responded to by the earnest yearnings of the Jewish people (cheers). Four years ago one might have hesitated to speak of the Jewish nation, fearing to seem ridiculous. To-day he made himself ridiculous who denied the existence of the Jewish nation (loud applause). One glance at that great hall, filled with delegates to the Congress from all parts of the world and supporters of the Zionist movement, proved that assertion (cheers). The establishment of a large number of Jews in Palestine would be a benefit not only to the Jews themselves, but would open up to every country where they resided a prospect of the settlement of the Jewish question (cheers). It also contained the elements of a great prospective realisation of the re-appearance of the people of Israel in the land of their fathers, prophesied in Holy Writ, sung by their poets, and yearned for by the Jewish race (cheers)."

Dr. MAX NORDAU followed, pointing out how Anti-Semitism was forcing on Zionism as *the only solution* for the Jewish problem. He said:—

"Anti-Semitism, instead of being a passing fashion, as responsible heads of Jewish congregations always used to pretend, was, in fact, constantly growing and invading one country after another (hear, hear). It assumed a shape which the blackest pessimism would not have thought possible. He alluded to the Tisza-Eszlar and Xanten, Polna and Konitz cases of blood-accusation, and to the endangering of the property and lives of the Jews in such cases. He expressed the deep-felt thanks of the Jews for the protection accorded to them by the German authorities, but at the same time pointed to the most precarious state of the Jews even in such enlightened countries, where they boasted of being in possession of the fullest civic rights. Speaking of the exodus of the Roumanian Jews, he remarked that one must go back to the year 1730, when 30,000 Saltzburg Protestants were driven from their homes on account of their religion, in order to find a spectacle at all approaching to that which the case of the 270,000 Roumanian Jews offered to the eyes of blushing Europe."

Summing up the Congress as a whole, Mr. L. J. GREENBERG, the Hon. Sec. of the English Federation, says (*Daily Mail*, Aug. 18th):—

"The Congress at the Queen's Hall has advanced Zionism as far as England is above Switzerland, and London is above Basle.

"Striking, indeed, was the contrast that constantly presented itself. Here were these delegates, most of them from Darkest Jewry, called into the Jewry of greatest light—the despair of their brothers amongst whom they live was their Godspeed, the hopefulness of their brothers here was their welcome.

"No wonder that one of the delegates, from some place with an unpronounceable name in Russian Poland, when he had realised the grandeur of the surroundings of the Congress Hall in which we met—when, for the first time, he had looked upon our leaders, who, to him,

up till then, had been merely names—took my two hands in his, and, with tears in his eyes, exclaimed, 'All my life I thought Jewry was lost. Now I have looked upon this Congress, upon Dr. Herzl, and upon these he has gathered around him, I realise and believe that "He watching over Israel" still "slumbers not nor sleeps."' "

## RELIGIOUS SIGNS.

### THE RELIGION OF THE WORLD

is *one*, whatever may be the forms it assumes. All agree that the sinner must say:

"SOMETHING IN MY HAND I BRING,"

though they quarrel bitterly as to what that "something" must be. A notable example of this is seen in Queen Margherita's Prayer, sanctioned by Monsignor Bonomelli, and acclaimed by the public press of Europe.

"Prayer in memory of King Humbert I., my lord and most loved consort, to be recited in conjunction with the Rosary:—

"Credo, Pater, De Profundis.—Because he was merciful to all, according to Thy law, O Lord, be merciful to him and give him peace.

"Pater, De Profundis.—Because he cared only for justice, have pity on him, O Lord!

"Pater, De Profundis.—Because he always forgave every one, forgive Thou his errors, inevitable to human nature, O Lord!

"Pater, De Profundis.—Because he loved his people, and had only one thought, the good of *la Patria*, receive Thou him into Thy glorious Kingdom, O Lord!

"Pater, De Profundis.—Because he was good until his last breath, and fell a victim to his goodness, give him the crown of martyrs, O Lord!

"Ave Maria, Pater, De Profundis.

"PRAYER.

"O Lord, he did good in this world, he bore ill-will to no man, forgiving always those who did him harm, he sacrificed his life to duty and to the good of his country, striving until his last breath to fulfil his mission. By that generous blood which flowed from his wounds, by the works of justice and of goodness which he accomplished in life, Lord of all pity and justice, receive him into Thine arms and give him the eternal reward.

"Stabat Mater, De Profundis."

How opposite is all this to *true religion*: *i.e.*, Christianity embodied in the words:

"NOTHING IN MY HAND I BRING."

"DENYING THE FAITH."

In the September number of *Things to Come*, 1899, we referred to the teaching of the Rev. R. I. Campbell, of Brighton. Since then he has written a series of articles in the *Christian World*, which have been republished and reviewed by Dr. R. F. Horton. From this review we make the following extracts:—

"He falls back on no authority. His attitude to the Bible, for instance, is quite simple and natural, and purely undogmatic. 'The Book of books contains all that is necessary for spiritual nourishment, but it nowhere pretends to provide a clear and explicit statement of religious belief. It does not supply a coherent system of doctrine. We have to bring something to the Bible; it presumes a certain antecedent religious experience.' *One might say that he depends, not on the written Word, but on the Word that is being written. He stands frankly in a revelation which is proceeding as rapidly and as visibly now as it ever did.*"\*

"Further, Dr. Horton says that Mr. Campbell 'admirably illustrates the freshness, the freedom, the courage of the preacher' in 'that, resolved to avoid dualism in any form, he boldly maintains that *God is the author of evil as well as of good; and evil is merely the condition of the production of holiness*; that is to say, it is by resisting and overcoming evil that one becomes good; therefore, God gives us evil to resist and to overcome.'

"As to Mr. Campbell's teaching on the Atonement, Dr. Horton says that 'Mr. Campbell attempts the explanation of the Atonement on the basis of his doctrine of sin. The Cross brings release from guilt to those who need it, and Mr. Campbell almost seems to think that *the Atonement is partial, because there are only some who need it*, because Christ, in becoming sin for us, frankly identifies Himself, and in Himself, God, 'with the existence of the primordial *evil which has its origin in Christ*' (p. 272). It will be seen that there is no lack of courage

\* Italics ours.

and originality in speculations like these. And it should be admitted that we are all the better for having one who dares to think untrammelled. Mr. Campbell, in the interests of Evolution, dismisses the Fall as a historic fact, and argues that while every sin is a fall, it is rather of the nature of a 'fall upstairs.'

#### THE WORLD'S CONVENTION.

There seems to have been a great deal of enthusiasm at the recent gathering at the Alexandra Palace.

"The meeting reached the highest pitch of enthusiasm as the Rev. F. B. Meyer, B.A., delivered the Chairman's address. He began his address by quoting Neander, who said, 'Looking into the future before us, I see a dark abyss, but above it light. Whether it is the light of dawn, or the evening twilight, I cannot certainly tell.' We need have no doubt about that in the presence of the thousands of young and ardent souls who are thronging to the Metropolis. In the presence of the Christian Endeavour movement we see the light of dawn, the dawn of a new age, the first day of the Creation of the New Heaven and Earth. It is significant that the Convention should be held in this country, from which the English-speaking peoples have gone forth, and on the threshold of a new track of time. It is as though the old miracles were being repeated, and God were casting salt from a new cruse into the spring of the waters, 'That there should not be any more death or miscarving.' The C.E. movement is that cruse, and you, young brothers and sisters, may be compared to that salt."

Surely it is a solemn sign of the times when "thousands of ardent souls" meeting in the Alexandra Palace are thus supposed to realise the glorious description of that time when "there shall be no more curse."

The C.E. is the new cruse to supply the place of HIM who is to wipe away all tears, and still the sorrow that now arises from the last enemy that is to be destroyed, and for whose coming we are taught to hope.

#### THE NEXT NEW REVIVAL.

*The Daily Express* of Sep. 8 has the following in its "Religious" news; we give it without comment:—

"The Rev. F. B. Meyer is home again from America, and proposes to deliver a course of ethical sermons at his church during this month dealing with family life, business life, and municipal life, this latter having special reference to the new London boroughs and the elections next November. Mr. Campbell Morgan, who was at Northfield with Mr. Meyer, has expressed the opinion that the next great revival of religion will be ethical, rather than emotional. The influence of Mr. Sheldon and his books, though not so apparent on the surface now, has nevertheless been real, and is likely to be lasting."

#### "UNCERTAIN" SOUNDS.

"If the trumpet give an uncertain sound, who shall prepare himself to the battle?"

It is the uncertain sound sent forth in these days of confusion that is causing the almost hopeless despair of the weak ones and the uninformed. We give an instance of another "uncertain sound."

"Purity is a state that may be predicated of the soul in all the stages of its growth, or a state which, while it is not reached by growth, is a pre-requisite to growth. It may be defined as the elimination from the soul of all those germs of sin which antagonize the divine life in us. Once remove these, and the soul enters into fellowship with the triune God."—*Tongues of Fire*, August, 1900.

The tried and sensitive one is thus thrown upon himself, and has to wait for the elimination of the germs of sin before knowing what fellowship means! Such teaching is calculated to cast down many true Christians into the depths of misery.

The following is a Postscript to our paragraph last August on

#### INDIVIDUAL COMMUNION.

##### "BACTERIA IN THE CHALICE.

"At the Aberdeen Health Congress Dr. Browning, of Weymouth, criticised the drinking from one cup at Nonconformist Communion services as conducing to the spread of cancer and other diseases. Tacket Street Congregational Church, Ipswich, has adopted the 'individual cup' system, being the first English church to do so. At the celebration of the Lord's Supper glass and silver-plated cups, about two or three inches deep, are handed round on trays. After the service they are collected from the pews."—*Daily Telegraph*, Aug. 16.

\* Our italics.

## SPIRITIST SIGNS.

### FALSE PROPHETS—FALSE TEACHERS.

Spiritism is always having new prophets arising in its ranks. Only they don't stay long. One is soon repudiated to make room for another. In one thing they all agree; and that is, a disdainful contempt for the Scriptures of Truth—the Word of God.

#### THE LATEST NOVELTY

is a Miss Helen Williams. *Light* says:—

"Her latest startle is the buoyant suggestion that it is about time we broke ourselves of the absurd habit of dying. Our ancestors could not help it. They knew no better. We do: or we ought to. Her general theory of a 'dead' person is that it is a person which did not understand itself. Very plainly is this put:—

"The spirit of a dead person consists of the thoughts he had in this life; it is his thought life. . . . The body would not perish if the thought life remained in it; but the thought life must be more intelligent than the world has heretofore produced before this disintegration can be prevented."

"This is emphasised further on, and then we read: 'As I write this sentence, the raps come thick and fast all over the room.' Moreover, it is backed up by a rather ingenious argument; something like this: The ultimate destiny of the human being is to live permanently upon this earth, and the effort and longing to persist in living is the moving power of evolution . . . and no one will deny that the love of life here in the external form has grown stronger as we grow in wisdom. The constant effort of evolution has been to bring forth some creature that would conquer death, and thus preserve the wholeness of the plan.

"We admire the ingenuity and endorse the science thus far.—*Light*, Aug. 18th, 1900.

"IF THE DEAD RISE NOT, THEN IS NOT CHRIST RAISED"  
(1 Cor. xv. 16).

"Evolution" will never produce a "creature" that will "conquer death." God retains this power in Himself, and declared it by the resurrection of the Lord Jesus Christ, and "is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel" (2 Tim. i. 10).

The ink can scarcely be dry before another prophet and teacher is produced. A stale heresy is dug out from its mouldy receptacle, and sent forth the following week. A communication from the Rev. R. H. Newton described as an "instructive paper" and one of a series of "valuable articles":

"Mr. Newton says that Swedenborg, who died in 1772, gave to humanity 'the first really new conception of the character of immortality. He reconstructed the whole idea of the hereafter. One might almost say for the first time in the history of humanity it took on sane and sensible forms, and became rational and conceivable, natural and necessary.'

"This is high and merited praise, and the fact cannot be gainsaid that Swedenborg's thought has acted as a leaven, and under its influence the world's conception of immortality is unconsciously changing. . . . The fact remains that the nature and character of the hereafter, as outlined through mediums, strangely confirm the visions of immortality that came through Swedenborg."—*Light*, Aug. 25th, 1900.

How far Swedenborg is to be allowed to rank as a teacher of truth must be determined by the character of his teaching. This can only be known by his authorized publications. As far as it is possible to do this the following will be sufficient to prove him to be one of those corruptors of which we are warned in God's Word.

#### "FOAMING OUT THEIR OWN SHAME."

We must refer our readers to paragraph 479, pp. 457-9, xiii., on *Conjugal Love*. It is too filthy for our pages, and yet he says in his introduction:—

"It has pleased the Lord to manifest Himself to me, and to send me to teach the things relating to the New Church, which is meant by the NEW JERUSALEM in the Revelation."

MR. HECTOR WAYLEN complains that we have not quoted him correctly. By a printer's error the word "who" was omitted. We have no desire to misrepresent, but the

sense is not in the least impaired. "We *who* know so little" is a clear confession of ignorance, and has the same meaning as the words as quoted "We know so little." That is all the difference. Yet he says:—

"What I wrote in the letter which appeared in the *Two Worlds* (April 20th) was in the form of a question. Speaking of earth-bound spirits I said: 'Who are the most likely to understand their condition? *We WHO know so little of what spirit-life really is, or those who have long passed into it, and are progressing through the spheres?*'"

Then there is a request for the insertion of a letter in *Things to Come* to discuss these questions. We may say at once, these pages are not open for Spiritists. We never seek admittance to their organs. If they are not able to present their views in their own channels, they can hardly expect us to open the door for their blasphemy and contempt.

We can give Mr. Waylen the benefit of another extract from the same letter, which appeared in the *Two Worlds*:—

"Surely the case is sufficiently clear. Do we not want to learn more of the laws of life, and to assist in the alleviation of human suffering? Certainly. But to whom shall we go? Not to spirits who are far more ignorant than ourselves; not to spirits who can destroy the body, but cannot cure its diseases; not to those who mutter and mock, and urge their victims to repeat the crimes which they themselves are already guilty of; not to those who have 'the whip hand of us,' and are utterly unscrupulous in taking advantage of the situation. But to those who have risen above the jealousies and petty limitations of the undeveloped, whose knowledge of Nature and her processes is far in advance of our latest discoveries, who can speak words of peace and minister to a body or to a mind diseased."—*Two Worlds*, April 20th, page 255.

But they never can find out a spirit that has risen above "jealousies," or can "speak words of peace." We have already given many proofs of this, and here recount a few. A control gives this as the truth: "Let the old book go, the ready-made angels, and the Nazarene, all go, and take what the spirits give us instead" (*Banner of Life*—see *Things to Come*, Dec., p. 72).

"All spiritualists know, or ought to know, that the mere fact that communications have been received by abnormal means is in itself no guarantee of their reliability."—*Light*, April 22.

"It is very much the fashion nowadays . . . to exalt the heathen philosophers at the expense of Christ."—(W. Howitt, quoted in *Things to Come*, Feb., p. 89.)

"I have had the female spirit put to me some most beautiful language, professing to be a ministering angel, giving me most extraordinary ideas about the universe . . . which I have found to be intended to lead to the greatest blasphemy against the Almighty—as I have discovered her to be the most vile, deceitful, treacherous lying being of all I have had to do with."—*Spiritualist Magazine*, July, 1873.

To the enquiry how this was to be accounted for, all the Editor could reply, was:—

"It is strange to find Mr. Meeson believing ALL they tell him on this subject."

It comes to this then. Approach the spirits with a mind made up with what is convenient to be believed, and then accept such revelations as accord with that belief.

In this case it is quite superfluous to have any revelation at all. Each Spiritist is a law unto himself.

## Editor's Table.

### PUBLICATION NOTICE.

Will all our readers please note and remember that Mr. Alfred Holness, 14 Paternoster Row, London, is the sole publisher of *Things to Come* in England; and it is particularly requested that all business transactions connected with the magazine should be conducted ONLY through him.

We deeply regret any disappointment or vexation which subscribers have experienced through their subscriptions being applied for twice. The blame does *not* rest with Mr. Holness. If all subscriptions are, in future, sent *only to him*, no further difficulty will arise. Please address

any complaints to Mr. Holness, who will be pleased, at once, to put the matter right.

### PAPERS ON THE APOCALYPSE.

WE thank our friends for many encouraging letters from all parts of the world. They make it quite clear that we are supplying a great want. If any of our readers find a difficulty on certain points we trust they will go steadily on. There is much to be said, and all cannot be said at once. Do not believe a word we say, except so far as it is proved by the Word of God: and this, not by garbled sentences not rightly divided, but by whole passages and their context. It matters little what *we* may think; but if we can help others to know what God really says—that is our one great desire.

### BACK VOLUMES.

We have only about eight copies of Vol. I. These, with Vol. II., of which we have a larger number, can be had for 3s. 6d. net. Vols. III. IV. V. and VI. can be had 2s. 6d. each; or they can be supplied in separate parts for binding two or three years together in one volume.

One volume in parts would be 1s. 2d., post free.

Two volumes " " 2s. 3d. "

Three volumes " " 3s. 3d. "

Four volumes " " 4s. "

### SWANSEA.

We are asked to say, that any of our readers near to, or visiting, Swansea, will find others who are interested in the teaching of *Things to Come*, and who desire to rightly divide the word of Truth. They will receive a loving welcome by communicating with Mr. E. Bucknell, 17 St. George Street, and from those who meet in worship at 64 Wind Street, Swansea.

### THE BARBICAN MISSION TO THE JEWS.

We gladly call attention to a letter addressed to all friends of the Jews by Prebendary W. H. Webb-Peploe, the President, on behalf of the new Mission House, now being built in Whitechapel. The stone was laid on June 22 by the widow of the late Prebendary Gordon-Calthorp, in whose memory, as the founder of the Mission, it is being erected. His letter concludes with the words:

"The walls of the new buildings are gradually rising, but we much need additional financial help to complete the work. A sum of £3,000 is still required, and for contributions towards this amount I very earnestly appeal to all who revere the memory of Gordon-Calthorp and are concerned for the conversion of Israel. . .

"The distinctive feature of the Mission is, that its spiritual direction shall be in the hands of a Hebrew Christian, and that as far as possible all the other workers shall also be Hebrew Christians. The business arrangements are under the direct control of the President and Committee, who also exercise careful supervision over the whole work. . .

"Who will help us to finish the buildings, and so set us free to give greater attention to the work of proclaiming the glorious Gospel of the Grace of God to the teeming thousands of Jews in our midst?"

Contributions may be sent to the Director, Prediger C. T. Lipshytz, Vine House, Wood St., Walthamstow.

### ACKNOWLEDGMENTS.

		For <i>Mr. D. C. Joseph's Mission.</i>		
		£	s.	d.
Mr. R. . . . .	... ..	1	0	0
Miss S. . . . .	... ..	0	15	0
Mrs. P. . . . .	... ..	0	5	0
Mr. T. . . . .	... ..	0	10	0
Miss L. B. . . . .	... ..	5	0	0
		For <i>Things to Come.</i>		
I. W. . . . .	... ..	0	1	0
E. R. S. . . . .	... ..	0	10	0
H. T. B. . . . .	... ..	0	1	0
"Dot" . . . . .	... ..	1	1	0
I. G. . . . .	... ..	0	2	6
A. R. (a thankoffering for blessings received) . . . . .	... ..	0	2	0
A. C. McD. (balance of account) . . . . .	... ..	0	1	9



# THINGS TO COME.

No. 77.

NOVEMBER, 1900.

Vol. VII. No. 5.

## Editorial.

### TRUTH FOR "TIMES OF TROUBLE."

THE tenth Psalm is the latter of a pair of Psalms that refer to the days of Antichrist, which are called "times of trouble" (ix. 9, x. 1): *i.e.*, the great Tribulation.

The *interpretation*, therefore, belongs to those times, when "the enemy" (ix. 6), "the wicked" one (x. 13), "the man of the earth" (x. 18), shall be oppressing and terrifying God's People (x. 18), and God shall be preparing His throne for judgment (ix. 7).

The two Psalms are united by an irregular and incomplete Acrostic running through them, commencing with ix. 1, and ending with x. 17. The Acrostic is broken and troubled, as those times will be.

But there are expressions in these Psalms of which the *application* is true for all time and all times. The words of x. 17, for example, express an eternal truth.

"LORD, Thou hast heard the desire of the humble:  
"Thou wilt prepare their heart,  
"Thou wilt cause thine ear to hear."

If this be true of Israel in the day of "Jacob's trouble," how much more true is it of the Church in this day of grace.

Here we have the characters and desires and encouragement of those who will stand out in opposition to the "man of the earth," and in contrast with all who receive his mark.

They are called "humble," from the root *אנח* (*anah*), *afflicted in soul, wretched*, and always with the idea of *meekness: i.e.*, "the humble and meek," who prefer to suffer wrong rather than do wrong.

The word stands out in contrast with the word used of "the man of the earth" in x. 10. "He... humbled himself that the poor may fall by his strong ones." The word here is *שָׁחָה* (*shachach*), *to bow down, crouch*, and refers merely to the act of the body. The word in verse 17 refers to the act of the soul.

Ah! the truly humbled are ever those whom God has humbled. God finds none thus, naturally. Pride is the one great characteristic of human nature. Nothing is too mean for man not to be proud of it. Family, attainments, possessions (of course); and, above all, morality and righteousness. But the really humble are those who have seen themselves in the light of the glory of God, which has tarnished all earthly glories, and revealed the real worthlessness and vileness of all else.

The glory of God is the refiner's fire which purges us of our dross; and there is no dross so great as the high thoughts we have of ourselves.

Hence the daily conflict, if we are beholding as in a mirror the glory of God in Christ (2 Cor. iii. 18).

Peter had been in this furnace. Pride and self-confidence characterised him before; but mark how, afterwards, he is the one selected by the Holy Spirit to exhort the elders to be *humble*, and not to lord it over God's heritage (1 Pet. v. 1-3); how he counsels the younger to *submit themselves* to the elder (verse 5); how he exhorts all to be "clothed with humility"; how he encourages them with the promise that God "giveth grace to the *humble*."

Oh, how humiliating to have to learn that not one of our "good works" is really good, perfectly good; that our very prayers and praises are so full of infirmity, that they are sufficient to condemn us eternally, were it not for the infinite precious merits of Him through whom they are offered. There is even enough pride left in our very humility to ruin us for ever, were it not for the infinite merits of atoning blood, and for the perfect righteousness which is ours in Christ.

But there is "desire" spoken of. All are full of desires. All are seeking for something they cannot find.

The new nature, too, has desires imparted to it, which none but God can satisfy. They come from above, and are always reaching forth thither. They are ever longing for the presence of God, leaning on His Word, looking for His glory, waiting for His Son from heaven.

There are also *encouragements* which all such humble ones have. Three are mentioned here in this verse 17.

(1) "*Thou hast heard the desire of the humble.*"

Yes, our "desire," not our eloquent or "beautiful" prayers—the prayer of our intellect or our lips; but our "desire," the desire of our *heart*: because these spiritual desires come from God, and return to Him. All the sweetness of these words lies in the word "THOU." "*Thou hast heard*," for *Thou* didst give. Hence the humbled one can sing "the new song" which has been put in his mouth

"HE inclined unto me, and heard my cry,  
"HE brought me up also out of an horrible pit, out of the miry clay,  
"And set my feet upon a rock, and established my goings" (Ps. xl. 1, 2).

Yes, "HE" did it all. He implanted this "desire." Hence it returns to Him.

"O God, THOU art my God;  
Early will I seek THEE,  
My soul thirsteth for THEE;  
My flesh longeth for THEE.  
In a dry and thirsty land where no water is,  
To see THY power and THY glory,  
So as I have seen THEE in the Sanctuary,  
Because THY lovingkindness is better than life,  
My lips shall praise THEE.  
Thus will I bless THEE while I live:  
I will lift up my hands in THY name."

(Ps. lxxiii. 1-4).

Yes, HE is the one who inclined unto us: who bore with us through all our wanderings, even when we inclined not unto Him! He put within us the spark of heavenly fire, when we were cold and lifeless. He preserved it, and has preserved it until now. He it was who said, "Let there be light; and there was light." This is the same God of whom it is here said "Thou hast heard the desire of the humble."

Then there is another work of grace.

(2) "*Thou wilt prepare their heart.*"

The word "prepare" is interesting. It is *כָּנָה*, *koon*, and in the Hiphil conjugation (as it is here) it means *to cause to be ready, to make ready, prepare*. It is used in Gen. xliii. 25, where Joseph's brethren "*got ready* their present" against his coming at noon. It is used of preparing a meal, Gen. xliii. 16, "Bring these men home, and slay and *make ready*, for these men shall dine with me at noon."\*

This is just what God does for the heart. He *prepares* it. It is not prepared by nature. It is not ready to love and serve and worship Him. It has to be *made* ready. A heart thus prepared is then like the "good ground" which (unlike the way-side, the thorny, and stony ground) was *prepared* ground.

How wonderful it is that the very disposition of the heart for spiritual things is God's own preparation and providing. He it is who first makes us dissatisfied with ourselves; and then excites new desires within us; and then, blessed be His Name, satisfies those desires which he has Himself created. How wonderful.

But there is a third mercy.

(3) "*Thou wilt cause thine ear to hear.*"

Then it is not *my* prayer that causes Him to hear! I always thought it was! I thought it was my earnestness, my importunity that did it. No! He Himself is the cause. Could there be anything, dear readers, more precious to our souls, than thus to trace all our blessings up to their fountain-head—the Living God Himself: with Christ as the channel of them; and the Spirit the power of them, making them real in our experience?

If we are among those whom God has made humble, then this is our distinguishing mark. This it is which stamps us as His. We trace, and love to trace, all our blessings up to Him, and to give Him all the glory and all the praise.

Nothing will so secure holiness of life as never thinking of ourselves, or our own "blessing"; but, instead of such self-occupation, being *always occupied with God*: using every *trial* as a message bidding us think of His mercies. Using our *weakness* as reminding us of His strength. Using our every *necessity* as telling us of His fulness. Thus daily, hourly, and almost unconsciously, acquiring the habit of occupation of the heart with God, and with His Christ.

Oh, to look backward and upward, at the long unbroken chain of God's "goodness and mercy."

Nothing will revive our drooping hearts like this; nothing will increase our *faith* like this; nothing will encourage our *hope* like this; nothing will inflame our *love* like this, and enable us to go forward in loving, diligent service.

\* See also Ezek. vii. 14; 1 Sam. vii. 3; xxiii. 22.

"*Thou wilt cause Thine ear to hear.*"

This is the language of faith. Thou hast given the promise, and I believe it. O that we might, with child-like simplicity, thus speak and thus act with God. The moment we look at ourselves *it is fatal to all our peace*. That is the beginning of our troubles. For we see no cause in ourselves why He should hear; and then we set to work to procure a cause. When we are occupied with ourselves, we see so much of our unworthiness that our temptation is to try and make ourselves more worthy and more meet. Thus it is we get into the horrible pit, and plunge about in the miry clay, until He again brings us "up" and "out" of it, and sets our feet again upon Himself, the Rock, and puts the new song in our mouths, and prepares our hearts to sing it. Then, and not till then, can we go on our way again, "giving thanks unto the Father which

HATH MADE US MEET

to be partakers of the inheritance of the saints in light" (Col. i. 12).

As long as we look at ourselves it seems impossible that such grace should be bestowed upon us. But, when we look at His Word, at His truth, at His faithfulness, at His love, then we learn that it is *impossible it could be otherwise*.

## Papers on the Apocalypse.\*

### FIFTEEN PRELIMINARY POINTS.

(Continued.)

(IX.) CERTAIN EXPRESSIONS IN CHAPS. i.—iii.

THERE are certain expressions used throughout the Apocalypse which are wholly unlike any expressions used in connection with the Church of God or in the Church Epistles.

Some of these are sufficient in themselves to show that the Church is not the subject of the Apocalypse, and have been already noticed. But there are others of importance which require more lengthened treatment; so we group them together under this heading, referring our reader to the Exposition which follows, where supplementary comments on them will be found.

To find these expressions we will not now travel beyond the *first* chapter, except for one expression which occurs seven times in chaps. ii. and iii.

There are sufficient in chap. i. to show us how the Holy Spirit has, at the very threshold of this book, used these expressions for our consideration and our guidance.

We find *seven* of these expressions:—

(1) "UNTO HIM THAT LOVED US" (i. 5).

Because "Christ loved His Church and gave Himself for it," we seem unable, from our natural selfishness, to rise above or beyond the thought of ourselves.

We, naturally, fill our own vision and see nothing beyond ourselves.

\* These papers have been copyrighted in view of their future separate publication.

The thought that Jehovah said of Israel, "Yea, he loved the people,"\* does not enter into our minds for a moment. Gentile hatred of the Jew, added to our own natural selfishness, quite cuts out the Jew, not only from the Old Testament, but out of the Apocalypse also.

And yet it is strange, with the repeated assertions which Jehovah makes of His love for Israel, that not only should Israel be passed over by Bible-students, but this love actually taken from Israel and appropriated to the Church; depriving Israel of God's love and blessing, and leaving for them only the judgments and the curses.

And yet we have such passages as these concerning Israel:—

Deut. vii. 7, 8. "The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people. But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you," etc. (See also Deut. iv. 37; xxiii. 5, etc.)

Hos. xi. 1, 4. "When Israel was a child, then I loved him, and called my son out of Egypt. . . . I drew them with the cords of a man, with bands of love."

Isa. xliii. 4. "Since thou wast precious in my sight, thou hast been honourable, and I have loved thee."

Jer. xxxi. 3. "The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee."

And the LORD, the Redeemer of Israel says (Isa. liv. 10), "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy upon thee."

We are quite aware that these passages are all appropriated by the Church to itself; and therefore, we can hardly expect them to be received in evidence that the words in Rev. i. 5 are not the words spoken by the Church. But we must be content to leave the matter here. "These are the true sayings of God:" and if people will not believe what God says we can hardly expect them to believe what we say.

Of course we can make an *a fortiori* application of these words; but that is quite another matter. If Israel can say, "unto Him who loveth us," how much more can we say so according to Eph. v. 25, Acts xx. 28, &c.? But we are dealing now with *interpretation*; and we must rest content with simply stating that, by interpretation, these Old Testament passages speak of Jehovah's love to Israel, and not to the Church. And, this being so, the words in Rev. i. 5 may well be spoken by the godly remnant of Israel, as they will afterwards be the language of the whole People.

We would further anticipate, here, what belongs properly to our exposition of chap. ii. 4: The first charge brought

\* חָבַב, *chavav*, a very strong word for *love*, which occurs only in Deut. xxxiii. 3, and is taken by "The Chovevi Zion" (*the lovers of Zion*) as the title of that modern Jewish society.

against His People in this book, *viz.*, "thou hast left thy first love."

What is this, but what Jehovah calls, in Jer. ii. 2, "the love of thine espousals," and in Ezek. xvi. 8, "the time of love." Read the whole of Ezek. xvi. and Ex. xix. 4-6, and say whether we have not here the true key to Rev. ii. 4.

But, before we leave this expression, we must give the correct rendering of the whole verse (i. 5), according to all the Critical Greek Texts and R.V. (referring our readers to our further comments in the exposition below).

"Unto him who loveth us (it is the present tense, ἀγαπῶντι (*agapōnti*), *loveth*, and not ἀγαπήσαντι (*agapēsanti*), *loved*; for Jehovah's love for Israel is an ever-present love, yea, it is "everlasting") and loosed us (past tense, λύσαντι (*lūsanti*) *loosed*, and not λούσαντι (*lousanti*) *washed*) from (ἐκ (*ek*) *from* or *out of*; not ἀπό (*apo*) *away from*) our sins by (not "in") his blood."

(2) "KINGS AND PRIESTS" (i. 6).

The correct text and translation is as follows, and reads on from the last expression: "And made (not hath made) us (Tregelles reads ἡμῖν (*hemin*) *for us*) a kingdom, (all read βασιλείαν (*basileian*) *a kingdom*; instead of βασιλεῖς καὶ (*basileis kai*) *kings and*) priests to his God and Father (or priests to God, even His Father)."

We have the same expression in chap. v. 10, where the Greek Text has to be corrected in a similar manner.

There the alteration of the text has been the parent of all the wrong translations made of it.

It is the song, the new song, sung by the four living creatures, and the twenty-four elders.\* They say (ver. 9): "Worthy art thou to take the book, and to open its seals; because thou wast slain and madest a purchase for God (the word "us" must be omitted according to Lachmann, Tischendorf, Alford, Westcott and Hort, and R.V. There is an *Ellipsis*. The R.V., having taken out "us," has supplied "men" in italics. We may supply "a People," or translate as we have done. All the Texts agree in altering the pronouns that follow in this and the next verse. This necessitates the omission of "us" here. If one is changed, all must be changed for the sake of consistency and sense. But this entirely does away with the supposition that these heavenly beings were themselves redeemed, or were the subjects of their own song. See below, on chap. v. 9) by thy blood (a purchase, namely) out of every tribe and tongue, and people, and nation, and didst make them (so all the Texts and oldest MSS.) to our God (Alford omits these words) a kingdom (so all the Texts and best MSS.) and priests, and they shall reign (so all the Texts and oldest MSS.) over the earth" (see further on chap. v. 9, 10 below).

Here, we have again the expression "a kingdom and priests." While we have not a word like this in the Church Epistles, yet we have a passage in the Old Testament where very similar words are used, and truth declared of Israel. Ex. xix. 5, 6: "Ye shall be a peculiar treasure unto

\* The number *four* and multiple of four (4×6) marks these and their song as pertaining to the *earth* and to *man* as such, not the Church.

me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation."

True, these words are found in the New Testament; but they are in the Epistle addressed to "the sojourners of the *Diaspora*\*": i.e., "the Dispersion," a believing remnant of scattered Israel. These are the People who are concerned in the promise of Ex. xix. 5, 6, and Rev. i. 6 and v. 10: and not the Church of God.

(3) "HIS FATHER" (i. 6).

This is part of the expression which we have just considered: and it is important.

Twice we have it in this book, spoken of Christ (i. 6 and xiv. 1), but not once in the Pauline, or Church Epistles.

There, in every one of the Epistles addressed to Churches (seventeen times), it is always "OUR" Father. See Rom. i. 7. 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 4. Eph. i. 2. Phil. i. 2; iv. 20. Col. i. 2. 1 Thess. i. 1, 3; iii. 11, 13. 2 Thess. i. 1, 2; ii. 16. Also in 1 Tim. i. 2. Philem. 3.

When we say that we have "His father" in Revelation, and never in the Epistles; and "our Father" in the Epistles and never in Revelation, we have said enough to show that we have here a further point, affording its cumulative evidence to our fundamental proposition that the Church of God is not the subject of the Apocalypse.

(4) "KINGDOM AND PATIENCE" (i. 9).

John is the "brother" specially of those who were of the seed of Abraham. The term can hardly be used here, we submit, either of mere human brotherhood, or of Christian brotherhood, when all else in this chapter and in the book is so evidently stamped with a Jewish character.

John says, I "am your brother and fellow-partaker in the tribulation and kingdom and patience with Jesus."

Here (according to all the Critical Greek Texts and R.V.) the words "in the" before "kingdom" must be omitted; and the word "in" must be inserted before "Jesus": while the word "Christ" must also be omitted after "Jesus." The verse then stands as we have here given it. The R.V. inserts the italics "*which are in Jesus.*" The word *ἐν* (*en*), *in*, may well be rendered, *with*; as it is rendered 138 times in the New Testament; and then there is no ellipsis to be supplied.

Here is companionship in *patient waiting*. For that is the meaning of the word rendered "patience,"† and it always has the thought of *endurance* underlying it.

It is a patient-waiting and enduring in tribulation; yet a patient waiting and expectation of the "kingdom"; and all this "with Jesus," for "this man after he had offered one sacrifice for sins for ever, sat down on the right hand of God from henceforth expecting till his enemies shall have been placed as a footstool for his feet."

\* *Διασπορά*, scattered abroad, came to be the technical term for the dispersed portion of Israel. It is found in LXX. Jer. xxxiv. (Sept. xli.) 17. Ps. cxlvii. 2 (Sept. cxlvi. 2). Judith v. 19. Compare Josephus, *Wars*, 7. 3. In the New Testament we have the word in John vii. 35. Jas. i. 1. 1 Pet. i. 1. (We may compare the technical use, in Holland, of the term "The Beggars").

† It occurs seven times in this book: i. 9; ii. 2, 3, 19; iii. 10; xiii. 10; xiv. 12.

He is "expecting," and He is also patiently waiting (see 2 Thess. iii. 5, margin), and so are we with Him, but the waiting referred to here is a patient endurance in tribulation and for the kingdom.

We, too, as members of the Church of God have need of patience, and endurance; but we are looking, not for the *kingdom*, but for the KING Himself (not *as* King, for He is not so proclaimed till His enemies are subdued); and though we, too, exercise this patient endurance in tribulation, it is not in "*the tribulation*," but we are waiting to be taken away before that tribulation comes upon the earth.

This expression therefore is worthy of note, and its evidence has to be added to the other expressions used.

(5) "OUT OF HIS MOUTH WENT A SHARP TWO-EDGED SWORD" (i. 16).

There can be no question as to the meaning of this expression. The *ῥομφαία* (*rhomphaia*) a *sharp* or *two-edged sword*, is four times attributed to the Lord in this prophecy, viz., i. 16; ii. 12, 16; xix. 15, 21.\* And in each case it has to do with slaying and not with speaking; with deeds and not with words.

It is "the captain of the LORD's host" come with his sword (Josh. v. 13). It is the sword of Jehovah come to execute His judgments (Is. xxxiv. 6); and with which He will plead with His people (Is. lxvi. 16). It is the sword referred to under other titles (Isa. xi. 4 and 2 Thess. ii. 8), with which, at His coming in judgment, He will destroy the Man of Sin, the Lawless one.

The sword is no priestly weapon; nor can it have any relation to or connection with the Church of God in any aspect whatsoever: for grace characterises all relations between "Christ and His Church."

(6) "A GREAT VOICE" (i. 10, 12).

This expression links on the book of Revelation to the book of Deuteronomy, especially if we regard it in connection with the fire, with which it is associated in each case.

Ten times is the voice of God speaking "out of the midst of the fire" heard in Deuteronomy: viz., chaps. iv. 12, 15, 33, 36; v. 4, 22 (19)†, 23 (20), 24 (21), 25 (21), 26 (23).

Here, in Rev. i. 10, John hears "a great voice," and it is connected with fire, for the eyes of the speaker were "as a flame of fire" (ver. 14) and his feet "as if they burned in a furnace" (ver. 15).

In Deut. iv. 12 (the first reference) the expression is associated with the giving of the Law, and the declaring of Jehovah's Covenant (iv. 13).

The second is a command to "take heed" to the voice (iv. 15), and keep from idolatry.

The third and fourth are connected with their turning to the Lord when scattered among the nations, seeking Him and finding Him in the "Tribulation"; and the being obedient to that voice in "the latter days" (iv. 27-36). This

\* It occurs also in Luke ii. 35, making five times in all.

† The figures in a parenthesis denote the different verse numeration in the Hebrew Text.

tells us of the latter days in Revelation, when they will be brought to hear the "Voice" (iv. 33, 36), and to attend to it.

The fifth is again associated with God's Covenant, to which He will be true (v. 4).

The sixth and seventh with the giving of the Law, v. 22, (19), 23 (20).

The eighth with the greatness and the glory of Jehovah (v. 24, Heb. 21).

The ninth and tenth are references to it by the People (v. 25, 26).

All these are brought together, and combined, and fulfilled in the Apocalypse, when Israel will again hear that Voice and, take heed to it, and in their Tribulation turn unto the Lord and seek His face and find Him and rejoice in the faithfulness of a covenant-keeping God.

(7) "HE THAT HATH AN EAR, LET HIM HEAR" (ii. 7).

This expression is absolutely Hebrew in its character, origin, and use. It is never used with reference to, or in connection with the Church of God. We once thought differently ourselves; but, we failed to observe, what is taught us by the great and important fact, that it is used only in the four Gospels and Revelation, entirely leaping over the present Church period, and linking together the Gospels and Apocalypse.

The expression (which is slightly varied in form) as used in the Gospels is connected solely with, and marks, a change of dispensation. When used again in Revelation another great change of dispensation is about to take place. It is to be wrought by "the Son of Man," who has received authority to show it to "His servants."

No mortal lips ever presumed to demand attention and obedience in such an impressive manner.

No other occasion ever called forth such a demand.

Such a change could be known only to God, ruled and over-ruled by Him. None but Divine foreknowledge, therefore, could make it known.

The Son of Man alone made use of this weighty expression: and on fourteen separate occasions He called for the deepest attention to what was being announced.

Now, the number fourteen is most significant; twice seven, denoting a special Divine revelation made by "the Son of Man."

And these fourteen\* are divided into six and eight (just as seven is divided into three and four). For six of them occur in the Gospels and eight in the Revelation. Six were spoken by Him as the Son of Man on earth, and eight as the Son of Man from the glory. Six being the number pertaining to man, and eight being the number connected with resurrection.†

The six occasions on earth are Matt. xi. 15; xiii. 9, 43. Mark iv. 23; vii. 16, and Luke xiv. 35.

\* The occasions were 14, but the actual occurrences of this example of the Figure are sixteen on account of the repetition of the Parable of the Sower in the parallel Gospel records. Sixteen is a square number (4 x 4) marking completeness.

† For the significance of these numbers see *Number in Scripture*. Published by Eyre and Spottiswoode.

The eight from Heaven are Rev. ii. 7, 11, 17, 29; iii. 6, 13, 22; and xiii. 9.

These, like the six in the Gospels, are Dispensational, and are thus associated with the great change in God's relation to the earth, to "the Jew and the Gentile," which was about to take place.

The first use of the expression in Matt. xi. 15 is most significant, and stamps it as belonging to the setting up of the kingdom with power and glory. Elijah's presence on the holy mount characterises the scene there as representing the power and coming of that kingdom (Matt. xvi. 28. 2 Pet. i. 16, 17, 18), while Mal. iv. 5 (Heb. iii. 23) connects Elijah's ministry with the setting up of that kingdom.

It had been proclaimed of John before his birth "he shall go before Him (i.e., Messiah) in the spirit and power of Elijah" (Luke i. 17); and again, in Luke i. 76, 77, it was announced: "And thou, child, shalt be called the prophet of the Highest\*: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people, by (marg., for) the remission of their sins," etc.

John the Baptist was therefore invested with Elijah's "spirit and power" (i.e., Elijah's spiritual power), and was specially designated as "the prophet of the Most High."

Therefore our Lord could say in Matt. xi. 14, 15: "If ye will receive him, this is (i.e., represents) Elijah which was for to come. He that hath ears to hear, let him hear."

But "their ears were dull of hearing" (Matt. xiii. 15), fulfilling the dispensational prophecy of Is. vi. 10: Therefore they did not "receive him"; and, consequently, "Elijah the prophet" is still to come. Hence it is that, in the Book which relates to the events connected with the ministry of Elijah and his work in connection with the restoration of the kingdom, we again meet with this dispensational admonition: which takes us back not merely to Matt. xi. 15, but to Mal. iv. 5, "He that hath ears to hear, let him hear."

Thus we have in this expression another proof that the Church of God is not the subject of the Apocalypse; and that we are reading here, not of the period belonging to the ministry of Paul the Apostle, or of the period of present Church history, as the historicists assert; but, of that which belongs to the ministry of "Elijah the Prophet."

## Contributed Articles.

### THE EPISTLES TO THE THESSALONIANS.

#### IV. THE SECOND EPISTLE.

##### CHAPTER I.

IN directing our studies to the Second Epistle to the Thessalonians, we commence at once with its structure, in order to discover its scope.

\* This title is always connected with dominion in the earth. See Gen. xiv. 18-22.

*Structure of the Epistle as a Whole. (In brief.)*

A	i. 1, 2. Epistolary. Introduction (shorter): "grace" and "peace."	} Doctrine.
B	a   3-10. Thanksgiving (longer). b   11, 12. Prayer (shorter). c   ii. 1-12. Admonition (longer, prophetic, general).	
B	a   ii. 13-15. Thanksgiving (shorter). b   16—iii. 5. Prayer (longer). c   6-15. Admonition (shorter, practical, personal, particular).	
A	iii. 16-18. Epistolary. Conclusion (longer): "peace" and "grace."	

We are struck at once with its simplicity and beauty; also with its obvious design—the longer members being contrasted with the shorter in each case. The introversion of "A" and "A" being:—

A	x   grace z   peace	} i. 1, 2.
A	z   peace x   grace	} iii. 16, 18.

Each of the longer members, "B" and "B," has its own internal structure, and may be expanded.

For example we may compare the two *Thanksgivings*, "a" (i. 3-10), and "a" (ii. 13-15); the first longer and the second shorter:—

*The Two Thanksgivings.*

THE EXPANSION OF "a," (i. 3-10), and "a," (ii. 13-15).

*The First Thanksgiving.*

a	d   i. 3-. Obligation. "We are bound to thank God always for you, brethren," &c.
e	-3-5. Reason. "Because" of their faith, and love, and patience.
f	6-10. The enjoyment of "rest" at the Apocalypse of Christ.

*The Second Thanksgiving.*

a	d   ii. 13-. Obligation. "We are bound to thank God always for you, brethren," &c.
e	-13. Reason. "Because God had from the beginning chosen you to salvation."
f	14, 15. The obtaining of the "glory" at the coming of Christ "in that day" before His Apocalypse.

There are two important passages in this epistle which call for our closest attention. The *Doctrine* here ("B" i. 3—ii. 12) is mixed in "a" (chap. i.) with *Thanksgiving*, and in "c" ii. 1-12 with *Admonition*.

These are the two which will therefore require our study: viz.: "f," i. 6-10 above, and "c," ii. 1-12. See structure above. We may, however, in passing, notice the two prayers "b" (i. 11, 12), and "b" (ii. 16—iii. 5).

*The Two Prayers.*

THE EXPANSION OF "b" (i. 11, 12), and "b" (ii. 16—iii. 5).

*The First Prayer.*

b	g   i. 11. "We pray always for you."
h	12-. "That the name of our Lord Jesus Christ may be glorified in you."
i	-12. And that ye may be glorified "in Him."

*The Second Prayer.*

b	g   ii. 16—iii. 1-. "Brethren, pray for us."
h	-1-4. "That the word of the Lord may have free course, and be glorified, even as it is with you," &c.
i	5. And that ye may be directed into God's love, and Christ's patient waiting.

Taking the former passage "f" (i. 6-10), first, we shall have again to give its own structure, and then a translation in full:—

## THE EXPANSION OF "f" (i. 6-10).

*The being at Rest at Christ's Apocalypse.*

f	s   6. Tribulation recompensed to the troublers.
t	u   7-. Rest for the troubled believers.
v	-7. When: "At the revelation of the Lord Jesus."
s	8, 9. Vengeance rendered (R.V.) to the enemies.
t	v   10-. "When He shall have come."
u	-10. Glory for the troubled believers.

Vers. 6. **It is a just thing with (i.e., in His esteem of) God to requite to those who trouble you, tribulation.**

Vers. 7. **And to you who are troubled, rest with us, at the revelation of the Lord Jesus from heaven with His mighty angels (with emphasis on mighty, by the figure *Heterosis*).**

Vers. 8, 9. **In fiery flame, taking vengeance on those that know not God (Gentiles), and on those that obey not the Gospel of our Lord Jesus (Jews), who will suffer the penalty of eternal destruction (driven out) from the presence of the Lord, and from the (manifestation of the) glory of His power (in the glorification of His Saints).**

Vers. 10. **When he shall have come, (2nd Aor. Subj. See below. This *coming* is in contrast with the *revelation*, which is the subject of "v," v. -7, i.e., before that revelation in judgment, He shall have come), in that day, to be glorified in His saints, and to be marvelled at by all them that believed,\* (believed, I say), because our testimony (brought) unto you was believed.**

From this we learn certain important truths.

1. First, that there *is* a way to endure suffering which shall glorify God, and manifest His gifts of patience and faith. Whatever that way was, it is clear from verse 4 that these Thessalonian saints knew it; and it was another evidence of their high standard of Christian character.

2. They knew, as we learn from verse 5, what God's purpose was in thus calling them through suffering to His

\* G. L. T. Tr. A. Will. and R.V. read *πιστεύασιν* (*πισteusasin*), *believed* (Aor. participle), instead of *πιστεύουσιν* (*πισteuousin*), *who believe* (pres. part).



glorious kingdom. Their willingness thus to enter that kingdom shows that they knew its value, and counted all else but dross.

3. Tribulation was not peculiar to them (nor is it to us). Their enemies also knew what trouble was, but *they* knew not how to glory in it. To the saints it was a threshing (as the word means), a separating of the precious from the vile, the wheat from the chaff. To the others it was a "just recompense of reward." And

4. Verses 6 and 7 show us that this is a "righteous" and just thing; and not a cruel thing, as many suppose.

5. Then we are told of the promised "rest" which *all* the troubled ones are to have *together* ("with us"). There is a time appointed when they shall enter into it. It will not be entered at different times and in different manners. It is a "rest" definite and real, both as to its nature, its state, and its time. It is a rest to be entered into all at one time. "Rest with us."\* The Lord's own appointed time.

6. And He has told when this is to be in 1 Thess. iv. 13-18: viz.: at the coming forth of the Lord Himself, to receive us to Himself, and take us up to meet Him in the air, and so to be for ever with Him. Having definitely revealed this hope by the Holy Spirit and "by the word of the Lord" in the first epistle, he is not here unsaying that and teaching a different way of entering on the enjoyment of that Rest. But, pausing for a moment, he contrasts our "rest" with the terrible judgment of the ungodly, and assures us that when that comes upon them, we shall be already at rest; for that judgment will not break forth until "*He shall have come to be glorified in His saints*" (2 Thess. ii. 10), *i.e.*, after it and not before it. The Lord will be first glorified in His saints; and this will take place before that judgment shall be revealed. For it will not be revealed until He "*shall have come*" to receive them to Himself, according to His promise in 1 Thess. iv. 16, 17.

There is no forcing of words here. Words are used in order to reveal and interpret unknown truths to us, and to make known facts of which we should otherwise be "ignorant." There is a reason, therefore, why the word here used is *ἐλθῆ* (*elthē*), *he shall have come*.

It is the subjunctive mood and second aorist tense, and must have this meaning and no other. Sometimes the translators observe it, and sometimes they do not; and where they do not it is perfectly clear that they ought to have so rendered it: if only on the ground of consistency and uniformity of rendering.

This is not a matter of argument or opinion; it is a question of fact. Anyone with common sense is able to form his own judgment if we give the following few examples:—

Matt. xxi. 40.—"When the lord therefore of the vineyard cometh:" *i.e.*, *shall have come*.

Luke xviii. 10.—"So likewise ye, when ye *shall have done* all these things." (Here the A.V. so renders it).

Mark viii. 38.—"Of him also shall the Son of Man be ashamed when he cometh:" *i.e.*, *when he shall have come*.

\* The word here (*ἀνεσις*, *anesis*) is not the same as is rendered "rest" in Heb. iv. 9. There it is *σαββατισμός* (*sabbatismos*), *sabbath-keeping*. Here it is rather *relaxation* from all labour and trouble and care. It occurs elsewhere only in Acts xxiv. 23 and 2 Cor. ii. 13 (*rest in spirit, ease in mind*); vii. 5 (*rest to flesh, bodily ease*); viii. 13 (*rest from contributing, rest of purse*).

John iv. 25.—"When He *is come* (*i.e.*, *shall have come*), He will tell us all things."

Rom. xi. 27.—"This is my covenant unto them, when *I shall take* (*i.e.*, *when I shall have taken*) away their sins."

Acts xxiii. 35.—"I will hear thee, said he, when thine accusers *are also come*:" *i.e.*, *shall have come*.

John xvi. 13.—"When the Spirit of Truth *is come*:" *i.e.*, *shall have come*.

1 Cor. xv. 24, 25.—"When *He shall have* delivered up the kingdom to God, even the Father; when *He shall have* put down all rule and authority and power, for he must reign until he hath put (*i.e.*, *shall have put*) all enemies under His feet." Here the A.V. twice translates it correctly, and then the third time in the same context renders it differently.

From these passages it is perfectly clear that when the judgment on the ungodly is revealed, the Lord *shall have* (already and previously) come to be glorified in His saints, "in that day," and have given them the promised "rest," of which he had already told them in the former epistle, and reminded them in this chapter (verse 7).

As we are thus definitely told when and how this "rest" is to be entered upon, all other modes and times of entering it are shut out. That is to say, it will not be in this life; not at death; but when the Lord shall come to be glorified in His saints "in that day" which He hath appointed and promised: *i.e.*, the day of our "gathering together unto Him."

The words "in that day" are put (by the figure *Hyperbaton*) out of their place, right at the very end of the sentence, in order to attract our attention and to show us that they are the emphatic words of the sentence. If therefore we fail to give them the weighty meaning which they are intended to have, we shall miss the very point of the whole passage.

"In that day" refers to that glorious day of which he had spoken so fully in 1 Thess. iv., not the day of 2 Thess. i. 8, 9, the day of the revelation of the Lord Jesus in judgment; but that day when He shall have previously given them "rest" and gathered them to Himself.

Present tribulation therefore is the proof to us that Christ has not yet thus gathered and glorified His saints; for, when "that day" comes, it will find the Church of God at "rest": and then will be revealed tribulation for the troublers.

All hope of rest, reward, and glory is deferred, to be consummated in "that day" of glorification.

Towards "that day" His finger ever points, and their eyes ever turn.

How could they be *idle*, with "that day" ever before them—"that day" which would end every opportunity for service?

How could they be *sinful*, with the word ever on their lips, "Even so come, Lord Jesus"?

How could they be *worldly*, when at any moment the assembling shout of the Lord Himself might be heard, and draw forth from their hearts the joyful exclamation:

"The voice of my Beloved,  
Behold, He cometh"?

If this Church of the Thessalonians be a typical Church, Do we know of any other Church, Ancient, Mediæval, or Modern, which has exhibited such characteristics as these?

Oh! that we might profit by the instruction conveyed to us in these epistles; and possess the secret which produced such wondrous results.

## THE LAST WATCH OF THE NIGHT.

A TURNING POINT IN THE WORLD'S HISTORY.

BY ALFRED STACY WATSON.

"Watchman, how far is it in the night."—(Delitzsch on Is. xxi. 11).

"The night is far spent."—(Paul to the Romans xiii. 12).

"What Germans are thinking of.—On January 31st Professor Adolph Wagner closed an article entitled 'From Industrial State to World Power,' with a dream of German Empire forming the crystallising point of a new central and western European coalition of people and states, based, not upon force, but upon voluntary approximation in the individual interests of all concerned, and upon economic combination and alliance." — *Vide Review of Reviews*, March, 1900.

WAKING dreams by men of the world's "light and leading" in different parts of western civilization are becoming frequent; a sure sign of unrest and a coming change. The world's spirit is rousing up its vassals to the fact of a new era begun, big with changes, so vast that none but those who know beforehand where to find the solution of all earth's problems can have any conception of their magnitude.

Very often a single phrase is like a flash of light, which, breaking through the darkness, outlines clearly what before had been but dimly seen. This phrase, "From Industrial State to World Power" of the German professor, is just one of such flashes. It marks the moment of waking out of dreamy sleep into daylight consciousness; the recognition of the certainty that an old order is passing away, and that a new one is breaking in upon one's senses, calling for fresh activities to secure such advantages as reward those who gain the earliest start, the prize of "world power," which the spirit of the age is holding up to all who are willing to fall down and worship it.

The Professor sees clearly, however, that world empires cannot be run upon credit, but that they must secure the control of industry; that a "world power," to be successful, must first make sure of the widest possible area of taxation. It must be able to command money as well as men, for the price of blood expended in empire building is costly; and as wealth is only obtainable through labour, it is absolutely essential to the State that wills to be a "world power" to enlarge, as much as possible, the field of its maintenance. The higher the pinnacle, the broader and deeper must be the base upon which it is built. In these days of "war estimates in times of peace," industry is like a beast of burden; it will, *perforce*, be both worked and squeezed that the fruits of peace may be forced to flow into the maelstrom of battle hosts, whose only *raison d'être* is "world empire."

Hitherto it has been the custom to speak of the stronger Continental Governments as the "Six Great Powers." That phrase no longer suits the situation. Imperial, with a local ring fence for a boundary, does not satisfy the spirit of Cæsar; the homogeneity of nationalities is insipid to his palate; *that* now demands foreign flesh, that has been hunted, to gratify its morbid appetite. Even republican

America is dazzled with the glitter of a larger title, conveying visions of territorial splendours, mantling the commonality of republicanism with the ermine of an older *regime*.

The recognition of the changes which are being heralded by those who are telling out their dreams is of great importance to the followers of the Lord Jesus Christ. These changes are the subjects of predictions given to the people of God more than two thousand years ago, that the things which are coming upon the world should not take His people unawares, as they will do the earth dwellers.

Had Israel been faithful to Him who led her, as a bride, safely through the wilderness, the world's dominion would have circled the brows of her kings. Now Israel's supremacy waits the advent of her Lord, the King of kings from heaven. In the meantime sovereignty over the earth has been given to the Gentiles until their lawlessness shall come to the full in the worship, as God, of a king of their own choice, and after their own heart.

"From Industrial State to World Power" marks a new epoch. In ancient times "world powers" succeeded each other, as if that were the normal course of earth's imperial sovereignties; but the disparting of the congeries of peoples (preparatory to their re-arrangement as a *seven-fold power*) forming the fourth empire, in the early centuries of *anno domini*, allowed the nations, of which it had been composed, once more to assert themselves; giving to each of them the opportunity to work out its own individuality; and, based upon its own industrial pursuits, to find within its own natural boundaries the source of its own well-being. "Live and let live" may be taken as the principle underlying nationalities.

But the principle underlying "world powers" is an unbounded lust for pre-eminence. Its individuality is masterdom; its pursuit is conquest. For it there does not exist any valid "scientific frontier," not even the circle of the earth; for when it has seized the utmost rim of the planet, it says in its heart: "I will ascend into heaven; I will exalt my throne above the stars of God. . . . I will ascend above the heights of the clouds; I will be like the Most High." Lawlessness, so ferocious that it will wade through an ocean of blood to assert its own godless will, not only over all the tribes of the earth, but also over the kingdom of God itself, is the spirit "of the age" which urges headlong all "world powers" to perdition.

A "world power" must of necessity be a military power. The hazards of the position, and the defence of its "unrighteous mammon," will compel it to force everyone, capable of bearing arms, to become an efficient man-killer; for it must, at any cost, and at any moment, be ready, not only to take advantage of every opportunity to extend its "sphere of influence," but also promptly to put down risings in any of its subject states; and especially must it be prepared to resist any aggressive action from a rival. As a Statesman, holding high office, lately told his countrymen, that though all foreign Governments were at the moment most friendly and correct in their attitude towards them, they must not rely on that fact, but, "remember," said he, "that in the long run we can have no security except in the strength of our own right arm." This view of the situation is put plainly before its readers by the *Daily Mail* of June

8th, where, in reference to the supposed rivalry between Russia and Japan, it says, "Were war to break out between two Powers in the Far East, it might easily develop into Armageddon."

So long as a State is industrial, it is built up by the workman. The work of the hand in the field, or in the workshop, by a natural division of labour, ensures the commonwealth of the whole. It is the honest workman, whether by head or hand, who is the nation's wealth producer, and beneficent labour ever rejoices in peace. Whereas it is the men with "iron in their souls," "whose bowels are iron and whose hearts are stone," men of "blood and iron;" the Nimrods, who regard "man-hunting as the best sport in the world," "people that delight in war;" these, and such as these, are the builders-up of "world powers," of "world empires." As a "world power" the commonwealth is in the grip of iron; the marshal's *baton* rules, and not the woolsack.

This *dementia* for possession of the world and its ephemeral glories belongs to no one particular school of politics, form of government, or class of men. It belongs to the spirit of the age; "the spirit that now is inwardly working among the sons of obstinacy" (Eph. ii. 21, Rotherham). It is the spirit of Cæsarism which pants to harness the earth to its chariot wheels. It inflates the autocrat and the serf, the democrat equally with the aristocrat, the artizan with the peer. It is the spirit of him who founded his city in a brother's blood rather than share with another that which belonged to both.

The Holy Spirit gives us, in a few sharply-cut sentences, a monograph of him who sums up in himself the spirit of all "world powers."

"A haughty man, and that keepeth not at home; who enlargeth his desire as hell, and as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all peoples" (Hab. ii. 5 R.V.).

No "world power" the groaning creation ever yet has seen has been built up on "goodwill toward men," or ever will be until earth's rightful Lord, "the Son of Man," the Melchizedek of an endless life, shall reign over everything "under the sun." "To Him who LOVES us, and FREED us out of our SINS WITH HIS BLOOD . . . (be) the glory and the DOMINION, into the ages of the ages" (Rev. i. 5, 6, Rotherham).

(To be concluded in our next).

## Questions and Answers.

### "THE FULNESS OF THE GENTILES."

QUESTION No. 241.

W. M., San Francisco. "Please explain the last clause of Rom. xi. 25, 'until the fulness of the Gentiles be come in.'"

The contrast here is between "Israel" and the "Gentiles"; not between Israel and the Church of God. Rom. ix.-xi. is the Dispensational part of the teaching of the Epistle to the Romans.

We read about this "blindness" in Is. vi. 9-12; and about its ending in Is. lix. 19, 20. If we compare this

passage, as quoted in Romans xi. 25, Scripture will interpret Scripture:—

Rom. xi. -25-27.  
Blindness in part is  
happened to Israel  
until  
the fulness of the Gentiles  
be come in,

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, for

This is my covenant  
unto them  
when I shall take away  
their sins.

Is. lix. -19-21.

when  
the enemy  
shall come in like a  
flood  
the spirit of the Lord  
shall lift up a standard  
against him,

and  
The Redeemer shall  
come to Zion  
and unto them that  
turn from transgres-  
sion in Jacob, saith  
the Lord. As for me,

This is my covenant  
with them

saith the Lord.

In Isaiah we have the prophecy, and in Romans we have the Divine comment on it and further explanation of it.

We have printed the two so as to show how one interprets the other.

It seems perfectly clear from this that "the fulness of the Gentiles" means the fulness of Gentile oppression, or the filling up of "the times of the Gentiles"—which by the Prophet is spoken of as "the enemy." The "flood" may be referred to in Rev. xii. 15, 16; and the oppression and desolation in Isa. vi. 11.

Substitute the "Church" for "Gentiles" in Rom. xi. 25, and all is confusion.

## Things New and Old.

### THE NEW "RELIGIOUS" NOVEL.

THESE are the days in which so-called "religious" plays draw together tens of thousands of spectators, and "religious" novels attract the attention of thousands of readers—two most noticeable signs of the times. True religion, as presented to us in God's Word, is found dull, forbidding, uninteresting; religion with gorgeous scenic surroundings, or enveloped and smothered up in romance, is eagerly sought after and made much of. No doubt many writers of books with an "object" mean well, are honest in their intentions, wish to benefit their fellow men, and condemn God-dishonouring institutions among us. Such a work is surely that of Miss Marie Corelli, who under the striking title of *The Master Christian*, places before us the awful hypocrisies and worldliness of false religions summed up and headed in the Apostate Roman Church. Religious impostors, sanctimonious hypocrites, meet with scathing rebuke at her hands.

We must remember, however, that despite the errors of Romanism, there are some who are quietly and unostentatiously, though in terrible ignorance and blindness, doing

the work of the Master; that it is not left to Christian Socialists, and to them only, to enunciate the walk of the Christian life. We say nothing of the undispensational quotations of Scripture which are found in the book. There is one great blot, a blot which other works of a like character manifest. The Christianity put forward is not the perfect Christianity of the Word of God. There is no foundation to it. The cleansing and atoning Blood of Christ, as the solid and only foundation of the Christian life finds no place. Any religion put forward as and claiming to be Christian denies its claim to the title if not resting on the foundation of the Atonement of the Lord Jesus Christ. In *The Master Christian* we look for this in vain.

GEO. A. B. CHAMBERLAIN.

## Signs of the Times.

### POLITICAL SIGNS.

#### THE SEQUEL TO THE PEACE CONGRESS.

"PREPARE WAR—WAKE UP THE MIGHTY MEN"  
(Joel iii. 9).

A rude awakening has come to those who talked of establishing "*peace on earth*" by merely coming to an arrangement amongst themselves. It was proposed by "Her Majesty's Government that the laying down of further battleships should be suspended till the decision of the Conference was known" (*Daily Papers*).

This was looked upon as "too Utopian."

"In the succeeding six months more gigantic programmes, covering eight, sixteen, and twenty years, had been elaborated than ever before. The expenditure on these and other vessels would be £8,460,000 against £4,300,000 to be spent by Russia, and £4,154,000 by France."

We have already commented on these facts in connection with the effort of establishing peace, whether by exhibitions or congresses. It never will or can be done, and it is only necessary to give some remarks of the *Daily Mail* on the subject.

"In 1851, when the gigantic glass palace was raised in Hyde Park, we were told that henceforth wars were to cease and all nations to live in amity. The exhibition of 1900 opens with no such illusion. For along the track of the last fifty years has been a constant succession of great wars, and in this, the last year of the century, we have the sounds of fierce battle ringing in our ears."—*Daily Mail*, April 14, 1900.

In the December number of *Things to Come* we gave a list of exhibitions and wars that followed down from 1854 to 1899, and merely referred to the French exhibition then in progress. This can be carried a step further now, for since then we have had the African War, and the Chinese outbreak, calling for the forces of the allied powers to go forth to quell it. Most of these powers took part in the Hague Conference. In this way God blows upon the pride of man, who dares to talk of peace while the guilt of the blood of the Prince of Peace rests upon his head.

### RELIGIOUS SIGNS.

#### COLLEGE-MADE THEOLOGY.

We recently commented on the new

"UNITED FREE CHURCH"

of Scotland. What is to become of the old doctrine is only too painfully evident. Here is the

#### FORMULA OF NEW "UNITED FREE CHURCH."

Question 2.—Do you sincerely own and believe the doctrine of this Church, set forth in the Confession of Faith, approved by Acts of General Synods and Assemblies; do you acknowledge the said doctrine as expressing the sense in which you understand the Holy Scriptures, and will you constantly maintain and defend the same and the purity of worship in accordance therewith?"

#### THE THEOLOGY OF A CHURCH IS MADE IN ITS COLLEGES,

and this being so, what is the theology of the "United Free Church" going to be? In fact, what is it?

Listen to some of the utterances of its College Professors, which are important, as reaching far beyond their classrooms and published writings, and standing out as sad and solemn signs of the times.

We begin with the Moderator, Dr. Ross Taylor, who, on 25th May last, said:—

"The fact remains that a restless, uneasy, uncertain feeling in regard to religious truth is abroad. . . . The whole trouble has arisen from a mistaken assumption, that the opening chapter of Genesis was meant to be an authoritative account of the method and order of the creative work; it is not prose, but poetry, the great Creation Hymn."

When the daily press asks, Is the story of the Fall poetry also? we find in "Studies in Theology," by Professor Denney, the following answer:—

"Even the myth in which the beginnings of human life are represented. . . . The plain truth—and we have no reason to hide it—is, we do not know the beginnings of man's life, of his history, of his sin; we do not know them historically on historical evidence, and we should be content to let them remain in the dark till science throws what light it can on them."

The Rev. (now Professor) Martin, as reported in a lecture on "The Authority of the Bible," to the Edinburgh University Missionary Association, said:—

"All human ingenuity could not clear the Bible of mistakes in points of science, history, and morals—such as the scriptural account of creation, the making of woman, and the fall. . . . All good things were of God. . . . In that indirect sense the Bible was the Word of God."

The sermon by Dr. Whyte, ex-Moderator, on "Eve and the Fall," as published in the "British Weekly," 25th Oct., 1894, is not fit to be even quoted.

The press comments on such views are, "If so, then the whole reasoning of the inspired Apostle Paul is reduced to nonsense. If Adam did not fall, what becomes of the covenant of works and the covenant of grace?" "Moses is discarded, and Christ discredited. What is left?"

The sermon on the "Sabbath," by Professor Marcus Dods, is still quoted by those who seek their own pleasure on the Lord's Day, while in his sermon, "What is a Christian?" 29th Sept., 1890, he says:—

"We need not be seriously disturbed in spirit if we find we cannot accept what is known as the orthodox theory of the Atonement. . . . in point of fact both theories of the Atonement produce good Christians. Similarly, we must not too hastily conclude that even a belief in Christ's divinity is essential to the true Christian."

Professor G. A. Smith, D.D., on the "Book of Isaiah," vol. ii., argues that there were several authors, and regarding the last twenty-seven chapters, says:—

"Till the end of last century it was accepted tradition. . . . that Isaiah was carried forward by the Spirit to the standpoint of 150 years later; that he was inspired to utter the warning and comfort required by a generation so very different from his own, and was even enabled to hail by name their Redeemer, Cyrus. This theory, involving as it does a phenomenon without parallel in the history of Holy Scriptures, is based on two grounds. . . . Now there is no evidence for either."

As to the Book of Jonah, it is a mere allegory, written many centuries after Jonah had passed away.

"How long, O Lord," exclaims Professor Smith, 'must thy poetry suffer from those who can only treat it as prose—pedants, quenchers of the spiritual, creators of unbelief, etc.'"

Surely our Lord used Jonah as a real historical character, as well as the Queen of Sheba, Solomon, and the men of Nineveh. But the Free Church Colleges know better.

According to the late Professor A. B. Bruce, D.D., the Decalogue is only the work of Moses, and Deuteronomy is a pious fraud; while on Matthew, he wrote:—

"Can we not see for ourselves, without voices from heaven, that Jesus of Nazareth as revealed in His recorded works and acts is a son of God, if not in the metaphysical sense of theology, at least in the ethical sense of possessing a God-like spirit."—Page 12.

This view of the Divinity of Christ comes out in his Catechism, which the Free Church Monthly for December, 1896, stigmatises as characterised by—

"Unfortunate vagueness at once, as to the doctrine of the person of Christ, and of that of the Atonement. For example, in the question Who was Jesus? The answer is, He was the son of Mary of Nazareth in Galilee, whose husband, Joseph, was a carpenter. Why was there no reference to the Holy Ghost?"

The nature of sin and Atonement is only lightly touched on, while the Resurrection is not mentioned.

In the late Professor Drummond's "Ascent of Man," we are told:—

"Nothing is more certain than that the ancient progenitors of man once lived in aquatic life. . . Instead of crawling ashore at the worm stage, he remained in the water until he evolved into something like a fish, so that . . . many ancient and fish-like characters remained in his body to tell the tale."

Dr. Ross Taylor says:—

"Evolution holds on its way with upward impulse and beneficent result."

How grotesque compared to the simple dignity of the Bible: "And God said, Let us make man in our own image."

Such are specimens of the "sense" in which professors and ministers of the Free Church of Scotland understand the Scriptures, and who, in virtue of their having signed the Confession of Faith, hold their positions and draw their emoluments. No wonder they desire to be free from the reproach under which they live, and so have devised a new formula which means nothing, and binds nobody. No wonder that the people of the Free Church of Scotland have not been consulted, or even informed honestly and frankly, as to the reason for the creation of a new Church.

### SPIRITIST SIGNS.

#### SEEKING GOD AND FINDING THE DEVIL.

##### "GOD EXPLAINS MAN."

This is the title of an article in *Light* of Sept. 15. It follows on with this irreverent remark:

"We must get as near to God as we can, not deceiving ourselves, and yet every instant giving Him the 'benefit of the doubt.'"

God will be no man's debtor. He will never take an advantage of an acquittal from man's judgment by receiving such "benefit." "God forbid: yea, let God be found true, but every man a liar: as it is written, 'That thou mightest be justified in thy words, and mightest prevail when thou comest into judgment'" (Rom. iii. 4, R.V.).

"It is useless to say that we have outgrown the truth of the pathetic cry, 'Who by searching can find out God? and who can understand the Almighty unto perfection?'"

The writer has not taken the trouble to verify his quotation. There is no such word as "understand" in the text. We are not asked to "*understand*" God.\* We are expected to bow our hearts before Him. "If we have forgotten the name of our God, or stretched out our hands to a strange god: shall not God *search* this out? for He knoweth the secrets of the heart" (Ps. xlv. 20, 21). It is better to be searched by God than daring to assume that it is possible to search Him out. Those are blessed that can say, "O Lord, thou hast *searched me* and *known me*" (Ps. cxxxix. 1).

\* Our italics.

The proof is soon supplied that this searching has been fruitless by a paragraph taken from the same journal. It is an extract from an address given by a Mr. Pal:—

"The object of Divine incarnation in Hinduism being the *salvation of humanity*, not by any forensic fiction, but by the real revelation of Divine Light and Love and the promulgation of methods of ethical discipline and spiritual culture, and these methods and cultures to be effective and real having of necessity to adapt themselves to the capacities of those for whom they are promulgated, it was at once seen that not one, but many incarnations of God—indeed, repeated revelations of Him in the flesh—were needed to compass this comprehensive end."—*Light*, Aug. 11.

To which nonsense, or rather blasphemy, the Editor gives a qualified approval in the same paper.

"This will bear careful thinking about; and so will the conclusion of this profoundly philosophical Address, with its sudden appeal to the individual consciousness as the (may we say?) scene of Divine incarnation."

Proving that those who attempt to find out God, or "understand" Him, apart from the word of God will have to realize that they have, for themselves, destroyed the foundations.

Just to shew what utter confusion reigns in the minds of those who are attempting to solve difficulties by commerce with unclean spirits, we give another extract:—

##### "THE NEW THOUGHT OF GOD."

"Last week we referred to the Rev. R. Heber Newton's very noticeable Discourse, in *Mind*, on 'The New Thought of the Christ.' The same finely-toned organ of philosophical thought gives us another of this alive preacher's Studies: this time on 'The New Thought of God': and, of the two, this is perhaps the more important, as going to the fountain-head."

It is difficult to know what or where is the "fountain-head" with them. It was a "New Thought of the Christ" last week. This week has brought another "new thought." When we come to further examine it, we find it to be nothing more than the "God-Idea" concurrent with the Evolution of Man, whatever such an absurd collocation of words may mean.

"In this Study, Mr. Newton—one of the most prominent clergymen in New York, be it remembered—traces the *evolution of the God-Idea* concurrently with the evolution of Man."

"These are murmurers, complainers, walking after their own lusts, and their mouth speaking great swelling words, having men's persons in admiration because of advantage" (Jude 16).

Our estimate of the value of these communications given through Spirit manifestations is confirmed by the conclusions arrived at from the following, in *Light*, by Adelpa Von Vay. It is entitled:

##### "FROM MY LIFE."

"The fact is, the majority of spirits who communicate through mediums are neither especially clever nor infallible, and they often assume the names of celebrated persons for the sake of obtaining a hearing. Spirits who are modest and sensible will frequently acknowledge that they do not know much about the material universe, instead of misleading their mediums by an assumption of knowledge which they do not possess."

Here we are brought to the region of "fact" by one who says they (the spirits) are liars, because they assume other

names for the purpose "of obtaining a hearing"; yet in the great question of the future they are to be trusted implicitly, for they are said to

"demonstrate by their manifestations the grand and glorious truth of immortality, to prove their identity by every available means at their limited disposal, to speak words of comfort and cheer to those whom they love on earth, and often to warn and advise them to the best of their ability—such are the offices and privileges of our good spirit friends; and that their manifestations through mediums help themselves, as well as us, in their progress is generally admitted."

It is against just such teaching as this that the Holy Spirit "expressly" warns us in 1 Tim. iv. 1, branding it as

"THE TEACHING OF DEMONS."

Now and again Spiritists are startled by some extraordinary marvel coming suddenly into their circle contrary to expectation, something more than they had bargained for. A case has just occurred which is recorded in *Light* (July 21st, 1900). It is very seldom we give in our pages any account of phenomena witnessed. We accept the evidence, and give them credit for reporting those things which they believe to be, and record as ascertained facts. It is those who have never carefully examined into the matter who are most energetic in asserting the whole thing to be a delusion. Short of attending any of their séances, we have by all legitimate means convinced ourselves that Spiritism is a *fact*; and, except where there has been acknowledged fraud or jugglery, we are ready to accept their statements as to these phenomena. In *Light* (July 21st) we read the following:—

"After many years of patient investigation, and witnessing phenomena of nearly every kind, materialism included, I am so confirmed in my belief in Spiritualism that nothing will ever move my confidence in its general theories."

The above is the beginning of an enquiry by an alarmed Spiritist who failed to obtain those "words of comfort" which are said to be given by the spirits. The writer continues:

"To save space, I will leave your readers to draw their own conclusions from a statement of facts."

And these are the facts which the writer has to record. We have nothing to do with his seeking to explain away the awful appearances witnessed in the circle by the conjecture that this was a case of hypnotic suggestion.

"The major portion of the circle were anxious to establish themselves in their spiritualistic belief, and they 'with one accord' scouted the idea that any but unseen spirits were responsible for what was seen and described."

All we have to do is to give the "facts" as recorded by the writer. It is painful to know of children being initiated into such awful scenes.

"One of the child-clairvoyants cried out, 'Dada, there's the devil on the table!' The father was much shocked, and tried to drive out the notion, but both children persisted in declaring that Satan was outlined before them, and another of the mediums, not a child, confirmed what they said. The consternation occasioned by this experiment may be guessed."

As we have before remarked, it is very often the case at these séances that the sitters get more than they asked for, and that the unexpected happens.

"It was seen by all, and so frightened them that they rushed from the house in a body, overturning chairs, &c., in their haste to get away. Four fierce-looking

beings had apparently descended from the ceiling, bearing naked swords in their hands, and their aspect was so frightful and malignant that all the sitters, having lost their self-control, and for the nonce their 'wits,' got away; and this took place while they were singing, to solemn strains, 'Holy! holy! holy! holy!'

So alarming was the sight, and so frightened were the sitters that it was decided to obtain the opinion of an expert: for it was beyond the power of the Editor of *Light* to solve the difficulty.

On Sep. 1, the Editor published the opinions of two Experts, for which he had to send to France. The first is that of Monsieur de Rochas, who says:

"This fact is very interesting, and may explain many phenomena. It looks possible to me that the child mediums may have been suggestioned from a certain distance by the experimenter. Like you, I do not think it possible that a whole circle of Spiritualists have been suggestioned. And I am inclined to think, as you say, that the experimenter has acted as a *magician would have done*, and that through his will-power he has attracted invisible beings, the nature of whom we don't know *exactly*."\*

Monsieur R. Erny, the other expert, says:—

"From the observations of M. de Rochas and myself, I conclude that the child-clairvoyants really saw *the devil on the table*, but the imprudent suggestion-maker could have turned the tables against him by such dangerous doings. As for *the four fierce looking beings* who descended from the ceiling, of *so frightful an aspect*, they were most probably *maleficent spirits*, or *thought-forms*; but such hypnotic experiences are of the most dangerous kind, for they are certainly *unconscious magic*."\*

What we may gather from the above extracts enables us to sum up the whole, and we can come only to the following conclusions. The effort to find God is given up in despair. All that can be done is to "get as near God as we can." Spirits are turned to, and they prove a broken reed, for they assume names to "obtain a hearing" by fraud.

Another, who has devoted many years to patient investigation and "witnessing phenomena," has to confess his inability to account for appearances that caused the company to rush out of the room in terror, through witnessing appalling figures, and hearing the exclamation of a child, "Dada, the devil is on the table."

What a "new revelation" to boast of! What a confession of defeat! To set out with the object of finding God; and end with the confession that they had found the Devil!

## Editor's Table.

### THE CHURCH EPISTLES.

The articles on the Church Epistles will end with Thesalonians. There will be one or two on the other Pauline Epistles, and then the whole will be published in one Volume.

### ACKNOWLEDGMENTS.

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Newton Abbot ... ..	0	2	0
D. S., a thankoffering for blessing received ...	0	5	0

\* Not our italics.



# THINGS TO COME.

No. 78.

DECEMBER, 1900.

Vol. VII. No. 6.

## Editorial.

### THE SALVATION OF GOD.

WE have often impressed on our readers the importance of observing the law of the first things: whether it be the first occurrence of a word or of an expression; or, whether it be the first utterance of a person or of a book.

The first recorded words of Christ, for example, are full of instruction. He spoke, of course, from the time that all children speak, but not one word has the Holy Spirit written down till twelve years had rolled by. We are perfectly sure, therefore, that when He selected words to be recorded in the Scriptures of truth, they must most assuredly be words of the deepest significance; and this more especially because no other words are recorded till about eighteen years after! A silence first of *twelve* years and then of *eighteen* years.\* The important fact is that there is only this one recorded utterance during about thirty years. This fact speaks to us, if we have ears to hear. It bids us pay earnest heed to what is written. What then were these words? They are recorded in Luke ii. 49, and in connection with His age (*v.* 42). It is remarkable that none of the "answers" are written down at which "all that heard Him were astonished" (*v.* 47); and also that His first words should be a slight rebuke to His parents (His mother being the questioner). The words are these: "Wist ye not that I must be about My Father's business?" †

These words speak to us of Ps. xl. 7, 8, and Heb. x. 7, 9: "Lo, I come (in the volume of the book it is written of me) to do Thy will, O God."

His last words—as the Son of Man—have reference to the same great fact: "It is finished" (John xix. 30).

What was finished?

The "Father's business" which He came to be about. His "will," which He came to do.

Thus His first and last utterances emphasise the determination of the Lord Jesus to do the will of God in the work of the salvation of His People (Matt. i. 21).

The passage in Hebrews x. tells us

(1) That this will of God is the source of our salvation (verses 7, 9);

(2) That the work of Christ is the channel of it (verses 10, 12); and

\* What marks all this as being so manifestly Divine is this: that the Apocryphal Gospels, written by man in the early centuries, are full of the child-sayings of the Lord Jesus.

† The word for "knew" (wist) is the word for what one knows intuitively without learning. And the "My" is very emphatic, as though set in contrast to the "thy" of the previous verse.

(3) That the witness of the Holy Ghost is the communication and the power of it (verse 15).

This holy determination of Christ is spoken of in many Scriptures.

In Is. l. 7 we read: "Therefore have I set my face like a flint."

His death was no mere calamity which happened to Him. Of His life He said, "No man taketh it from me, but I lay it down of myself" (John x. 18): and this He did, because, He adds: "This commandment have I received of my Father."

On the mount of Transfiguration it is spoken of as "His decease (or exodus\*) which He should accomplish at Jerusalem" (Luke ix. 31). He accomplished it. No man had a hand in it so far as regards the *time* of His death.

That is why we read in verse 51: "And it came to pass, when the time was come that he should be received up, He steadfastly set His face to go to Jerusalem."

The word translated "received" occurs nowhere else in the New Testament: but the verb is used of His ascension in Acts i., 2, 11, 22, and of the ascension of Christ mystical (1 Tim. iii. 16).

It does not mean that the very moment had come for His ascension; but that the days were coming to the full † when He should return to the Father, whose will He had accomplished, and whose work He had finished (John xvii. 4).

His determination is so manifest that even the Samaritans could see it (Luke ix. 53), and His disciples were assured of it. "My meat is to do the will of Him that sent me, and to finish His work" (John iv. 34).

How wondrous this work and how great. No mortal man could accomplish it. And even that perfect One said, "For Adonai Jehovah shall help me" (Is. l. 7). He helped by Incarnation, so that the Lord Jesus though man was co-equal with God. This reveals the Covenant nature of the work.

"Adonai Jehovah" = the Father.

"Me" = the Son.

"I have put my Spirit upon Him" = the Holy Spirit (Is. xlii. 1).

Therefore could He say "Adonai Jehovah and his Spirit hath sent me" (Is. xlvi. 16).

It is this covenant agreement which gives its value to the work of Christ.

It shows that the salvation of His church and People was a Divine certainty. There was no chance about it. No contingencies.

This work is nothing less than our complete salvation. No mere offer of help or assistance, but SALVATION. No mere throwing of ropes to men in danger of death, but

\* The use of the word *Exodus* probably includes resurrection.

† *ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας*, which the R.V. renders "were well nigh come."

complete and eternal deliverance for those who are dead in trespasses and sins, giving them life, and with it every blessing.

Hence the glorious issue announced in His last words,

"IT IS FINISHED."

Again we turn to Isaiah.

"Therefore shall I not be ashamed."

"I know that I shall not be confounded" (l. 7).

"He shall see of the travail of His soul and shall be satisfied" (liii. 11).

Do we realise what this means for us, as those who are "in Christ?"

Surely He could not be "satisfied" if one for whom He died were lost.

Surely He would be "confounded" if one of His People be not saved.

Surely He would be "ashamed" if the debt He paid for His People were again demanded of them!

That must be a strange theology which is based on human reasoning instead of on "the Scriptures of truth." A theology which denies the blessed truth embodied in Toplady's hymn:

"Payment God cannot twice demand;  
First at my bleeding Surety's hand  
And then again at mine."

No! we believe in the truth as put by that Great Puritan, Dr. John Owen. And if you want reasoning, reason this out:

"Christ died and paid the debt—

1. Either for all the sins of all. In which case all *must* be saved.
2. Or, for some of the sins of all. In which case none can be saved.
3. Or, for all the sins of some."

That the latter statement is the true one it is difficult to doubt. Do not reason about "human responsibility." You say you cannot reconcile this with the sovereignty of God. Well, you are nowhere asked to reconcile it.

You say you cannot "understand" it. Well, you are not told to understand it. We do not understand it ourselves! There are many Divine Mysteries in the Scriptures which we cannot understand (to go no further than the Incarnation). But we remember the Word of God—how it is written: "Abraham believed God, and it was counted unto him for righteousness" (Rom. iv. 3). It does not say that Abraham *understood* God. It was enough that he "believed God."

Oh that we might believe Him; and not rob ourselves of precious truth because we cannot understand it; and take up with human error because we think we *can* understand it.

This "will of God" which the Lord Jesus came to do guarantees and contains all connected with our eternal salvation. All our assurance of final salvation rests on that "will." There is no such thing as "final perseverance"; but, thank God, there is such a thing as *eternal preservation*, and this rests not on our merit or our perseverance; for if we were left to ourselves for one moment we should be lost for ever.

Eternal preservation rests on "the will of God." This is the ground of assurance in spite of all we see and know of our own unworthiness:—

"This is the Father's will which hath sent me, that of all which He hath given me I should lose nothing" (John vi. 39). Rom. viii. testifies to the truth of these words for the Church of God.

Few words are more misused than the word "salvation." As man too often puts it, it is all mere chance-work. It is all made to rest on *man's* will. It all depends, not on the will of God, but on the will of man: on whether man will or will not. And, if all men had not willed, what becomes of all God's own "shalls" and "wills," which He uses whenever He speaks of His salvation?

"He SHALL see of the travail of His soul and shall be satisfied."

We have seen how the Three Persons are bound up in securing this salvation, both in Isaiah and in Hebrews x.

We know that this is not the Trinity of the Modern Pulpit. The popular Trinity which is preached to-day is an impotent Father,  
a disappointed Christ, and  
a defeated Holy Ghost.

This is not the Trinity of the Scriptures; neither is it, we trust, the Trinity of the readers of *Things to Come*.

Oh that we may believe and hold more firmly than ever

An ALMIGHTY FATHER, who does what He pleases "in heaven and in earth, in the seas, and all deep places" (Ps. cxxxv. 6).  
"Our God is in the heavens; he hath done whatsoever he hath pleased" (Ps. cxv. 3).

An ALL VICTORIOUS CHRIST, whose joy which was set before Him will be perfectly realised. And  
An INVINCIBLE HOLY GHOST, who can break the hardest heart and subdue the stoutest will.

This is a Trinity worth having. And we will say more confidently than ever: "This God is our God for ever and ever, and He will be our guide until death" (Ps. xlviii. 14).

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## Papers on the Apocalypse.\*

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### FIFTEEN PRELIMINARY POINTS.

(Continued).

(X.) THE CHARACTER OF CHRIST'S COMING (i. 7).

ANOTHER of the points which prove that the Church of God is not the subject of the Apocalypse is the character of Christ's Coming which is there announced and described; and with which its events are connected.

This has been already partly shown under the headings of "The Day of the Lord" and "The Son of Man." But it is now more definitely stated and distinguished.

The coming of Christ for His Church—the members of His Body—is revealed in a special prophetic message by "the Word of the Lord" in 1 Thess. iv. 13-18, and is

\* These papers have been copyrighted in view of their future separate publication.

the Coming referred to in other places of the Pauline Epistles addressed to Churches. That is a coming of "the Lord Himself" into the air, whither He catches up His church to "meet" Him. There is nothing said there of any coming to the *earth*; or of judgment; or of Jew or Gentile.

That coming is into the air, and not unto the earth; is in grace, and not in judgment; it concerns those who are "in Christ," and not either Jew or Gentile as such.

Nothing is revealed in the Old Testament or in the Gospels about this coming. Those books know nothing of it. This coming concerns the Mystery, which was kept secret from times eternal, and was "hid in God." The church of God (which is the Mystery) waits for one thing as its consummation, and that is to be "received up into glory" (1 Tim. iii. 16). But this is not the subject of the Apocalypse.

To make this more clear we must compare what we call the "second" Advent with the "first."

When the Coming of the Lord was announced in Micah v. 2 it was announced as a *coming forth*; and in Zech. ix. 9 as a *coming unto*. The former speaks of the *coming forth* at Bethlehem, the latter of the *coming unto* Jerusalem.

There was nothing in those prophecies to tell the Jewish reader whether there would be any interval between these events, or what that interval would be. The Jewish Bible student might think there was a discrepancy; while the Jew with the mind of a "higher critic" might see a greater difficulty, and refuse to believe either Scripture.

But we, to-day, with our knowledge, know that there was an interval of *more than thirty years* between the two events. Both refer to one and the same Coming, but to two different stages in it; and that all the events between them go to make up what we speak of as the "first Coming."

We believe that it will be exactly the same with regard to what we call the "second Coming." There will be the same two stages, with a similar interval (or longer it may be) between them, and all the events (which are recorded in the Apocalypse and elsewhere) will go to make up what we speak of as "the second Coming."

There will be the *Coming forth* (as at Bethlehem) of "the Lord Himself" into the air, whither He shall "descend" to take up His Church—the members of His Body; and then, at some subsequent period (whether thirty or more years, as at His first Coming, none can tell), the Son of man will "come unto" the earth with all His saints and the armies of heaven, to take unto Himself His great power, and reign.

This latter coming is connected with "the Day of the Lord," and it is that which is the subject of the Book of Revelation.

Chap. i. 7 settles this for us: "Behold, He cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him."

Only Jew and Gentile are in this verse, and not the Church of God.

This is the Coming of which the Old Testament speaks.

It knows no other. See Dan. vii. 13 and Zech. xii. 9, 10, which is the Scripture referred to here.\*

This is the Coming which the Lord spoke of when on earth in Matt. xxiv. 30, 31; xxvi. 64, and elsewhere (mark the "ye"). What He there said is perfectly clear, and in perfect harmony with all that had been said in the Old Testament. To read 1 Thess. iv. into the Gospels is only to create confusion; and make a difficulty where none before existed: it is to use one truth for the upsetting of another truth.

The same difficulty is created when we arbitrarily introduce 1 Thess. iv. into the Apocalypse.

To save us from making such a disastrous mistake, the Holy Spirit gave special instruction in 1 Thess. v., *immediately after* He had inspired the revelation of 1 Thess. iv. If we heed this and learn its great and important lesson, all will be perfectly clear.

1 Thess. v. 1. "But of the times and the seasons, brethren, ye have no need that I write unto you."

Why, "no need"? Simply because the *Coming forth* into the air and our "gathering together unto Him" there, do not depend on any time or season. His "Coming unto" the earth *does*; but that is not what he had been speaking about in the chapter immediately before (Thess. iv.).

2. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night."

It is the "day of the Lord" which (as we have seen above) is the subject of the Apocalypse: and in Rev. iii. 3, the Lord distinctly warns as to His Coming "as a thief," which is the very opposite of what the Church is taught and comforted with in 1 Thess. iv. and v. For mark the sudden change of pronouns.

3. "For when THEY shall say, 'Peace and safety,' then sudden destruction cometh upon THEM . . . and THEY shall not escape."

It is this "destruction" which the Apocalypse describes. It is this which gives its character to "the day of the Lord." It is "sudden," and comes "as a thief"; and it comes upon "THEM" and "THEY," not upon *us*: for, mark the change of pronouns again.

4. "But YE, brethren, are not in darkness, that that day should overtake YOU as a thief."

Here, our point is distinctly, emphatically, and categorically stated, with a precision and explicitness which leaves nothing to be added. Can anything be more clear than the fact that the Church of God is not the subject of the Apocalypse? and that the "Coming" which is the subject of this book is not the Coming for which the church of God is now longing, waiting, and looking?

If some of our points are cumulative in their evidence, this one point, by itself, is sufficient to establish our fundamental proposition that the Church of God is not the subject of the book of Revelation, either in prophecy or in history.

The book is "prophecy," as we have seen; and therefore it awaits a future fulfilment in "the day of the Lord," when the Lord Jesus shall be unveiled as the Son of man, and every eye shall see Him.

\* It might be rendered "the Land" better than "earth" in Rev. i. 7.

## (XI.) THE VISION OF THE SON OF MAN (i. 13-16).

This is essential, for it is directly associated with the object and purpose of the book.

The only other place in the whole Bible where we have anything like it is in Daniel x. 5, 6, where in every particular the resemblance is the same. His girdle is of *gold*; His eyes as *fire*; His feet as *brass*; His voice as many *waters* (Rev.), and as a *multitude* (Dan.); His countenance as the *sun* (Rev.), and the appearance as *lightning* (Dan.)

In Daniel it is "a certain man" (Heb. *one—a man*). In Rev. it is "one like unto the Son of Man."

The Two Visions being identical as to the Person and as to His appearance, and also as to the effect on Daniel and John respectively, is it not more than probable that the *purpose* is also the same in each case?

In Daniel we are expressly told why the Vision was sent. "Now I am come to make thee understand *what shall befall thy people in the latter days*; for yet the vision is for many days . . . I will shew thee that which is noted in the scripture of truth" (Dan. x. 14, 21).

The expression, "thy People," is most significant. It is not the Church of God which is in question, but *Daniel's People*, Israel. This People had been the subject of Daniel's prayer (Dan. ix. 4-19). He calls them (in speaking to God) "Thy People" (vv. 15, 19); and in the answer to the prayer (ix. 24), as well as here (x. 14) and in xii. 1, the angel speaks of them to Daniel as "thy people."\*

Is it not certain that this People is the subject, and what is to befall them in the latter day is precisely the import, of the Vision which John saw in Rev. i. 13-16.

It had been given to that glorious One to show unto His servants things which shall be "hereafter," and that was *what was to befall Daniel's people* (Israel) "in the latter days."

In Rev. we have "the latter days"—even "the Day of the Lord," and the time has come to show John that which is noted in the scripture of truth.

The people, therefore, who are the subjects of the Revelation, are Daniel's People, and not the Church of God.

## (XII.) THE COMPLEMENT OF GENESIS.

The Apocalypse is connected very closely with the Old Testament, and not (as we have seen) with the New; with Genesis, and not with the Church Epistles.

Indeed, the connection between Genesis and Revelation is so marked that many have noticed it.

It will be only necessary for us therefore to exhibit the likenesses and contrasts in parallel columns. No comment will be necessary.

In Genesis we have the book of the Beginning; in Revelation the book of the End (not of the whole period which we call A.D., but the end of it).

\* It is beautiful to notice that when Daniel *confesses the sins* of this People he uses, throughout, the pronouns "we," "us," and "our" (see verses 5, 6, 7, 8, 9, 10, 14, 15, 16). But when he pleads with God for them on the ground of the everlasting covenant, it is always "Thy":—"Thy People" (vv. 15, 19), "Thy City" (v. 16), "Thy Sanctuary" (v. 17), "Thy righteousness" (v. 16), "Thy great mercies" (v. 18), "Thy Name" or "Thy Name's sake" (vv. 18, 19).

The Apocalypse completes all that Genesis begins, and introduces the New Creation, lest we should think there is nothing beyond.

In Genesis we have therefore the primal creation and the history of the curse which came upon it: Revelation tells how that curse will be removed, and the New Creation brought in.

In Genesis we have Satan's first revolt, and in Revelation his final revolt. The parallel between the two books may be thus set forth:—

GENESIS.	REVELATION.
The Earth created (i. 1).	Earth passed away (xxi. 1).
Sun, moon and stars for Earth's government (i. 14-16).	Sun, moon and stars connected with Earth's judgment (vi. 12; viii. 12; xvi. 8).
Sun to govern the day (i. 16).	No need of the sun (xxi. 23).
Darkness called night (i. 5).	"No night there" (xxii. 5).
Waters called seas (i. 10).	"No more sea" (xxi. 1).
A river for Earth's blessing (ii. 10-14).	A river for the New Earth (xxii. 1, 2).
Man in God's image (i. 26).	Man headed by one in Satan's image (xiii.).
Entrance of sin (iii.).	Development and end of sin.
Curse pronounced (iii. 14, 17).	"No more curse" (xxii. 3).
Death entered (iii. 19).	"No more death" (xxi. 4).
Cherubim first mentioned in connection with man (iii. 24).	Cherubim final mention in connection with man.
Man driven out from Eden (iii. 24).	Man restored (xxii.).
Tree of life guarded (iii. 24).	"Right to the Tree of Life" (xxii. 14).
Sorrow and suffering enter (iii. 17).	No more sorrow (xxii. 4).
Man's religion, art, and science, resorted to for enjoyment apart from God (iv.).	Man's religion, luxury, art, and science, in their full glory judged and destroyed by God (xviii.).
Nimrod, a great rebel and King, and <i>hidden</i> anti-God, the founder of Babylon (x. 8-10).	The Beast, the great Rebel, a King, and <i>manifested</i> anti-God, the reviver of Babylon (xiii-xviii.).
A flood from God to destroy an evil generation (vi.-ix.).	A flood from Satan to destroy an elect generation (xii.).
The bow the token of God's covenant with the Earth (ix. 13).	The bow, betokening God's remembrance of His covenant with the Earth (iv. 3; x. 1).
Sodom and Egypt, the place of corruption and temptation (xiii., xix.).	Sodom and Egypt again (spiritually representing Jerusalem) (xi. 8).
A confederacy against Abraham's people overthrown (xiv.).	A confederacy against Abraham's seed overthrown (xii.).
Marriage of first Adam (ii. 18-23).	Marriage of last Adam (xix.).
A bride sought for Abraham's son (Isaac) and found (xxiv.).	A Bride made ready and brought to Abraham's Son (xix. 9). See Matt. i. 1.
Two angels acting for God on behalf of His People (xix.).	Two witnesses acting for God on behalf of His people (xi.).
A promised seed to possess the gate of his enemies (xxix. 8).	The promised seed coming into possession.

Man's dominion ceased and Satan's begun (iii. 24).	Satan's dominion ended and man's restored (xxii.).
Sun, moon and stars associated with Israel (xxxvii.).	Sun, moon and stars associated again with Israel (xii.).

Therefore

The Church not prefigured.	The Church not to be looked for.
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It is surely impossible for us to read these solemn parallels and contrasts without coming to the conclusion that there must be the closest possible connection between the two books.

They are joined together by God in a way so that no man can put them asunder.

God has joined the Revelation to Genesis ; man joins it with the Epistles.

God has joined it with Jew, Gentile and the Earth ; man joins it with Christendom.

God has joined it with what He had before written in Genesis ; man joins it with what man has written himself in Church history !

Can perversity go further than this ? Is it any wonder that the book is misunderstood by so many, and neglected by most ? For what can be made of it when such elements of confusion are introduced ?

When God has placed the key to the book at the very threshold, in the first chapter, man deliberately ignores it, and makes another, which he presents to those who would fain enter ; but, when it is tried, it is found that none of the wards fit the lock, and the door either has to be *forced*, or all hope of entrance abandoned !

And yet, when we look at the general scope of the book which will be given later on, how wondrous it is ! How Divinely perfect ! and, at the same time, how simple and easy ! So simple that a child can become interested in it, and the humblest saint understand it.

(XIII.) THE SUMMARY OF ITS CONTENTS (i. 19).

In chapter i. 19 we have the summary of the contents of the whole book.

It is the misunderstanding of this verse which, we believe, has led so many astray, and turned so many into the wrong channel. This verse is usually taken as referring to three things, marking off the book into three divisions :

The things which thou sawest (past).

The things which are (present).

The things which shall be hereafter (future).

Having got these three divisions, then comes a difference of opinion as to exactly where and how these contents of the Book are to be divided.

But there is another rendering which we wish to present, suggested, in part, by Moses Stuart and Dean Alford. This removes all such difficulties, and shows that there is no such three-fold division ; and that instead of *three* subjects we have only *one*.

John was instructed to write what he had seen. It is clear, therefore, that this first chapter is the Introduction to the whole Book, and consequently, like all other Introductions, is written, or supposed to be written, last of all. For, at the very commencement (in i. 2), it is said of John that he "bare record of the Word of God (*i.e.*, as we have seen, the prophetic message), and of the testimony of Jesus Christ (which He bore) and of *all things that he saw*."

If this chapter then be not written after John had seen these things, the words are without meaning ; for in that case John had as yet seen nothing !

Verse 19 (which we are considering) is part of this Introduction, and therefore the words "which thou sawest" are used in the same sense as in verse 2. John had seen, or is supposed to have seen, all the Visions of the Book when the command to write was given to him. This explains why the word "therefore" must be added in the Greek (according to all the Critical Greek Texts and the R.V.). Moreover, it is specially declared at the very end of the book (chap. xxii. 16), "I Jesus have sent mine angel to testify unto you THESE THINGS in the assemblies" : showing that "the things which thou sawest" refer, not as is generally supposed, only to the things in chap. i., but to the contents of the whole book.

Having seen all these things the command is—

**"Write therefore the things which thou sawest, and what they are (*i.e.*, what they signify), even the things which shall come to pass (*i.e.*, happen, as in Acts xxvi. 22) hereafter."**

According to this rendering, which may be rejected as an interpretation, but cannot be condemned as a translation, there is only *one* thing stated as the subject-matter of what was to be written, and not three things. It relates not to past, present, and future, but to the future alone—"hereafter," or, as it says in Dan. x. 14, "in the latter days."

Some lay a stress on the words *μετὰ ταῦτα*, *meta tauta*, which mean literally *after these things*. But an examination of other places where they occur will show that when used in narrative they may imply historical sequence (as in Luke v. 27 ; x. 1 ; xi. 1 ; xvii. 8 ; xviii. 4. John iii. 22 ; v. 14 ; vii. 16 ; xix. 38 ; xxi. 1. Acts xiii. 20 ; xviii. 1) ; yet when used in connection with promise or prophecy, they, as naturally, are indefinite, *hereafter*. (John xiii. 7. Acts viii. 7. 1 Peter i. 11, where it is rendered "should follow," and has not followed even yet). In any case, the A.V. and R.V. both render the expression "hereafter" where it occurs in Revelation, viz., i. 19 ; iv. 1 ; and ix. 12, in a prophetic sense.

There is no necessity therefore for anyone to regard any portion of the book as relating to the present church period. This (in which we live) is the Dispensation of the Holy Spirit ; but that (which is the subject of the Revelation) is wholly the Dispensation of the Son of Man—the revelation or unveiling and manifestation of Jesus Christ.

That is still future. The book which describes it must likewise be future also, and relate only to "the things which shall be hereafter." See further the notes on chap. i. 19.

## Contributed Articles.

### THE EPISTLES TO THE THESSALONIANS.

V.—THE SECOND EPISTLE (ii. 1-12).

IT would seem as though this second Epistle to the Thessalonians was written soon after the first, and were called forth and sent in order to repair for them, and for us, the mischief caused by false teachers.

This mischief appears to have marred their "hope"; for while in the first Epistle (i. 3) their "faith" and "love" and "hope" were causes of thanksgiving to God, in this second Epistle no mention is made of *hope*. Faith and love are mentioned as abounding, but their hope had suffered. The great object of this Second Epistle is to recover the hope they had lost; and it was written in the interests of the blessed hope of "our gathering together unto Him," so that they might wait for God's Son from heaven as they had done in former days.

The first chapter contained general comfort and teaching concerning the "rest" which remained for the saints, and the retribution which awaited their enemies, and the assurance that before that retribution came the Lord "shall have come to be glorified in His saints."

The second chapter carries on the same teaching, in which further details are given concerning this same great fact; showing the difference between the two events: *viz.*,

- (1) The *Parousia* of our Lord Jesus Christ and our gathering together unto Him, and
- (2) *The Day of the Lord*, and of His judgment.

This further instruction concerning the former is given in the interest of the former; for this is the meaning of the Greek *ὑπὲρ* (*hyper*), which is much more than "by" (as in the A.V.) and stronger than "concerning." The R.V. has "touching," which is much better. The true meaning is in the interest of, or, on its behalf.

We will now give the structure of the member "c," ii. 1-12 (see page 54), which is Prophetic and Admonitory:—

THE EXPANSION OF "c," ii. 1-12.

*Admonition (longer, prophetic).*

c	j	ii. 1-3-. Exhortation <i>not</i> to believe what the Apostle did <i>not</i> say (neg.).
	k	-3, 4. Reason. "For, &c."
	j	5, 6. Exhortation to believe what the Apostle <i>did</i> say (pos.).
	k	7-12. Reason. "For, &c."

This may be exhibited more fully by expanding "k" (-3, 4) and "k" (7-12), setting out the *Reason* with more detail:—

c	j	ii. 1-3-. Exhortation, &c. (negative).	
	k	l	-3-. The Apostacy (open).
		m	-3. The Revelation of "the Man of Sin." (The beast from the <i>sea</i> . Rev. xiii. 1-10).
		n	4. The character of his acts (see Rev. xiii. 6-8).
	j	5, 6. Exhortation, &c. (positive).	} Reason.
	k	l	7. The mystery (secret working) of Lawlessness.
		m	8. The Revelation of "the Lawless one." (The beast from the <i>earth</i> . Rev. xiii. 11-18).
		n	9-12. The character of his acts (see Rev. xiii. 13-15).
			} Reason.

Having now the scope of the whole passage before us, we have the light which it sheds on the words of which it

is composed; enabling us better to discover and understand their design and interpretation.

If we now give the passage (ii. 1-12) in full, we shall have the words before us as we endeavour to discover their meaning. The reason for our translations we shall give below.

(j). Chap. ii. 1-3-. **Now we entreat you, brethren, in the interests of (our blessed hope, of which I have spoken to you and written fully in the first Epistle, *viz.*) the Coming (*Parousia*) of our Lord Jesus Christ, and of our gathering together unto Him, that ye be not quickly (or lightly, with little reason) shaken in mind, nor yet troubled, either by spirit (by anyone appearing to have a spiritual gift of prophecy), nor by word (of mouth), nor by epistle (purporting to have been written) as by us, to the effect that (as if) the Day of the Lord is set in. Let not anyone deceive you (emphatic) in any way whatever,**

(l). Ver. -3-. **Because (that day will not come) unless the apostacy shall have first come,**

(m). Ver. -3. **And the man of sin\* shall have been revealed, the son of perdition.**

(n). Ver. 4. **He that (or the one that) opposes and exalteth himself above all that is called God or that is worshipped, so that he himself within the shrine (*ὁ ναός*, the Holy Place of the Temple) of God sitteth down, showing himself forth (or exhibiting the proof) that he is God.**

(j). Vers. 5, 6. **Do ye not remember, that while I was yet with you I said these things to you? And what holdeth (him) fast now, ye know, to the end that he should be revealed in his own (appointed) time (*καιρός*, *season*).**

(l). Ver. 7. **For the secret (counsel) of lawlessness is already working: only, there is one (Satan) who at present holdeth fast (to his possessions in the heavenlies) until he be cast out (into the earth, Rev. xii. 9-12, and stand upon the sand of the sea. Rev. xiii. 1, R.V.)**

(m). Ver. 8. **And then shall be revealed that lawless one, whom the Lord Jesus will consume with the breath of His mouth, and destroy with the brightness of His coming (Is. xi. 4).**

(n). Vers. 9-12. (Even him) whose coming is according to the working (the energy) of Satan, with every form of power, and with signs (miracles), and with lying marvels, and with every form of deceit of unrighteousness for them that perish: (Why?) because they did not receive the love of the truth that they might be saved. And on account of this God will send to them a working (an energy, as Satan will. See verse 9) of error, that they should believe the lie (which the secret counsel of iniquity is working among them now, verse 7): that they all might be condemned that did not believe the truth, but had pleasure in iniquity.

In this new revelation made here by the Holy Spirit concerning "things to come," as prophesied and promised in John xvi. 13, there are several important subjects which must be carefully considered in order. The questions are raised and practically stated in the translation given above.

\*L. T. Tr. W.H. and R.V. marg. read *lawlessness*.



1. They were in trouble again here, as they had been in 1 Thess. iv.; and this is written for the express purpose of removing it. Their trouble was this. They had been taught by the Holy Spirit through Paul that before the Day of the Lord should come, they would be caught up to meet the Lord in the air, to be for ever with the Lord. They had been taught that the Lord would come *for* them, and receive them unto Himself, before that great and terrible Day should set in. They had been taught concerning their "gathering-together unto Him" at His coming forth into the air; and therefore had no need to be instructed as to "the times and seasons" connected with their coming in judgment unto the earth *with* Him (1 Thess. v. 1). The former depended on no time or season; the latter did.

If therefore the Day of the Lord were really set in,\* and they had not been "gathered together unto Him," then they had every reason to be troubled. If that Day of the Lord had opened, and they had not been "caught up to meet the Lord in the air," then they might well be troubled. If the Lord Jesus was indeed about to be revealed in judgment on His enemies, and He had not previously come "to be glorified in His saints" (2 Thess. i. 10), then their faith was vain, their hope was vain, their teachers had deceived them, and all that they had taught them was false. No wonder their hope had waned.

Well might they then have been troubled, until they received this complete explanation. Some person or persons had shaken their minds by a false statement and report as to what the Apostle had said. He now writes to correct the matter, and to put things straight.

2. As to the expressions used, they compel this interpretation:

(a) "The day of Christ" in verse 2 must be read "the Day of the Lord," as in the Revised Version, which is in harmony with all the Textual Critics (Griesbach, Lachmann, Tischendorf, Tregelles, Alford, and Westcott and Hort). There is all the difference between the two. The "day of Christ" is the day referred to in this new revelation when we shall be "gathered together unto Him" (Phil. i. 6; ii. 16): "the day of the Lord" is the day of the Old Testament prophecy, long foretold and well known, connected with His coming judgment on the world.

(b) "At hand." The word ἐνίστημι (*enistēmi*) is nowhere else so translated. It means, as we have already said, *to set in*, or *to be present*, and is generally so translated. These are all its seven occurrences:—

Rom. viii. 38. nor things *present*, nor things to come.

Gal. i. 4. that he might deliver us out of this *present* evil world.

1 Cor. iii. 22. things *present*, or things to come, all are yours.

1 Cor. vii. 26. this is good for the *present* distress.

Heb. ix. 9. which was a figure for the time then *present*.

2 Tim. iii. 1. perilous times shall come (*i.e.*, be *present*).

On what principle are we to take this seventh occurrence in 2 Thess. ii. 2, differently from all the other six?

\* This is the meaning of ἐνίστημι (*enistēmi*), *to stand in*, *to set in*, or *to be present*. (See 2 b l e l w).

On the other hand the English expression "at hand" occurs twenty times, but is never the rendering of this word *enistēmi*!

3. Verse 3 gives the all-conclusive reason why the Day of the Lord cannot set in, or open, until the Church of God shall have been "caught up to meet the Lord," and has been "gathered together unto Him": and until He has been "glorified in His saints." (2 Thess. i. 10). For,

If the Day of the Lord had set in, then the last great apostacy must have taken place: Antichrist must have been revealed (for he is to be destroyed by the brightness of that coming); and all that Daniel had prophesied concerning his career must have taken place. What can be more express than the Spirit's word: "Let no man deceive YOU in any way whatever."

But the great mass of professing Christians to-day *are deceived*, in spite of all this solemn warning.

The Church to-day puts off that Coming for a very different reason.

The Holy Spirit says, "That day shall not come till the apostasy shall have first come." Popular theology says, "That day shall not come till the world's conversion shall have come"! (slightly different!)

The Holy Spirit's teaching was the world was not yet bad enough. Modern teaching is that the world is not yet good enough (some difference here!)

Well! the Thessalonian saints believed their teachers, and the churches to-day believe theirs!

The one lived according to its faith, and was a model for all time for its holiness of life and missionary zeal; while the churches of to-day live according to their faith, and all men see their works; while even the world cries out that "Christianity is a failure"! The placards and notices exhibited at the doors of churches and chapels show plainly that those within have lost faith in apostolic teaching, which proclaimed that "the Gospel is the power of God unto salvation unto every one that believeth"; and are quick to adopt the newest methods and the latest fashions in order to "get the people in."

But all this is surely leading up to the very apostacy which is here foretold. It does not need a keen eye to see that the whole tendency of "religious" activity and teaching is in this direction. It is preparing the way for the revelation of Antichrist under the very name of Christ; for the churches are rejecting what the Spirit is teaching through Paul's epistles, on the very plea of going back to "the teaching of Jesus"!

(To be concluded in our next).

## THE LAST WATCH OF THE NIGHT.

A TURNING POINT IN THE WORLD'S HISTORY.

BY ALFRED STACY WATSON.

(Concluded from page 57).

A "WORLD power," as scripture portrays it, and as we know it from history, is the denial of all national life; the gaoler of all personal freedom.

To-day its *animus* is directed against political opponents. To-morrow, without any urging from Caiaphas, Cæsar will put his law of *Lèse Majesté* in force against those who preach

the gospel of the *Kingdom* of the Lord Jesus Christ. Neither Cæsar nor his friends will tolerate within the circle of the earth the proclamation of any king, not even of Him who made the earth—and them. The “world power” claims absolute authority over the souls as well as over the bodies of men; it always claims the right to determine the object, as well as the mode, of worship. In the end of its dominion, in the person of him who will have brought about “the federation of the world,” it will exalt itself against every god that has ever been worshipped; and, under penalty of death, demand that itself should be worshipped as God.

Under its imperialism mankind is divided into master and slave. Those who surrender to it their souls it rewards with its perishing garlands, and honours with the snippings of its purple; those who resist its will it tears to pieces with its great iron teeth; those who do not submit to its imposts it tramples into the dust with its ursine feet; and with its claws of brass it strips the flesh from off the bones of its subject peoples; pestilence and famine are the footstool of its feet.

This rejuvenescence of “world powers,” after so many centuries of nationalities, marks the last period of Gentile dominion—not the last stage of it; but it is an *alarum* that signals the *beginning* of the end. To the intelligent Christian it is one of the waymarks of prophecy. Now we know, relatively, where we are. The spirit that dominated the Cæsars again stalks the region of its former rapacities; again calls its legions together for the purpose of casting its iron chain (this time) round the *whole* of the earth to hold it captive; lest, when He shall return to whom it belongs, the rightful heir, the lies by which Satan has deceived its peoples so long should be discovered, and the world should then recognise its true Lord, and turn to His embrace.

That the smaller nations of Europe, for the moment, yet retain their autonomy is due only to the mutual jealousies and rivalries of the several Imperialities. As soon as the diplomats of the “world powers” can arrange this more important partition, the treaties which should protect the weak will be torn to pieces. The Continent will then pass through the same process of partition which has been applied to Africa, and initiated in China.

This dividing of the earth among themselves by the “world powers,” symbolised by the fourth Beast of Daniel vii., will go on until the whole of it has been brought under the rule of the Beast and his Ten Horns. While yet the Beast was but a whelp, under the authority of a single Leader, it learned to strangle nations; how much more when the monster shall be fully awakened out of its sleep of centuries; and when, instead of one Leader, it has thrust forth seven. Shall it not devour, break in pieces, and trample under foot, the whole habitable earth?

This armed preparation for conflict of the several “world powers” as yet makes for peace. It is a question of nicely balanced forces which neutralise each other; giving the kind of security which obtains in an arsenal. It is a diplomatic peace, which endeavours, out of self interest to eliminate all causes of friction. It is not worth while for beasts of prey to engage in a death struggle with each other in the presence of abundance of quarry. There is, however,

always the risk of the people of one or other of the interested States going mad against a rival who has snatched a morsel coveted by the other; for which reason it is to the advantage of the Powers in general to act the part of mutual friends to prevent the madman from raising a conflagration before the others are ready to divide the salvage.

At present it is only the helpless tribes, the badly armed, or the numerically small that Cæsar has clutched in his iron fist. The small States who yet are able to arm themselves with weapons up to date, who have strong national instincts, will stoutly resist being *wolfed*. Resistance, however, will be in vain; for of this fourth Beast the sure word of prophecy tells us that he “shall devour the whole earth, and thresh it, and break it in pieces.” He shall be able to do according to his will, for a free hand must be given to him for the purpose of fully manifesting his character before casting him and his into perdition. We, who live in these days, see the beginning of the fulfilment. We see the Beast just breaking cover, and, *de novo*, fleshing his teeth in the blood of those who have no defence. “Spheres of influence,” “reservations,” “protectorates,” “suzerainties,” these are the euphemistic sophistries of “the spirit of the age;” the lubricants by which the beast salivates its victims before what the scriptures call “devouring.”

“The whole world in the evil one is lying” (1 John v. 19). The present order of earthly arrangements in their totality; the whole circle of its pursuits, its pleasures, its honours, its wealth, its character and mode of thinking, and all its glories, *all* in the evil one are lying.

The Lord Jesus Christ calls us to a spiritual life of separation from the world and its things, with the assurance that in our faithfulness to Him the world would hate us as already it hated Him; neither would the world receive our word any more than it had received His. This spiritual isolation should not, however, make orphans of us; for the Father would give to *us* the spirit of Truth, which the world could not receive, for the simple reason that it is unwilling to be subject to His demands for holiness. In fact, the world does not believe that any truth exists for which it is worth while to suffer the smallest loss, or to endure the slightest pain; therefore the world shrinks from knowing or seeing Him, out of fear of His regnal jurisdiction. Who-soever, therefore, wishes to be a friend of the world is rendering himself an enemy of God, for the friendship of the world is enmity to God.

Yet many Christians, as soon as persecution relaxed its demand for victims, persuaded themselves that it was their duty to occupy (like Lot in Sodom) official positions in the government of the country, on the plea that the laws and their administration should not be left in the hands of the wicked; quite oblivious of the fact that if righteousness is to rule in the house of the “mighty,” the “mighty one” must first be bound; that the god of this world must first be cast down from his throne before any *vital* alterations can be made in the intrinsic principles which govern the dominions over which the Devil is suzerain.

Doubtless the nations of Christendom have gained some advantages by this degrading union of the Christian with the world; the coarser elements of pandemonism are, occasionally, driven for a while into holes and corners.

But, like marriage between a white and a black, though the fruit of the union may not be so black as the coloured parent, the white gains no honour by the alliance; and the issue is apt to be held in disrepute by the unmixed on either side, as being true to neither. The cohabitation of that which is good with that which is evil never can issue in noble fruit. Hence, the testimony of those who join in alliance with that which lies under the condemnation of God, is certain to lack somewhat of the pristine glory of sanctification.

When, however, a State has passed from industrial condition to "world power," the Christian's presence in it, either as a ruling or a modifying element, will become intolerable. The "world power," in its pride, will laugh to scorn the divine oracle that righteousness is the only law that exalteth a nation, and that every act of the State ought to be governed by it. Such principles have ever been regarded, by a world that prefers the embrace of lawlessness, as utopian; "unsuited for 'such beings as we are in such a world as ours;'" fit only for sackcloth and ashes, not for the purple.

The "world power" has ever been antagonistic to the Kingdom of God; it never has ruled *for* God, but always *for* itself; and itself is ruled by its fleshly covetings. Never yet has it brought forth the fruit of the Spirit. While they who belong to the Kingdom of God bring forth, more or less, the fruits of the Kingdom of God. Union, therefore, of the real Christian with the "world power" will become unbearable to him as soon as his eyes are opened to perceive that the alliance is a partnership of righteousness with lawlessness; a yoking of the clean with the unclean, with the logical result that he cannot possibly draw a straight furrow.

Not all, however, who boast themselves as "disciples of the Master" will see the "world power" in this light. There will be those who, like Demas, forsake the truth when it is persecuted, who are facile at being "all things to all men" in the only sense understood by the scorner. "Down grade" is easier than for ever climbing upward, and the pace is apt to become rapid. The Devil first *lures* by lusts, and then, if God's call to repentance continues unheeded, the devil *drives* by *necessities* until apostasy is reached.

And, so long as it will serve its purpose, the "world power" will honour its Christian auxiliaries. It will use their symbol of salvation as a banner for its armed hosts. It will lend to them its battle drums for altars in the field, both parties ascribing the victory to "the sign of the cross." And then, when its purpose has been gained, when the Christian NAME is no longer needed to *mask* the spirit of lawlessness, the "imperial world power" will savagely turn against the enchantress, and will burn the flesh of the harlot, whose wine had made the nations mad.

With the appearance of "world powers" on the earth, a sharp cleavage among those who professedly belong to the Kingdom of God and His Christ will soon be manifested, for a man's foes shall be they of his own household. Those who love the present age will not face martyrdom or loss by proclaiming the *coming of the Kingdom of the SON OF GOD*. That proclamation is, to the prince of this world, the

danger signal which rouses into mad fury all the flaming anger of his malevolent nature. *He who flies the eagles* answered, long ago, that PROCLAMATION with *crucifixion*; and just as soon as the "world powers," which are now emerging out of their stupor of many centuries, shall recognise that they have a free hand to do according to their will, martyrdom again will be their answer to the proclamation of the gospel of the kingdom of Jesus Christ, the Son of God.

## Questions and Answers.

### THE DATES OF THE EPISTLES.

QUESTION No. 242.

W. M., San Francisco. "Will you kindly give the correct dates and places when and where the Gospels and Epistles were written?"

Of the Gospels nothing is known, and nothing can be said.

Of the Epistles we may gather much from internal evidence and a comparison with the history in the Acts.

We would advise our readers to open their Bibles, and against

Acts	Write	
xviii. 1, 2	Corinth	1 Thess. A.D. 52
"	"	2 Thess. A.D. 53
xix. 1, &c.	Ephesus	1 Cor. A.D. 57
xx. 3	Macedonia	2 Cor. A.D. 57
"	"	Galatians A.D. 57
"	"	Romans A.D. 58
xxviii. 16-30	Rome	Philemon A.D. 62
"	"	Colossians A.D. 62
"	"	Ephesians A.D. 62
"	"	Philippians A.D. 62
At end	Macedonia	1 Tim. A.D. 67 Spring.
"	Ephesus	Titus A.D. 67 Autumn.
"	Rome	2 Tim. A.D. 68 Spring.
"	"	Hebrews A.D. 68 Spring.

The apostle appears to have been martyred' in the summer of A.D. 68, in the fourteenth year of Nero's reign.

There is a difference of opinion among those who have closely studied the subject. But this would affect the dates very slightly, and would not touch the order or place.

### THE MARK SET UPON CAIN.

QUESTION No. 243.

R. M., Darlington. "What are we to understand by the 'mark' the Lord put upon Cain (Gen. iv. 15)? This appears to be the first occurrence of the term. Of whom was Cain afraid? It could scarcely be his relations, otherwise no necessity to 'set a mark upon him'; and if strangers among upon he was going, they would be ignorant of his crime, and thus no desire on their part to seek vengeance upon him."

"Set a mark upon Cain" is a misreading. The words are: "The Lord appointed a sign for Cain." It is the same word as in chaps. i. 14 and ix. 12, 13, 17 (token). See also Ex. iv. 8, 9, 17, 28, 30 and many other passages, as, *ex. gr.*, Ex. xii. 13 and Ezek. xx. 12, 20. Just as God pointed Noah to the rainbow as a token to remind him of His promise that he would never be destroyed by a flood, so He gave Cain a like token to assure him against death

by violence. As for the rest, the difficulty depends upon our ignorance. People assume that Adam had but three sons, and they ask whom had Cain to fear? But this is clearly false, for Cain "buildded a city" (ver. 17). How many sons and daughters Adam and Eve may have had, we know not. Abel may possibly have been the youngest of them all until (as verse 25 suggests) Seth was given to comfort Eve for the death of Abel. But all such guesses are idle. God speaks only of Cain, Abel, and Seth. For Gen. i.-xi. is merely the preface to Holy Scripture: nothing more therefore is there recorded than what is essential, and chap. iv. is of this character. R.A.

## Signs of the Times.

### JEWISH SIGNS.

#### "JERUSALEM A JEWISH CENTRE."

This is the startling title of a leading article in *The Jewish Chronicle* for Oct. 19. Our readers will note it and understand it.

"The fact that the movement for establishing a Jewish 'Toynbee Hall' at Jerusalem has distinctly caught on among all classes of European Jews, proves that the interest felt for Jerusalem is not confined to any one section of the community. More important still, it suggests the possibility of reviving Jerusalem as the centre of Jewish life, quite independently of Zionist schemes, which may or may not be feasible, and which, even if carried into effect might be productive of more harm than good. One does not need to favour the idea of acquiring Palestine as a Jewish possession in order to see that its capital might yet become a rallying-point for Jews in all parts of the world. A religious brotherhood, no less than a nation, may stand in need of a geographical centre which should serve as a visible embodiment of its corporate existence. Rome is still the religious centre of Catholics, notwithstanding the loss of temporal power by the Catholic Church. It is true that Rome is also the seat of the Papacy, and this is an institution which could never find any counterpart in Jewish life. Even the title of Prince of the Captivity could not with safety be revived among Jews in modern times. Such an office, by placing too much authority in the hands of one man, might conceivably favour the forces of reaction. But Jerusalem could be transformed into a centre of Jewish life without making it the seat of personal power. The establishment of a great Academy or University, where every branch of Jewish learning would be cultivated, taught by men of world-wide reputation, and attracting Jewish students from all parts of the world, would be the most striking feature in this new Jerusalem. The nucleus of such a university has already sprung into existence in the new 'Toynbee Hall,' with its library of 18,000 Jewish books, and the many opportunities of intellectual and social improvement which it affords to old and young. Another department of the University might take the form of a Museum of Jewish Antiquities. Nor does it require a great stretch of the imagination to picture a great synagogue in Jerusalem—a sort of Jewish cathedral—to be constructed by the munificent offerings of the Jews of every country, whose architectural features, religious services, and other details would be on a scale of imposing magnificence. Religious study and ritual being thus provided for, the third essential of Jewish life might be represented—not by an addition to the Chaluka, but by an institution which would help the Jews of Jerusalem to dispense with pauperising charity. A Jewish Technical School, on a larger plan than anything that has yet been attempted, would help in this direction. Measures of this kind possess the saving merit that they appeal to all classes of Jews who cherish a reverence for their past, whether Zionists or non-Zionists, and they could be undertaken at any time without the necessity of obtaining unwelcome concessions from the Sultan of Turkey or the Powers of Europe."

### RELIGIOUS SIGNS.

#### THE CONGREGATIONAL UNION.

At the sitting of Oct. 17th, of the Congregational Union held in Newcastle, Dr. Macintosh read a paper on "Doctrinal changes of the century." He maintained that

"the progress of physical science had made it harder to believe in miracles," and it was

"IMPOSSIBLE TO BELIEVE ANY LONGER THAT THE BIBLE WAS INFALLIBLE."

Dr. Duff, of Bradford, moved "that they give from that valuable gathering their warmest thanks to Professor Macintosh for his admirable service to them." He hoped the proceedings of that gathering would go on their records.

The motion was seconded by the Rev. Frank Ballard, of Hull, and was put and carried.

This subject was preceded by another on "How to fill the empty churches." The main recommendation was to "make the people feel comfortable and perfectly at home."

It was not explained how the anxieties of a convicted sinner were to be assuaged by the promises of a Bible which was no longer infallible. But the main idea was to make everything "pleasant," so that probably there would be no anxious hearts to be comforted.

When "the Gospel of Christ" comes in "the power of God," then is revealed "therein" the "righteousness of God," and "the wrath of God." And then something more is needed than "the progress of physical science" to "make people feel comfortable."

### THE PRESBYTERIAN DOWN-GRADE.

In the course of an address by the present Moderator of the Presbyterian Church of England, Dr. John Watson ("Ian Maclaren"), at the stone-laying of a new chapel at Croydon, he is reported to have said:—

"Then there would be the question of creed to face. As no evil, but good, had resulted from Biblical criticism in the past, they must be prepared to give the same liberty to those scholars who were arising or might arise who should adjust the relation between science and religion, as the relation had already been adjusted between criticism and the Christian faith. It would be a great day when there would be no longer a conflict between Science and Faith; but they should find Science the handmaid of Faith, and Faith travelling back would find in the evolution of the ages the gradual progress of the Divine work—the evidence that God is over all, and that the whole creation, proceeding from lower to higher stages, culminated and made the universe one when the Son of God came to possess humanity."\*

### CHURCH MUSIC.

In view of the flood of Solo and Choir performances which are overwhelming the testimony of the Gospel, and destroying all true spiritual worship, it is refreshing to notice the following letter, which appeared in the Boston and Toronto newspapers:—

"NOTICE TO MINISTERS.—Five hundred dollars will be paid to any designated Sunday School in Canada or the United States for scriptural authority from the New Testament in support of the prevailing custom in most of our Protestant churches using artistic music, played or sung by unconverted choirs, as an item of acceptable worship to Almighty God, especially anthems, in which the congregation are precluded from joining, and which is claimed to be in direct contravention, both in letter and spirit, with the teaching of John iv. 24; Eph. v. 19; Col. iii. 16, 17; Jude 18, 19, etc.

"The question arises, Is it right in the sight of God, or is it wrong? 'Choose ye this day whom ye will serve.'

"A LOVER OF MUSIC,

"Care of *The Faithful Witness*,

"Toronto, Ont."

### SPIRITIST SIGNS.

"BUT YE ARE FORGERS OF LIES."—Job xiii. 4.

*Light*, of Oct. 20, supplies the fullest confirmation of all that we have been telling out regarding the teaching of Spiritism.

The Editor says:—

"We have just seen a letter of resignation by a member of 'The London Spiritualist Alliance.' Our old friend gives the following as his reason:—

\* The italics are ours.

"For several years I have been trying to find some truth and light in studying this subject, and am grieved to state that, instead, I have been led to see how very much deceit and fraud is mixed up and carried on for money-making in the name of Spiritualism, much to my cost and sorrow."

We have taken the evidence from their own papers. This may easily be seen by referring back to the articles on this subject.

But now a new combatant has come forward, though he shews himself to be only one of the raw levies. The Editor of *Light* has granted him more than a column of space to confute us, and the article is headed "*Things to Come*." In this review there is no attempt to vindicate Spiritism from the indictment we bring against it. Only six lines refer to what we have actually said in our article on Spiritism! He repeats our charge against 'Swedenborg' as one of those 'foaming out their own shame.' But we dare the Editor to reproduce from the work the passages we referred to:—459, xiii., pp. 360-1; 474, x., p. 372; 475, xi., p. 373, so that right-minded readers can judge whether the charge is not a just one. The rest of his stricture is taken up entirely with what he *thinks*, as if it were a matter of the least importance to know what that is.

MR. HECTOR WAYLEN, on the other hand, writes regretting that we "should be so afraid of truth." It does not look like it, seeing that *Things to Come* has, for years, been in the forefront of the battle to fight for the truth, taking the Word of God as the only standard.

We quote the following by his permission:—

"I have found spirits who have risen above jealousies and who speak with the truest reverence of Jesus and of God."

The extract at the beginning of this article tells of another who has "been trying to find some truth and light," and has found instead "deceit and fraud," to his "cost and sorrow." This is exactly what *Light* observes in the number of Feb. 3, referring to truth:—

"And this is what we are trying to find."

What can be thought of a system which speaks with such conflicting words. One seeker is "trying to find" some sense of honesty—and one of the leaders of the system is "trying to find" *truth*.

Spiritualists date their Era as beginning in 1848. It is now 1900. Fifty-two years have passed since the New Revelation was heralded, and no advance whatever are they able to report. *The Spiritual Magazine* of Aug. 8, 1860, is able to record that "Mr. Squire can lift a 70lb. table on his head—his hands being tied the while—or turn it a somerset over his head on to the bed." But as we have no occasion for the use of a table on the top of our head, and a bed is not the proper place for a table, we are unable to see how truth can be advanced by such acrobatic tricks.

We will pass over a period of ten years, and examine the claims of another accredited teacher, Dr. Newton (the Dr. Dowie of that day), the healer. He is introduced by a divine:—

"The Rev. Jabes Burns, D.D., a Baptist minister of Paddington, considerably surprised us all by mounting the platform and endorsing the claims of Dr. Newton and [his] teaching."—*The Medium*, June 10, 1870.

The present generation of Spiritists probably have never read the things we are able to reproduce. It is not likely their own organs will do this, so we do it for them.

This is what Dr. Newton sets forth. It is even too much for the narrator, though one of the same creed:—

"The Nazarene is in the habit of appearing to him frequently, and tells him that the possession of these gifts is accorded to him very much because he has not fallen into the mistake of deifying Christ. Such is

Dr. Newton's theology, such the profession which develops into his extraordinary *practice*. It will shock many readers; but still it is only necessary, in order to shew the position assumed by this medium, if I quote his own words on the subject. 'The Nazarene appeared to me, and said, "Brother, there's 10,000 spirits brighter an' better than me in heaven." "If you was to see me among fifty others, you wouldn't know me." Says I, "I think I should. I know your beautiful curly hair." The Nazarene made some noise in Judæa, but nothing like what I'm going to make in London.' One other experience, and assuredly enough will have been said about Dr. Newton. As he was coming to the Progressive Library that morning, the horse in the Hansom cab was taken with the 'blind staggers.' 'The people began to make a fuss,' said he, 'but I jumped out, laid my hands on the horse's head, and he was all right in a minute!'"—*The Medium*, June 10, 1870.

Such vulgar utterances as these, and blasphemies of a similar kind, drew forth the scathing protest from the pen of the late William Howitt, though a Spiritist at that time.

"Spiritualists have run sadly amuck at all other faiths, opinions, and institutions. . . . We out-Ishmael Ishmael, to all around us, and then complain, forsooth, that we are an injured, innocent, and misunderstood people! We are in fact, still in the eruptive period of spiritual infancy; not till many of us have thrown off from our fermenting blood, the measles, small pox, and other seculent humours of our tomboyhood will the clarified brain begin to recognize the force of historical evidence, and the childish folly of belief in the mere *ipse dixit* of nameless and *TRACELESS*\* spirits. . . . Mr. Peebles, in his *Seer of the Ages*, tells us that the historic Jesus is copied from the Chrisna from India, etc, and that the close and almost perfect parallelism between the Chrisna of the *Bhagavat Gita* and the Christ of the Gospels is sufficient evidence that one was borrowed from the other, or that they were both copies from some older myth."

Mr. Howitt made an effort to stay the corrupting influence he saw working. He further wrote:—

"To attempt to reduce to a level with pagan writers or with eastern mythical deities, this Divine Man, with whom all the prior ages are filled by anticipation, and all the subsequent ones by the light and life and civilization springing from His Gospel, is a perversion of intellect, only to be accounted for by the influence of those lying spirits, who were announced as the dark deceivers of these latter times."—*The Spiritual Magazine*, 1870, pp. 9, 12.

This effort of Mr. Howitt's was not very successful, for shortly after, that magazine recorded the following message professed to be delivered by Judas Iscariot through a medium:—

"Did you fools think it was for the thirty pieces of silver I betrayed Him? No, it was because I hated Him. . . . a revolution of feeling came. . . . I saw that He whom I had betrayed was the Messiah—the Son of God—the Appointed One. . . . You will live to see all things that mankind ever loved and honoured, despised and lightly esteemed. Yea, the Son of Man blasphemed and His divinity denied."—*The Spiritual Magazine*, Aug., 1874.

The next extract proves that Mr. Howitt's reproofs were of no avail. In the same magazine two years later we have an inspirational address given by Mr. Morse:—

"The angels of the Lord (or Jehovah) are those mighty beings who have graduated on other planets, or other solar systems. . . . The appearance of these special prepared forms. . . . are points of attraction, which, after their disappearance, have been deified as incarnations of Deity and worshipped as such. . . . and not until long after their departure were they exalted to the rank of Deity, and considered to be God manifest. . . . Among these are the Brahma of India, Osiris of Egypt, the Buddhas of the East, and the Jesus Christ of the Christian."—*The Spiritual Magazine*, Sept., 1876.

We now take a step from 1874 to 1900, showing that in their wickedness they

"WAX WORSE AND WORSE."

"Evolution, the mightiest of revolutions, has only come upon the world as yet. We talk of it, but the Christian world toys merely with its deep truths, which upset completely the doctrine of evil, and with this, the devil and blasphemous doctrine of atonement at one sweep have to move out of the way."—*The Two Worlds*, Aug. 26, 1900.

And their evolution is an evolution that will find its terminus in the bottomless pit. That will work a mighty revolution

\* Our capitals.

and avenge all their "hard speeches which they have spoken against HIM" (Jude 13). The writer proceeds:—

"I have come in touch with spirits of all qualities, and have heard diverse stories which yet bore out a form of unity. But St. John the Divine, or whoever wrote the work called 'Revelation,' which has puzzled more brains than it is worth, had crude, delirious dreams, fantastic and irrational—so much of golden candlesticks and seven-headed beasts, and seven seals; lambs with seven horns and seven eyes, and elders with harps and golden vials; dragon cast out of heaven, and keys of the bottomless pit, and the old man, Satan, bound for 1,000 years, then loosed a little season. It all looks as if the writer had swallowed some of those drugs which inflame the imagination, used by easterns."—*The Two Worlds*, Oct. 26, 1900.

In these quotations we have covered a period of forty years. Which voice demands our attention? Judas, or Newton, or Peebles, or Morse. They contradict each other, yet all profess to speak by inspiration, and where is the "reverence" to be found?

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Eccles. viii. 11).

These are the teachings sent forth from that defiled source of unlawful knowledge, "unclean spirits," whose corrupting influence and power will be felt to a much greater extent as the day of Apostasy darkens. Their voices are listened to as if there were no such things as false credentials. In social or commercial life, the mere affirmation of respectability is not considered enough, and those that are credulous with regard to these matters are the ones to be easily taken in by rogues.

All judicious persons take care to have some confirmation, and examine the claims of those who have nothing more than their own introduction.

It is different with Spiritists; they are ready to swallow any deception, provided it comes from spirits, and the "confidence trick" is very successful to these easily deluded simpletons.

There is a notable case recorded where a similar attempt was made from the same Spiritist head-quarters: "These are the servants of the most High God, which show unto you a way of salvation."

This sounded very orthodox, and seemed to meet all the requirements that would satisfy such as Mr. Waylen. The Apostle knew better, for he commanded the spirit of Python "in the name of Jesus Christ to come out of her" (Acts xvi. 17, 18, R.V.).

For this world's affairs we have "trade protection societies," and other agencies for security against fraud. Spiritists have none.

Mr. Waylen says, "Paul said, 'Try the spirits, whether they be of God.'" It was not Paul that wrote these words. The Apostle John was the channel through whom the Holy Spirit gave this instruction. He informs us why it is to be done. It is because "many false prophets are gone out into the world" (1 John iv. 1). Not spirits professing to have come out of another world. Those who were to be tested were false teachers, and their false teaching took this form, "who confess not that Jesus Christ COMETH in the flesh. This is a deceiver and an antichrist" (2 John 7).

This is teaching which Spiritists accept without exception. We are asked to take their assurances of religious rectitude and the word of their self-constituted ambassadors without a murmur, notwithstanding the conflicting messages they deliver. Such morality is on a par with that of a gang of deceivers, who pass "flash notes," and seek to obtain circulation by endorsing them with the name of perfectly sound establishments of unquestioned credit. Their eyes will be opened one day, when that which they have trusted in comes back to them bearing the stamp "FORGED."

The unprincipled wreckers of former days that allured vessels to destruction by false lights from the shore; or the

abandoned pirate, without a spark of conscience, entrapping his victims by displaying a friendly flag, are just as lawless as these teachers of Spiritism, who are so persistent in their efforts to "overthrow the faith," "deceiving and being deceived" by unlawful commerce with "lying spirits." These are not our assertions: the "charge sheet" is filled in by those who in early days were hoping to guide the movement under the delusion (which many of them discovered at last), that they were the apostles of a *New Revelation*.

## Editor's Table.

### INSETS.

Will our readers please remember that we are not responsible for any "insets" that may be found in this or other copies of *Things to Come*, which are put in by local booksellers.

### THE STATE OF THE DEAD.

In a note on page 43 (October, 1900), we distinctly disclaimed responsibility for "what we have *not* said"; and we claimed to be judged only for what we have "actually said." But it seems that, if we were to draw a picture of a house, we ought not only to write beneath it "This is a house;" but, we ought also to write, "It is *not* a ship," "It is *not* a cow," &c.

Our subject was *Resurrection*; and a plea for its being made the great and blessed hope which it really is. Our subject was not the *conscious or unconscious state of the dead*: and we decline to be drawn into "doubtful disputations." We have left that point quite out of the question, and have spoken only of *Resurrection* as being the time of our entrance on the promised glory. Will our friends please note this fact, and not draw inferences which go quite beyond our simple exposition of definite passages of Scripture.

### REVIEWS.

*The Genealogy of the Patriarchs*. We have much pleasure in recommending these most useful little charts. They are arranged by Miss Ada Habershon, and published by Messrs. Morgan & Scott; price one penny.

### BACK NUMBERS.

Any of our friends who will undertake to distribute back numbers of *Things to Come* can have a parcel of 100 mixed numbers, carriage free.

### BACK VOLUMES.

Vol. I. is out of print. Vol. II., of which we have a good supply, can be had for 3s. 6d. net. Vols. III., IV., V., and VI. can be had for 2s. 6d. each; or they can be supplied in separate parts for binding two or three years together in one volume:

One volume in parts would be	1s. 2d.,	post free.
Two volumes	"	2s. 3d. "
Three volumes	"	3s. 3d. "
Four volumes	"	4s. "



# THINGS TO COME.

No. 79.

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Vol. VII. No. 7.

## Editorial.

### "THERE IS ONE BODY."

THESE words commence one of the most precious statements as to our standing in Christ (Eph. iv. 4-6). It begins with the "one Body," and ends with the "one Father" of the whole Family. Father, Son, and Holy Spirit are seen throughout the Epistle to the Ephesians.

We see the FATHER'S love in choosing us to—

Holiness (i. 4),  
Sonship (i. 5); and as  
Objects of grace (i. 6).

We see the SON'S work in

Redeeming us (i. 7),  
Making known the Father to us (i. 9),  
Giving us inheritance in Himself (i. 11).

We see the SPIRIT'S work in "sealing" us, not *after* our believing, but on our believing R.V., "having also believed" (i. 13).

All is heavenly in this Epistle. Five times we have the characteristic word "heavenly," denoting heavenly places or spheres of blessing. They occur alternately concerning *ourselves* and *others*, thus alternated:

Grace. Our covenant blessing (i. 3).  
Glory. Christ's Resurrection and Ascension (i. 20).  
Grace. Our spiritual standing (ii. 6).  
Glory. Divine instruction for heavenly powers (iii. 10).  
Grace. Our spiritual conflict (vi. 12).

Thus the heavenlies are the scene of the three manifestations of Divine grace in Christ Jesus to all the members of the one Body.

They are blessed in Christ (i. 3).  
They are seated with Christ (ii. 6).  
They are victorious through Christ (vi. 12).

This shows that with blessing there must come conflict; but, thank God, we can have no conflict without blessing. When it says that there is "one God and Father of all," it means of all the members of this one Family or one Body of Christ. They have one common bond of life and sympathy, even as they have one Head. "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another" (Rom. xii. 4, 5).

And again: "As the body is one and hath many members, and all the members of that one body, being many, are one body; SO ALSO IS CHRIST" (1 Cor. xii. 12): lit., "the Christ," *i.e.*, mystical or spiritual.

"God hath set the members every one of them in the body, as it hath pleased Him" (ver. 18). Observe, it does not say as it hath pleased *them!* but "Him." Oh, what

grief and bitterness there is among the members as to their position. What murmurings and discontent among themselves. What envy and heart burnings—one member thinking another member to be "less honourable." But it is only what "we think" (1 Cor. xii. 23); and that does not make it so. We are poor, foolish thinkers at the best; and what "we think" cannot alter what we are in God's esteem.

The Body is not complete without the Head. The Family is not complete without the Father. Hence the prayer "that the Father of our Lord Jesus Christ, [the Father] of whom the whole family\* in heaven and upon earth is named" (Eph. iii. 15). He, the glorious Head, is "in heaven," and we the members are "upon earth," making this one Family in Him, forming one whole, according to the purpose of God.

There can be no *amputation* in this wondrous Body. It could not be complete were one member to be severed from its great and glorious Head.

It is from the Head that all the members are continually supplied and nourished and guided and directed (Eph. iv. 16). As the head of the natural body is the source of all feeling, influence and sympathy, so is the Lord Jesus Christ the source of all grace and blessing to all the members of His one Body.

True, while on earth they have their "afflictions" (Col. i. 24): some more and some less, just as in the natural body. And sometimes one may feel as if he had more than his share. Paul felt that he had enough to "fill up" any that might be lacking in other members of "His body . . . the Church" (Col. i. 24). In all this the Body is "one" in spite of all the frailties and infirmities of its members: in spite of all their contentions and divisions, and factions and sects, and systems and contending "fellowships."

In spite of all this, there is a real unity; but that unity is only through the Head. This unity is not between the members themselves. It is not between the feet, or between the hands, or between the ankle and the throat. The unity is the unity of *the whole through the Head in which all are united*. Hence this unity can never be broken. We can neither lose it nor secure it, for it is placed entirely beyond our reach and control.

Look at the Seven Unities in Eph. iv. 4-6:—

1. **There is one BODY**, in which all the members are united.
2. **And one SPIRIT**, by whom they are all baptized and builded together (ii. 22).
3. **Even as ye were called also, in one hope of your CALLING**, by God.
4. **One LORD** and Head, even Christ (i. 22; Col. i. 18).
5. **One FAITH**, because Christ the Head is at once the one source and object of it.
6. **One BAPTISM**, that of the one Spirit.

\* Not "every family," as in R.V. See Eph. ii. 21, "all (or the whole) building"; Acts ii. 36, "all (or the whole) house of Israel."

7. **One GOD and FATHER of all** the members of the one Body. **Who is over all**

in Heaven and on earth. Over all their need, all their supply, all their losses and gains; their distractions and disorders without; and, all their discords and dissensions within.

**And through all** the members of the one Body, filling them with all needed grace and gifts, through all their trials and tribulations, all their afflictions and adversities, their sins and sorrows; never leaving them and never forsaking them.

**And in all,** the members, dwelling in them in that new nature which has been implanted within them, uniting them all in Himself, making them the fulness or filling up of Him who filleth all the members of this one Body with all needed blessings and bounties. (Eph. i. 23).

The same Spirit who wrought marvellously in forming the human body of the Lord Jesus (Luke i. 35) now works mightily in forming the Mystical or Spiritual Body of Christ.

He was given "without measure" to Him as the Head. He is given "by measure" to His members.

If they *pray*, it is the Spirit which helpeth their infirmities (Rom. viii. 26).

If they *believe*, it is the Spirit's power in causing the Word to work effectually in their hearts (1 Cor. xii. 6, 7, with Col. ii. 12).

If they *love*, it is the love of God shed abroad in their hearts by the same Spirit (Rom. v. 5).

If they *bear fruit* to God's glory, it is "the fruit of the Spirit" (Gal. v. 22).

There may be, and there is, diversity in the distribution of these gifts; but "all these worketh that one and the self-same Spirit, dividing to every man severally, AS HE WILL" (1 Cor. xii. 4, 11).

The 18th Article of the Church of England says "no one is saved by the sect or religion which he professeth."

No! it is not because we are members of any earthly system or fellowship that we are saved; but it is because we have been made members of the one Body of Christ.

Oh! that we may know by a blessed experience what this means—that we may possess this one faith in one Lord—and have this one baptism of the one Spirit, and know the one hope of this one calling, looking and longing for the day when all man's divisions shall be done away for ever, and the one Body of Christ be "received up in glory" (1 Tim. iii. 16).

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## Papers on the Apocalypse.\*

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### FIFTEEN PRELIMINARY POINTS.

(Continued).

#### XIV.—THE SEVEN ASSEMBLIES AS A WHOLE (i. 11).

**W**E must here, at the outset, remove the greatest source of all the misunderstandings which have arisen with regard to these seven "churches."

The fact of their being called "churches" has naturally led commentators and students of this book to infer that it

\* These papers have been copyrighted in view of their future separate publication.

is the Church of God, or at any rate the historic Christian Church, which is meant.

The difficulty is thus arbitrarily created. The Bible student is at once confronted with an overwhelming difficulty. He has read the Epistles which are addressed to the churches by the Holy Spirit through the Apostle Paul; and, on turning to the Epistles in Rev. ii. and iii., he is at once conscious of a striking change. He finds himself suddenly removed from the ground of *grace* to the ground of *works*. He meets with church-officers of whom he has never before heard; and with expressions with which he is wholly unfamiliar; and he is bewildered.

Two courses are open to him: either to try and force the words into a meaning to suit both, thus lowering the standard of the Church of God, and the Christian's own standing in Christ; or, to invent some purely imaginary interpretation and baseless hypothesis by applying them to Christendom, and holding that instead of seven assemblies we have seven stages of Church history: some going so far as to give the very years which mark off these periods.

Those who feel this to be a very difficult task, and lack the knowledge of history which is absolutely essential to this system of interpretation, wonder why God gave to Jesus Christ to show unto His servants what must come to pass hereafter, and yet expected them to become deep students of history in order to understand what He has revealed!

No wonder that most Bible readers, after struggling for a time with this fantastic idea, give it all up in despair; abandoning the reading of the book, and losing the "blessing" which is pronounced upon its readers.

As a first step toward removing this great evil, let us note at once that the word *ἐκκλησία* (*ecclesia*), rendered "church," is by no means limited to the restricted sense which is thus forced upon it.

*Ecclesia* means simply an *Assembly*: any assembly of people who are *called out* (for that is the etymological meaning of the word) from other people.

Hence, it is used of the whole nation of Israel as distinct from other nations.

The Greek word *Ecclesia* occurs seventy-five times in the Septuagint Translation of the Old Testament, and is used as the rendering of five different Hebrew words. As it is used to represent one of these, seventy times, we need not concern ourselves with the other four words.

This Hebrew word is *קָהָל* (*Cahal*), from which we have our English word *call*. It means *to call together, to assemble, or gather together*, and is used of any assembly gathered together for any purpose. This Hebrew word *Cahal* occurs 123 times: and is rendered: "congregation," 86 times; "assembly," 17; "company," 17; and "multitude," 3 times: but is never rendered "church." Its first occurrence is in Gen. xxviii. 3—"that thou mayest be a *multitude* (margin, *assembly*) of people," i.e., a *called-out people*. That is what Israel was, a people *called out* and *assembled* from all other peoples.

In Gen. xlix. 6 we read—

"O my soul, come not thou into their secret (*Council* or *Senate*); Unto their *assembly* (*Cahal*), mine honour, be not thou united."

Here the word *Cahal* is used, not of all Israel as called out from the nations, but of the *assembly* of those called

out to form the Tribal *Assembly* (or Council) of the tribes of Simeon and Levi.

Then, it is used of the worshippers, or those *called out* from Israel, and assembled before the Tabernacle and Temple, and in this sense is usually rendered "congregation." This is the meaning of the word in Ps. xxii. 22: "In the midst of the *congregation* will I praise Thee"; and verse 25: "My praise shall be of Thee in the great *congregation*."

This is the usage of the word in the Gospels, and even in the Acts of the Apostles before the new use, which the Holy Spirit was going to make of the word, was revealed.

When Christ said, "Upon this rock I will build my *Ecclesia*," He did not use the word in the exclusive sense in which it was *afterwards* to be used, but in the older and larger sense in which the word had been before used, which would embrace *the whole assembly* of His People, while not excluding the future *application* of the word to the Church or Body of Christ when that secret should have been in due season revealed.

When the Spirit, by Stephen, speaks of the *Ecclesia* in the wilderness (Acts vii. 38), he means the *congregation* of pious worshippers of God at the Tabernacle.

When the Lord added to the *Ecclesia* daily (Acts ii. 47), He added to the number of those 120, who first assembled themselves together in the upper room in Jerusalem.

When Saul says he persecuted the *Ecclesia* of God, he does not use the word in the limited sense, which it subsequently acquired after he had received the special revelation concerning it: but in the sense in which it had been used up to, and in which it was used at, that time. It means merely that he persecuted the People of God—the congregation of God. He is speaking of a past act in his life which took place long before the revelation of the secret, and his words must be interpreted accordingly. We must not read into any of these passages that which was the subject of a *subsequent* revelation! which passages are perfectly clear without it. The word *Ecclesia* in the Old Testament, the Gospels, and (for the most part) in the Acts must be taken in the sense of its earlier usage as meaning simply the *congregation* or *assembly* of the Lord's People, and not in the sense which it acquired, after the later and special signification had been given to it by the Holy Spirit Himself.

As we have already abundantly shewn, in the consideration of our foregoing thirteen points, that the Apocalypse is linked on to the Old Testament, the Gospels, and the Acts (and not to the Pauline Epistles), we ought naturally to use the word *Ecclesia* in the sense in which it is there used; and not, surely, in the newer and special sense which it acquired and in which it is used in the Epistles.

In the Pauline Epistles we read nothing about an "angel" as having to do with the churches of God which Paul planted.

But we do meet with the word Angel in connection with the *Synagogue*; (though not in the Old Testament). There, there was an officer, who was called *Sheliach Tzibbur* (שְׁלִיחַ צִבּוּר): *Tzibbur* meaning the *Assembly*; and *Sheliach*, the *Angel* or *Legate* of the Assembly, and the Leader of Divine worship, from שָׁלַח (*shalach*) to send.

The chief officer was the *Archisynagōgos*, or "Ruler of the Synagogue"; and after him came the *Sheliach Tzibbur*; or "Angel of the Assembly," who was the mouthpiece of the congregation. His duty it was to offer up public prayer to God for the whole congregation. Hence his title; because, as the messenger of the assembly, he spoke to God for them.\*

When we have these facts to our hands, why arbitrarily *invent* the notion that "angel" is equivalent to Bishop, when there is not a particle of historical evidence for it?

*Episcopi*, or Bishops, are clearly spoken of in other parts of the New Testament (though not in the modern sense of the term. See Acts xx. 28. Phil. i. 1. 1 Tim. iii. 2. Tit. i. 7). But the office of "Angel" in the Church of God is *never used* either inside or outside the Word of God. One might just as well argue for the popular interpretation of the word "angel," from the fact that the word has been so used and applied by the "Catholic Apostolic" Church within recent times.

Add to this the use of the word *synagogue*, which we have in Rev. ii. 9 and iii. 9. Here again translators mislead us. For, while the Greek word occurs 57 times in the New Testament, and is translated *synagogue* 55 times; it is rendered "assembly" in James ii. 2, and "congregation" in Acts xiii. 43.

It should, of course, be rendered *synagogue* in these two places, as well as in all the others, as it is in the R.V. (though in Jas. ii. 2 it has *assembly* in the margin). Had the A.V. so rendered it in Jas. ii. 2 it would have marked and emphasised the fact that James wrote "to the Twelve Tribes which are scattered abroad," and would have shown how his epistle has a present point of appeal to the scattered people,† as well as a direct future application to them, like that of the seven epistles in Rev. ii. and iii. In any case, the use of the word "synagogue" in Rev. ii. 9 and iii. 9 stamps these Epistles as Jewish, Satan's synagogue being put in opposition to the other assemblies.

When the word *Ecclesia*, in the Apocalypse, is rendered "Church," and the word "Synagogue" in Rev. ii. 9 and iii. 9, is interpreted of the church, it is playing fast and loose with the "words which the Holy Ghost speaketh," and which He has employed not only for His revelation, but for our instruction.

We hold that the Apocalypse contains a record (by vision and prophecy) of the events which shall happen "hereafter" in the Day of the Lord; that the whole book is concerned with the Jew, the Gentile, and the Earth, but not with the Church of God, or with Christendom; or with the latter only so far as the present corruption of Christianity shall merge in the great apostasy, and form part of it, after the Church, the Body of Christ, shall have been removed.

But there will be a people for God on the earth during those eventful years. There will be the remnant of believing Israelites; the 144,000 sealed ones; the great multitude; and other bodies of faithful ones who are referred to all through the Book (see chaps. vii., xi., and xii. 17). In

\* See Jennings's *Jewish Antiquities*; and Article *Synagogue* in Kitto's *Biblical Cyclopaedia*, vol. iii., 903.

† As well as saved a great deal of controversy as to the anointing with oil, etc., in Jas. v. 14; and as to "faith" and "works."

which latter passage we read of "the remnant of her (the woman's) seed, which keep the commandments of God, and have the testimony of Jesus Christ."

Will not these need special instruction? Have these been forgotten by Him who sees the end from the beginning? The Pauline Epistles will of course be of use as an historical record of what will then be past, just as we have the record of Israel's history in the Old Testament now.

Our answer to these questions is that God has provided for their instruction, and warning, and encouragement, in the second and third chapters of this book.

Right at the beginning they are the first subjects of Divine remembrance, provision, and care. Their needs must be first provided for, before anything else is recorded of the things which John saw; and there they will find what is specially written for *their* learning.

Even now, the nucleus of this Remnant is being prepared. Hundreds of Jews are believing in Christ as the Messiah, who know nothing of Him as the Saviour. And even among the unbelievers in Israel a political movement is on foot which may speedily lead up to and issue in the events of which Revelation treats.

Of course, this means that we are to consider the *interpretation* of Rev. ii. and iii. as future, and belonging to the "hereafter." As to *Application*, we, of course quite understand, and readily admit that these epistles have been read by the saints of God all through the ages; and all who have thus read them have received a blessing according to the promise. *We* may so read them now, ourselves, and *apply* them, so far as we can do so consistently with the teaching for this dispensation of grace, contained in the Pauline Epistles. *Applying* these thus we leave the full and final *interpretation* for those to whom it will specially belong hereafter.

Few are aware that the evidence as to the existence of these assemblies as churches is very scanty. Indeed, concerning some, not only is evidence wanting; but concerning others it is quite opposed to their ever having existed at all.

Tertullian\* (about 145-220) says that leaders of certain sects, such as Cerdon and Marcion, rejected the Apocalypse on the ground that it could not have been written by John, inasmuch as (among other reasons) there was no Christian Church in existence at Thyatira in the time of John.

Epiphanius (who wrote about A.D. 367) deals with the Alogi, a sect which disputed the genuineness of the Apocalypse, and on the same grounds. He quotes their words: "Moreover, some of them [the Alogi] again seize on this passage in this same Apocalypse [Rev. ii. 18]. And they allege, by way of opposition, that it is again said: 'write to the angel of the Church which is in Thyatira,' although there was no Christian Church in Thyatira. How then could he write to a church which was not in existence?"†

\* *Contr. Marcion* i. 1.

† The following are the words of the Alogi quoted by Epiphanius: "εἰτά τινες ἐξ αὐτῶν πάλιν ἐπιλαμβάνονται τοῦτον τοῦ ρητοῦ ἐν τῇ Ἀποκαλύψει τῇ αὐτῇ. Καὶ φάσκουσιν ἀτιλέγοντες, ὅτι εἶπε πάλιν Ἰνράφον τῷ ἀγγέλῳ τῆς Ἐκκλησίας τῷ ἐν Θυατείροις, καὶ οὐκ ἐνὶ ἐκεῖ Ἐκκλησία χριστιανῶν ἐν Θυατείρῃ, Πως ὦν ἔγραψε τῇ μὴ οὖσῃ;" Epiphanius *Adversus Haereses*, Book II., Vol. I. Haeres. li. Sec. xxxiii. (Migne's Ed., Vol. xli., p. 945).

The answer of Epiphanius acknowledged the historical fact: but his answer was that St. John wrote to the church at Thyatira, not because it was then in existence, but because it would be at some future time.

We do not see how he could have given a better answer.

In A.D. 363 was held the Council of Laodicea. It was attended by thirty-two bishops of Asia, among whom was the bishop of Ephesus. This Council framed a list or canon of the sacred books, but the Apocalypse was not included in the catalogue.

How can we account for this as a historical fact if these seven churches were all *then existent*, and if these epistles were sent to them at that time, Laodicea being one of them?

The facts being what they are, the enemies of the Bible draw from them an entirely false conclusion. They use them against the authenticity and genuineness of the Apocalypse, and against its claim to a place in the Canon of Scripture.

We, on the contrary, strongly hold the canonicity and inspiration of the Apocalypse, but we use the undoubted historical facts against a false system of interpretation; which is a very different thing.

An opponent of the Bible, in a large and important work, uses the common system of apocalyptic interpretation as an argument against all Scripture. Speaking of Revelation he says, "As all parties admit that it contains the destiny of the Church, each sect has applied it to itself, frequently to the exclusion of all others."

All parties, we are thankful to say, do not admit the popular system of interpretation; and our present object is to show that there is a "more excellent way," not of interpreting it, but of *believing it*; a way which, while it honours it as the word of God, satisfactorily meets the erroneous conclusions drawn from facts.

If these "churches" are future assemblies of Jewish believers on the earth, after the Church has been "caught up to meet the Lord," then all is clear, consistent, and easy to be understood.

The real difficulty is created by attempting to read the Church into the book where it has no place.

As to the "seven lamp-stands," ought not this expression at once to send our thoughts back to the one golden lampstand of the Tabernacle (Exod. xxv. 31-39) ONE lampstand with seven lamps, indicative of Israel's unity in the Land and in the City? Here, the scattered condition of the nation is just as distinctly indicated by the fact that the seven lamps are no longer united in one lamp-stand. The nation is no longer in the Land, for Jerusalem is not now the centre; but the people are "scattered" in separate communities in various cities in Gentile lands. So that just as the *one* lamp-stand represents Israel in its unity, the *seven* lamp-stands represent Israel in its dispersion; and tell us that Jehovah is about to make Jerusalem again the centre of His dealings with the earth.

We must further note that John was not told to send seven separate letters to seven separate assemblies, as is generally assumed and believed. Indeed, the contrary is the fact. The great Voice said, "What thou seest, write in A BOOK and send IT unto the seven assemblies."

Over three-quarters of a million copies of this Book of the Revelation have in the last few years been placed in the hands of the Jews throughout the world. We allude to the Salkinson-Ginsburg translation of the New Testament into Hebrew, published by the Trinitarian Bible Society, and distributed by the Mildmay Mission to the Jews, and by other similar agencies throughout the world.

So that "the book" has been and is being sent to those for whom it was written, and at no distant day many assemblies of Jews will hear and read the words of this prophecy, and a people be prepared who will keep "the words of this prophecy," and receive in a special manner the blessing pronounced in i. 3.

They will be able to understand what is now so inexplicable to Gentile Christian readers. We find nothing in our Pauline Church Epistles that fits into what is said to these assemblies. But those readers will be at once reminded of the various stages of their own past history, and they will find in almost every sentence some allusion to the circumstances in which they will find themselves as described in this book.

We will show this; first, from the references made to their past history; and, when we come to deal with these Epistles separately, we will, in some circumstance in the Apocalypse itself, give a reference to nearly every sentence in these seven Epistles.

**Bible Word Studies.**

**"REDEMPTION."**

BY THE REV. GEO. A. B. CHAMBERLAIN, M.A., HULL.

OF four words in the Hebrew translated "redeem," the two used most frequently are פָּדַח (*padah*) and גָּאַל (*gaal*).

The former פָּדַח, *to redeem*, with reference to the price paid, occurs in different forms between 50 and 60 times. Its significance is fully borne out in Num. iii. 49: "And Moses took the redemption money (כֶּסֶף הַפְּדוּיִם הַזֶּה, lit,—*the redemption-price silver*) of them that were over and above them that were redeemed (הַפְּדוּיִם, *the redeemed ones*) by the Levites."

In the New Testament the equivalent is ἀγοράζω (*agorazo*), *to be in the market*. Hence, *to buy*. It occurs three times.

Rev. v. 9; xiv. 3 and 4. ἐξαγοράζω (*exagorazo*) *to purchase out*; hence, *to free out of service or bondage*.

Gal. iii. 13: "Christ has redeemed (ἐξηγόρασε) us from the curse of the Law."

Gal. iv. 5: "To redeem (ἐξαγοράσῃ) them that were under the Law."

גָּאַל (*gaal*). *To free*, by avenging or repaying.

The same word is used for the avenger of blood. The cities of refuge in Num. xxxv. 9-15 were provided for those who had unintentionally slain another, to flee into so as to be safe from the avenger of blood.

From the office of GOEL (or Redeemer) devolving upon the nearest male kin; the word is often used in the sense of *kinsman-redeemer*, apart from any idea of blood avenging. Noticeably in such passages as Ruth iv. 4, 6; Lev. xxvii. 13-31; and that remarkable passage Job xix. 25-27: "I know that my Redeemer [גֹּאֵל, *kinsman-redeemer*, the one who shall put all wrongs to right] liveth";—with its wonderful prophecy of Resurrection.

A somewhat corresponding word in the New Testament is

λυτρόω (*lutroō*), *to bring forth a ransom*. In the noun λυτρωσις (*lutrōsis* implying *redemption* from guilt and punishment brought about by expiation. See Luke xxxviii. 21. Tit. ii. 4. 1 Pet. i. 18.

From which also we have ἀπολύτρωσις (*apolutrōsis*), *redemption, deliverance from guilt*, applying to the whole being, *i.e.*, full redemption.

Rom. iii. 24: ". . . Through the *redemption* (ἀπολύτρωσις) that is in Christ Jesus."

Rom. viii. 23: "*Redemption* of our body."

1 Cor. i. 30: "Christ Jesus . . . is made unto us . . . *redemption*" (ἀπολύτρωσις, *full redemption*).

Eph. i. 7: "In whom we have *redemption*."

" i. 14: "Until the *redemption*" (*full redemption*).

" iv. 30: "Whereby (*i.e.*, the Spirit) ye are sealed to the day of *redemption*" (*full redemption*).

Col. i. 14: "In whom we have *redemption*."

Heb. ix. 15: "The *redemption* of the transgressions."

**Contributed Articles.**

**THE EPISTLES TO THE THESSALONIANS.**

*Concluding Article.*

2 THESS. ii. 1-12. (*Continued*).

4. As to the apostacy itself, whatever there may be in the Roman Catholic Church (which is not merely a religion, but a State) in a partial or historical foreshadowing of it, or preparation for it, there is only one interpretation of "THE APOSTACY," and that is, the open renunciation of God and of Christ.

Individuals may apostatize. Churches may become corrupt: but THE Apostacy will be marked by the features described in this chapter, *viz.*: the open rejection of all that God has revealed concerning Himself, whether as the God of Revelation, or as the God of Creation.

We see these two great foundations of the coming Apostacy in the secret workings of this lawlessness to-day, and this not in the Church of Rome merely, but in the Protestant Churches!

Time was when the advocacy of this was confined to the platforms of infidelity; but now, from multitudes of pulpits, of churches and chapels alike, Divine Revelation is being replaced by Reason, and Creation is being rejected

for Evolution. Revelation is being demolished and set aside by the Higher Criticism, and Creation is spoken of as "an unphilosophical thought."

And this, mark, not by the open enemies of God and His Christ, but by His professed followers, from high Ecclesiastics of the Church of England to the ministry of the "Free Churches"; whose teachings and writings are more dangerous than those of Bolingbroke and Voltaire, because those who utter these blasphemies (which are of the very essence of this coming Apostacy) and those who are betraying the Church are not only not rejected by Society or ejected from the Church, but are the very ones who are singled out for advancement and promotion; and are cherished and honoured by Society, both in the Church and in the State.

All this is far worse than Romish error. That is defect and excess in matters of doctrine; but this is leading to the rejection of all doctrine, and to destroying it at its very fountain head. Romish error is propagated by men who at least are consistent: we know our foes, and can meet them like enemies in the open. But this essence of Apostacy is proclaimed by the very men who are paid to oppose it; while the poor sheep are actually handed over to the wolves by the very shepherds themselves! These false shepherds spend one part of their time in destroying the pastures of the sheep, and the other part in amusing the goats!

If this is not Apostacy, what is? If these be not the secret (counsels) of iniquity or lawlessness, where are we to look for them? For lawlessness it is. Lawlessness is and will be the great and necessary outcome of the teaching of these false shepherds. "The spirit of the times," which rejects the teachings of "the Spirit of God" in having thrown off the restraints of God and His Word, is not going to endure "the restraints of man!" The two are inseparably linked together, as cause is to effect.

A careful study of Dan. vii., viii., and ix., with Rev. xiii., will show us exactly what this Apostacy will be.

5. The structure of this passage shows us that there are two periods contrasted (verse 7) The *secret* period of its working, and the *open* period of its revelation. We have made this quite clear in the structure and in the translation.

A day is coming, an appointed time, when Antichrist will be revealed, and no longer secretly work, but openly take his seat in "the Temple of God" for the reception of divine honours, exhibiting the proofs that he is God, with all the power and authority given to him by Satan. And, because God does not then and there strike him dead on the spot, the multitude, with all the greater readiness, being penally deluded, believe the lie.

Those who believe the lie do so not from simple ignorance, but because they "love the lie, and have pleasure in iniquity." They are men who will not hear the voice of God, but listen to resisters like Jannes and Jambres: men who seek out and give heed to lying spirits, and reject the Spirit of Truth: men who will not believe "all that the prophets have spoken," but incontinently swallow the monstrous assertions and lies of "The False Prophet."

These are the multitudes who will come under this judgment and "believe THE Lie."

6. The revelation of this lawless one, and the change from the secret to the open phase of his working, will be in its own appointed season.

The popular belief about a *restraining* power which hinders it, and that this power is the Holy Spirit in the church, arises from a misapprehension as to the meaning of the word *κατέχω* (*katecho*) here used. That the church of God is the salt of the earth, and that, while the Holy Spirit abides in it the revelation of Antichrist cannot take place, *is perfectly true*, because the church will be removed before that day can come, as verse 2 clearly states. But that is not necessarily the subject of verses 6 and 7.

Translators and interpreters fail to remember that the word *κατέχω* (*katechō*), which is rendered "withhold" in verse 6 and "let" in verse 7 (and in R.V. "restrain" in both verses), being transitive, must have an *object* or accusative case after it; and, as it is omitted by *Ellipsis*, it has therefore to be supplied in the translation.

The verb *κατέχω* (*katechō*) means *to have and hold fast*. The preposition *κατά* (*kata*), in composition, does not necessarily preserve its meaning of *down*, to hold down; but it may be *intensive*, and mean *to hold firmly, to hold fast*, to hold in secure possession. This is proved by its usage; which clearly shows that restraining or withholding is no necessary part of its meaning. It occurs nineteen times, and is nowhere else so rendered. On the other hand there are four or five other words which might have been better used had "restrain" been the thought in this passage.

Indeed, its true meaning is fixed by its use in these epistles. In 1 Thess. v. 21 we read "*hold fast* that which is good," not restrain it, or "withhold" that which is good! But the idea is of keeping, and retaining, and holding on fast to, that which is proved to be good. So it is in all the passages where the word occurs.\*

This fixes for us the meaning of the verb *κατέχω*, for it cannot be that, in the first Epistle (1 Thess. v. 21) it means to "hold fast" something ("that which is good,") and that in the second Epistle it means something quite different! But WHAT is it that thus holds fast "the man of sin"? and WHO is it that holds fast something which is not mentioned, and which has therefore to be supplied? For, in verse 6, *that* which holds fast is neuter, τὸ κατέχον (*to katechon*), while in verse 7 it is masculine, ὁ κατέχων (*ho katechōn*): so

- \*Matt. xxi. 38. *Let us seize on his inheritance.*  
 Luke iv. 42. *And stayed him, that he should not.*  
 Luke viii. 15. *Having heard the word, keep it.*  
 Luke xiv. 9. *Thou begin with shame to take the lowest room.*  
 John v. 4. *Of whatsoever disease he had (i.e., was held).*  
 Acts xxvii. 40. *And made toward shore (i.e., they held their course, or kept going for the shore).*  
 Rom. i. 18. *Who hold the truth in unrighteousness.*  
 Rom. vii. 6. *Being dead to that wherein we were held (margin and R.V.).*  
 1 Cor. vii. 30. *As though they possessed not.*  
 1 Cor. xi. 2. *And keep the ordinances.*  
 1 Cor. xv. 2. *If ye keep in memory what I preached.*  
 2 Cor. vi. 10. *And yet possessing all things.*  
 1 Thess. v. 21. *Hold fast that which is good.*  
 Philem. 13. *Whom I would have retained with me.*  
 Heb. iii. 6. *If we hold fast the confidence.*  
 Heb. x. 23. *Let us hold fast the profession.*



that in verse 6 it is something (neuter) which holds the man of sin fast, while in verse 7 someone is holding fast to something.

According to verse 6, it is some place out of which he ascends (Rev. ix. 1, 2 and xi. 7), and in which he is now held fast in sure possession until the season arrive when he is to be openly revealed: meanwhile, his secret counsels and plans are already working, preparing the way for his revelation.

The whole subject of the context is the revelation of two personages (not of one), viz., "the man of sin" (verse 3) and "the lawless one" (verse 8). These correspond with the two beasts of Rev. xiii. \*

Thus we have here two subjects: (1) "The Man of Sin" (the beast from the sea, Rev. xiii. 1-10), and the open apostacy which precedes and marks his revelation; (2) "The Lawless one" (the beast from the earth, Rev. xiii. 11-18), and the working of his secret counsels which precedes his revelation; and the ejection of the Devil from the heavens brings it about.

An attempt has been made to translate the words *ἐκ μέσου γένηται* (*ek mesou genētai*) be taken out of the way, as meaning, "arise out of the midst." But this translates an idiomatic expression literally; which cannot be done without introducing error. *ἐκ μέσου γένηται* is an idiom for being gone away, or being absent or away.

This is clear from the other places where the idiomatic expression occurs. †

Thus the lawless one is, at present, being held fast in a pit (while his secret counsels are at work); and the Devil is holding on to his position in the heavenlies (Eph. ii. 2; vi. 12). But presently there will be "war in heaven" (Rev. xii. 7), and Satan will be cast out into the earth. Then in Rev. xiii. 1, we read, "and he (Satan) stood upon the sand of the sea" (R.V.) Then it is that he will call up the lawless one, whom John immediately sees rising up out of the sea to run his brief career, and be destroyed by the glory of the Lord's appearing.

7. With this terrible doom of the ungodly before them, the Holy Spirit leads the writers of this Epistle to turn with

\* See the structure of Rev. xiii. in the expository notes, to follow.

† In Matt. xiii. 49, the wicked are severed from among the just" (i.e., taken away). In Acts xvii. 33, "Paul departed from among them" (i.e., went away). In xxiii. 10, he was taken "by force from among them" (i.e., taken out of the way). 1 Cor. v. 2 is very clear, where he complains that they had not mourned that "he that hath done this thing might be taken away from among you." In 2 Cor. vi. 17, we are commanded, "Wherefore come out from among them and be ye separate." In Col. ii. 14 we read of the handwriting of ordinances which was against us; Christ "took it out of the way." We have the same in the Septuagint in Isa. lii. 11: "Depart ye . . . go ye out of the midst of her," and Isa. lvii. 1: "the righteous is taken away from the evil to come."

The same usage is seen in Classical writers—Plutarch (*Timol.* p. 238, 3): "He determined to live by himself, having got himself out of the way," i.e., apart from the public; Herodotus (3, 83; and 8, 22): The speaker exhorts some to "be on our side; but, if this is impossible, then sit down out of the way," i.e., leave the coast clear, as we should say, keep neutral and stand aside. The same idiom is seen in Latin—Terence (*Phorm.* v. 8, 30): "She is dead, she is gone from among us" (*e medio abiit*). The opposite expression shows the same thing. In Xenophon (*Cyr.* 5, 2, 26), one asks, "What stands in the way of your joining us?" (*ἐν μέσῳ εἶναι*).

joyfulness to the saints in Thessalonica; and to all who, like them, know their standing, and blessed hope, in Christ: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification (or setting apart) of the Spirit and belief of the truth; whereunto He called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our Epistle" (verses 13-15).

And finally, they pray (iii. 5), "and the Lord (the Holy Spirit) direct your hearts into the love of God (the Father) and into the patient waiting of Christ."

He is waiting now and "from henceforth expecting" (Heb. x. 12, 13), and we too are waiting. "As He is, so are we in this world."

With a few admonitions, the Epistle now closes.\*

We have thus come to the end of our studies, to the end of these Epistles addressed by the Holy Spirit to churches, through Paul. We have learned the lessons (or some of them) which he has written for the express purpose of our education as Christians.

We have seen the effect of this teaching in the education and formation of this typical model church. All leads up to and centres in Christ.

"He shall glorify ME" was the Lord's own prophecy and promise concerning the Holy Spirit; and, wherever He teaches and works, that is the one result.

Christ is glorified in this teaching in these seven Epistles. He is our all. The saved sinner is shown the depths of the pit and the miry clay out of which he is taken (Rom. i.). Then he is shown how, according to "God's Gospel," he is justified and saved by God's sovereign grace. Then the standing in Christ which God has given him, by the same free grace, is revealed to him; and he learns that he died with Christ, and has risen with Christ; that, though the flesh is in him, he is "not in the flesh," but seated in the heavenlies in Christ. And now his one blessed hope is to be with Christ and like Christ for ever. This will be only when Christ comes for him. And now, whether he fall asleep, or be alive and remain to that coming, Christ is his hope: he is shut up to Christ. Apart from a Risen Christ, he has not even the hope of rising again (1 Cor. xv. 18). Things may get worse and worse here: but God has called him "to the obtaining of the glory of our Lord Jesus Christ"; and therefore he waits for God's Son from heaven.

This is our blessed hope, to be caught up and taken away from "the evil to come," before it comes.

Not a word does the Holy Spirit say in this Epistle about man's being under probation. He is not under probation.

\* In order to complete the structure, we give in a note

THE EXPANSION OF "c," iii. 6-15 (see page 54)\*

Admonition (shorter, general).

o | iii. 6. Command concerning separation.

p | 7-9. The example of Paul and his brethren.

o | 10. Command as to non-workers.

f | 11. The example of non-workers, those referred to in "c" (ii. 2).

w | 12, 13. Command as to work.

π | 14, 15. The examples to be shunned.

He once was ; but now he is a ruin, a total wreck ; and it is just here that "God's gospel" meets him, with the message of the grace of God.

Not a word is said about the world's being in its infancy ; or, of its improvement or reformation ; for the sentence of its condemnation has been passed, and it only waits now for execution to be put in.

Not a word is said about the world's conversion, or any outpouring of the Spirit on the church. Not a word about an intervening golden age between man's day (1 Cor. iv. 3) and the day of the Lord.

Not a word about all these "fables" of the nineteenth century to which men have "turned their ears" (2 Tim. iv. 4).

There is *no* time or season which hinders our being caught up and gathered together unto Christ (1 Thess. v. 1). There *is* a time and season before "the day of the Lord" can come to this world in judgment. But the reason of its delay is that the cup of its iniquity is not yet full. There lacks yet the Apostacy, the revelation of the Man of Sin, and the Lawless one, to complete the moral transgression and rebellion of the world.

The Thessalonian saints knew all this. Why then should they call in question the doctrine of the Resurrection (Cor.), when that was the very thing for which they looked and waited as the fruition of all their hope ?

Why should they turn again to the weak and beggarly elements of this world (Gal.), when the glories of the world to come filled their vision ?

Why should they "mind earthly things" (Phil.), when they were thus occupied with heavenly things ?

Why should they be spoiled by the teachings of vain and deceitful philosophy (Col.), when they looked for glorious facts and blessed realities ?

No divisions had to be reprov'd ; for they were "one body in Christ," and walked in recognition of this truth, with one faith and one hope.

No errors had to be combatted ; for they were too zealous in serving the living and true God, and in true missionary activity, to be "striving about words to no profit."

They were no dreamers, no mere enthusiasts. But the truth in which they had been brought up kept them sound in doctrine and diligent in service.

If the same soundness and the same diligence is the great need of the church in the present day, then the one abiding lesson of these Epistles to the Church of Thessalonica is this—that holy living and missionary zeal must be the spontaneous working out of that truth which God Himself must first work in us (Phil. ii. 13).

## Questions and Answers.

JOHN viii. 43.

QUESTION NO. 244.

F. L. C., Filmhurst. "Please give a full explanation of John viii. 43: 'Why do ye not understand My speech? even because ye cannot hear my word.'"

From the context we notice that the question was addressed by the Lord Jesus to his *enemies* who sought

His life (verse 40), and with whom He was in controversy. To explain the verse, we have to note

(1) That the word rendered "speech" refers to the *form* or manner of His teaching ; while that rendered "word" refers to the *matter* or substance of it.

(2) The word "cannot" implies *inherent impossibility*, as in so many other places (see John iii. 3, 5 ; v. 19 ; vi. 44 ; vii. 34, 36 ; viii. 21, 43 ; xii. 39 ; xiv. 17, etc., etc.).

(3) The verb "to hear," by Hebrew *idiom*, means *to receive, believe or understand*. As in John ix. 27 : "I have told you already, and you did not hear (*i.e., believe*)." 1 Cor. xiv. 2 : "He that speaketh in an unknown tongue, speaketh not to men, but to God, for no one heareth (*i.e., no one understandeth*) him." Gal. iv. 21 : "Ye that desire to be under Law, do ye not hear (*i.e., understand*) the Law?" 1 Cor. v. 1 : "It is commonly heard (*i.e., understood or believed*) that there is fornication among you."

With these preliminary remarks the verse means "Why do ye not get to know (*i.e., learn*) my speech? Even because ye cannot receive (or understand) my word : *i.e., my doctrine or what I say*."

Before the natural man can receive Divine truth and teaching he must have an "understanding" given to him (1 John v. 20) by the Spirit of God (1 Cor. ii. 14).

## INVASIONS BY SYRIA.

QUESTION NO. 245.

S. F., Sussex. "I should be glad if you would explain the apparent discrepancy between verses 23 and 24 of 2 Kings vi. : 'So the bands of Syria came no more into the land of Israel. And it came to pass after this that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria.'"

This may best be answered by an illustration. After Dr. Jameson's defeat, the bands of the English came no more to raid in the Transvaal. And it came to pass after this that Lord Roberts gathered together all his host, and went up, and entered into the Transvaal.

The bands referred to in verse 23 were *irregular*, and are to be distinguished from the *regular* army of Ben-hadad. These Syrian bands ceasing to enter the land of Israel did not preclude a regular invasion by the king of Syria.

## "JUST LOT."

QUESTION NO. 246.

T. C., Liverpool. "In 2 Pet. ii. 7 Lot is described as a just, righteous man, whereas the record of his life is anything but that."

We have to note (1) that we have not the record of *all* his life. And (2) that if we had it would not be any help in explaining the apparent difficulty.

The answer lies in the definition of "just." We are not "just" or "justified" by *works* alone (Rom. iii. 20 ; Gal. ii. 16). That is why there are none righteous—"no, not one" (Rom. iii. 23 ; iii. 10). God justifies the ungodly. Lot, in himself, was neither better nor worse than other justified persons. He seems worse than some, because the Holy Spirit, for our warning, has written down the "worse." If human biographies were as faithful, we should find it difficult to believe how any "life" could be worth writing or reading, and wonder whether any just person (in the sense you use the word) ever lived. Lot was justified. Thank God *that* is written. Therefore I can believe that I am justified. Let us be occupied, not with our (or others') frailties and

infirmities and falls, but with God's grace and goodness and love.

### THE LORD'S DAY.

QUESTION NO. 247.

A. S., Barry. "In regard to the Lord's day, do you not think that all the children of God ought to keep the first day of the week clear from all secular work, and do you not think that we as children of God in this matter ought to avoid as much as in us lies to give offence to others in this matter? Is not Rev. i. 10 the best evidence?"

As a general rule, we decidedly say yes—so long as we hold and understand the higher principle involved in the teaching of Col. ii.

See our remarks upon it in our July number, pages 4-6.

## Signs of the Times.

### POLITICAL SIGNS.

#### A NEW CENTURY

is a Sign of the Times; and, to witness its coming is not granted to every one. None, surely, can pass from one to another without thinking of the fact that it finds the nations armed to the teeth. The last century was marked by wars in its early years, ended by the battle of Waterloo in 1815, and followed by *The Thirty Years' Peace*, which was the title of Harriet Martineau's book, published in 1851, the year of the *first* great exhibition in London, which was to crown that peace, and establish an era of peace and prosperity, where swords were to be beaten into pruning-hooks. The century closes with a peace congress at the Hague, and the civilised world an armed camp, its most prosperous industries being armaments of war. The poet of the Victorian era proclaimed the approaching

"Parliament of man,  
The federation of the world."

The belief that that period was about to set in has been rudely shattered. The promise that the war-drums should throb no longer, and the battle flags be furled has been broken, and one campaign has succeeded another, till the opening century causes men's hearts to fail them as they look into its opening year.

It is also most remarkable that the very building (the Crystal Palace) which was built and used for the inauguration of this new era of peace, is to be used in the first year of this new century for a Naval and Military Exhibition!

All this causes us to fall back upon the "more sure word of prophecy," and look into it with more diligence than ever, while, "according to His promise," we wait for "the Lord Himself" to come from heaven. All our hopes are centred in a Person, in His most glorious and blessed Person. Our being caught up to meet Him depends on no signs, and on no "times and seasons"; therefore, though we realise that we have no wisdom and no might, our eyes are unto Him. May they ever there be fixed.

### RELIGIOUS SIGNS.

#### THE RELIGION OF ENGLISHMEN.

The following from the *Daily Mail*, of August 11th, is instructive though sad reading:—

"What is the religion of the average Englishman? It has been recently stated by an unfriendly critic to be materialistic in practice and agnostic in creed; and a certain amount of heart-searching in church circles has been the result. In fact, a well-known Churchman has

asked whether, while nine-tenths of Church congregations are composed of women, it is worth while putting the question at all."

"The unattractiveness of many Church services" is suggested as one of the reasons. But, alas! the opposite is the truth. It is because these services have been made so attractive that materialists and agnostics have been attracted to our churches and chapels, and the expression, "being religious" has become almost equivalent to being an "Englishman."

#### "WORKS OF DARKNESS."

All the churches are suffering from the gradual declension which is taking place on all hands and in all departments. But, the Church of England, over and above this (which she has in common with other churches), is suffering from a direct attack on the part of the Jesuits. The Romeward movement is not the result of a gradual down-grade movement, but there is a large band of down-right Jesuits, who at first secretly, but now more openly, are doing their fatal work in the ministry of that Church.

The Bishops affect to shut their eyes, and adopt the policy of *Ostrichism*. But there are others whose eyes are being opened.

The Rev. Dr. Cobb (of St. Ethelburga fame) was, until lately, Assistant Secretary of the English Church Union. He has now resigned and given his reasons for seceding from its ranks. In writing these he puts on record some of the doings of the "Ritualistic" clergy, and a terrible revelation he makes from his own official and personal knowledge. He says:—

"One clergyman was found frankly using the Roman Missal; another informing me that when he 'said Mass' he did not 'interpolate much of the English office'; another using Baldeschi as his final authority on ceremonial; another refusing the aid of all Church workers unless they pledged themselves to regular Sacramental Confession; another putting up a copy of a Papal Bull under an innocent picture in his church; another declaring that if he chose to burn lights before any given image, it was nobody's business but his own; another teaching Transubstantiation under that term from his pulpit; another having Benediction with locked doors for the 'faithful' few; another exorcising flowers; another keeping the Feast of the Assumption, or of Our Lady of the Snows, or of the Immaculate Conception; another placing in his Church a Shrine of the Sacred Heart, or inculcating the cult of the Rosary of St. Joseph; and so on."

Dr. Cobb may speak of these as "the eccentricities of individuals," but we see in them nothing but dishonesty of the grossest kind. To honourable Roman Catholic Priests we can give due respect, but these men are *traitors of the deepest die*: taking the bread and the money of a Reformed Church with the object of undoing the Reformation. Such a policy has not one spark of honour, honesty or morality, and would not be tolerated for a moment in the world's affairs of commerce or of business. But, in the Church, commercial and business men tolerate it and condone it.

#### THE PRESS v. THE NEW FREE CHURCH OF SCOTLAND.

A remarkable article in the *Edinburgh Evening News* of Nov. 3 is worthy of preservation, because it draws out and points the moral with regard to the sad fact that the "New United Free Church of Scotland" is deeply tainted with the Higher Criticism. The Editor says:—

"A great deal was said at the ecclesiastical gathering in Edinburgh the other day about the duty of evangelising the masses, and preaching the gospel to the heathen. Has the church a gospel to preach? In its old days the Church had a gospel, and in faith and hope its ministers went to the masses, and preached to the heathen. So long as the Bible was accepted in its entirety as the Word of God, the preacher could go forth upon his mission with apostolic power and fervour. But the case is different when the Church has got nothing but a mutilated Bible. The Higher Criticism, which has the approval of leaders in the Church, has thrown confusion over the entire message, so that the

preacher is no longer sure of his ground. There is so much that is legendary and unhistorical in the Bible that he would be a bold man who would unhesitatingly use the old formula, 'Thus saith the Lord.' The opening chapters of Genesis have been given up by the Higher critics, and the Pentateuch is no longer treated as reliable history. Some ultimate basis of authority the Church must have. What is it to be? The clergy are showing signs of falling back upon *internal experience* as their last line of defence. In this they are simply following the example of the German theologian, Frank, who professed to be able to deduce from *internal experience* the entire scheme of evangelical doctrine. . . . Is such a method reliable? Can man by emotional communings reach a kind of certainty which cannot be reached by purely intellectual processes? What a bond it would be to humanity could a way be found through the emotions to the haven of divine certainty. Unfortunately, men's emotional experiences are found to correspond to their intellectual conceptions in a way which brings back the old confusion. . . . How, then, are we to explain the fact that a Unitarian, who disbelieves the fundamental tenets of the Trinitarian, who refuses to treat Christ as other than a man, has as keen an emotional rapture as the Trinitarian, who holds that his emotional rapture is due to his communion with the risen Christ, the second person in the God-head? The inner experience of the one testifies that Christ was a man; the inner experience of the other testifies that Christ was God. How, too, are we to explain the emotional raptures of a Deist like Rousseau, whose life was by no means saintly? Clearly there is no certainty by this method. Before the United Free Church speaks of evangelising the masses and converting the heathen, it had better get an authoritative gospel, by which it can appeal to the intellects of men. No progress will be made by *emotional* short-cuts to divine knowledge."

#### THE ONLY TRUE CHURCH

Seems to be quite like some other institutions we hear of. The *Herald and Presbyter* says:—

"An advertisement in one of our Roman Catholic exchanges gives notice that there will be in a central hall in Philadelphia a 'euchre party,' a 'promenade concert,' and a 'prize cake-walk,' all in aid of 'the Church of the Holy Spirit.' Of old the Lord said to some of His disciples, 'Ye know not what manner of spirit ye are of' (Luke ix. 55). Possibly the men who are concerned in this matter are in a similar condition. We are of opinion that the financial end of the *true* 'Church of the Holy Spirit' is not run by euchre parties, promenade concerts, or prize cake-walks. There seems to be some mistake about the 'spirit.'"

It is difficult to decide between this and the profanity of Tetzels in his wicked traffic of the sale of indulgences. The words of Luther, when he wrote to Spalatin about his conflict with Tetzels, the indulgence-monger, are very appropriate on this matter. "It gives me more difficulty to refrain from despising my adversaries, and so sinning against Jesus Christ, than it would give me to vanquish them. They are so ignorant in things human and divine, that one is ashamed in having to fight with them; and yet it is their very ignorance which gives them their inconceivable audacity and face of brass."

#### "CHURCH VAUDEVILLE."

Under this heading, the London *Daily Express* gave the following news on Nov. 27, 1900:—

"The Chicago Baptist Ministers' Association is planning to present sacred vaudeville in the churches in order to increase attendance.

"The Rev. Kittredge Wheeler declared that the theatre was an antagonistic force that the churches must constantly work against.

"The pastors' plan includes singing, concerts on Sunday evenings, biograph and stereopticon lectures.

"One newspaper, in commenting upon the new procedure, remarks that the public may expect to see electric signs in front of churches, and see hoardings covered with bills announcing 'reverent burlesque,' and 'Biblical biographs,' presenting moving pictures of Old Testament scenes."

Another daily paper describes the matter from its own correspondent in New York:—

#### "CHURCHES AS VARIETY SHOWS."

"Baptist ministers in Chicago suggest the introduction of theatricals in their churches to rouse the lagging interest of their congregations in religious revivals.

"The clergy suggest that the revivals shall be run as a variety show, and that between the turns the ministers shall appear on the platforms

and exhort their hearers to repentance. A vote will be taken among the congregations, and if they acquiesce the new plan will be put into practice."

The pace is being rapidly increased. We said some time ago that those who cater for the flesh in religious things will have to "increase the dose." All such are like persons on a bicycle—they must either go on or get off. They cannot stand still, and, alas, there is no getting off. It is a mad race of competition now between the churches and chapels themselves, as well as between them and the world. "Get the people in" is the cry. But those who thus get them in cannot be in proper spiritual condition to meet the needs of the anxious sinner, or feed the hunger of the famishing saint.

What some of them do when they "get them in" is shown by the *St. James's Gazette* (Nov. 28, 1900), under the heading of

#### "A NOVEL CLERICAL DEVICE."

This is none other than a "monsterphone." The phonograph, having served its purpose as an attractive adjunct to various forms of entertainment, has been annexed by the church. And now at St. Mary-at-Hill, E.C., besides the use of lantern slides and "really good music of a sacred character," the people listen to "short (of course, short) addresses by the Archbishop of Canterbury, the Bishop of Stepney, and other divines—through the phonograph." "The results attained are, on the whole, satisfactory." Whether this is "satisfactory" to the audience, or to the entertainers, or to God, is not stated. We ought to add that the newspaper treats the matter very seriously, and heads it "Mid-day Rest and Devotion."

#### SPIRITIST SIGNS.

##### SPIRITIST TEACHINGS: PAST AND PRESENT.

To read over the early writings of Spiritist teachers, and compare them with the teachings now put forth, shows, even from their own standpoint, that degeneration from an ideal then professed is a marked feature in their teachings of to-day.

This must always be the case in everything that has to do with *Religion* of any kind.

"For they will proceed further in ungodliness: and their word will eat as doth a gangrene" (2 Tim. ii. 16, 17, R.V.)

This outbreak of sceptical freethinking which emanated from their own ranks was withstood by many, whose names are scarcely ever referred to by the leaders of to-day.

Dr. Sexton was one of these. He was editor of the *Christian Spiritualist*, and the hope he had was that the new revelation was continuous, following on that already given by God, and which he would not abandon.

The estimation in which he was held may be gathered from an address by Mr. Benjamin Coleman, given at the Beethoven Rooms at the *soirée* of the British National Association of Spiritualists on August 4th, 1874.

"I will content myself by naming one other—(he had just named some)—one who I believe is *destined to do more for the spread of Spiritualism* than most of us, by reason of his practical intelligence, and great facility of conveying his arguments in language so clear that every listener must carry away some portion of the truth he utters; you will no doubt anticipate me ere I mention his name. I allude to Dr. George Sexton."—*The Spiritualist*, Aug. 7, 1874.

We will now refresh the memories of Spiritists with some remarks from the magazine of which Dr. Sexton became editor:—

"A division between the Christian and Anti-Christian Spiritualists is imminent. The latter begin now to manifest such intolerance towards the former that for the two to work together harmoniously will soon become simply impossible. To be a Christian is something like a crime in the eyes of some of the leaders of the movement."—*Spiritual Magazine*, 1876, p. 420.

Yet they would dare to represent themselves as guides of others when in their own camp they have to confess to division, not knowing where to find truth. It is the same confusion to-day.

"We need not regard Spiritualism as a religion; but the religion of the spirit which it teaches, also teaches us to see universal principles and to recognise *glimpses of truth where we find them.*"—*Light*, Nov. 17, 1900.

Has it ever occurred to the editor of *Light* that he must first have a standard of truth, before he is qualified to proclaim that he has found truth. If an explorer goes to search for gold, he must have some test at hand to prove that he has lighted on a lode of the metal. Self-consciousness will not do in this field of research, and it is equally certain it will not do in the other. But

#### THEIR MINDS ARE DARKENED.

They cannot see that it must lead to this result—everyone arrives at the conclusion that *truth* is just what he is pleased to receive as such; for no teacher dares to present himself and say, "I have the truth, and all else is false." They have cast off those whose effort and hope it was to make it conform to the Word of Truth. Here is the despairing cry of one of the disappointed ones that failed in the attempt:

"Let Spiritualists of the Anti-Christian schools, and the spirits from whom they received their false doctrines, band together as they do to oppose us, we shall survive it; for God is the God of the earth, and of the spirit world as well, and His Providence will not fail. Henceforth our teaching will, if possible, be more marked than heretofore, and we will spare no pains to oppose falsities, in whatever form they may come, whether as the Anti-Christian teaching of Spiritualists, communications full of error from spirits, false doctrines enunciated by trance speakers, or trickery and cheating on the part of mediums. Christian Spiritualists we ask to give us such help as they can, for it is clear we shall get little elsewhere . . . but in the midst of all comes the blessed teaching of the Master, worth all the spirit-communications that were ever made. 'In the world ye shall have tribulation: be of good cheer, I have overcome the world.'"—*Spiritual Magazine*, No. 21, p. 421).

The help he sought was not forthcoming. His conception was too high for his associates. The magazine therefore came to an end.

But when these things are brought before those who claim to be the directors of the movement at the present time, we are met in this way: "Don't judge from its lower phases. You should read the work of

"STANTON MOSES."

This book was published in 1883, under the sign of "M.A. Oxon.," and the title of it is *Spirit Teachings*. The preface gives this account of the production of these teachings:—

"These messages began to be written through my hand just ten years since" (March, 1873).

The writing was in minute characters, "but without serious drain upon the vital powers," requiring no attention on the part of the writer, for he states that, while the writing was proceeding, he was able to read an abstruse book. "It came unsought." His guides—as they are called—were asked this question: "This new revelation of which you speak: is it contrary to the old?"

"The revelations are not contradictory, but it is necessary to destroy man's rubbish before God's truth can be revealed. MAN MUST JUDGE ACCORDING TO THE LIGHT OF REASON THAT IS IN HIM. THAT IS THE ULTIMATE STANDARD. The progressive soul will receive what the ignorant or prejudiced will reject" (page 11).

When this question was asked in a former number of *Things to Come*—"By what standard do you judge in the search for truth"—the reply was, "There is no one standard but truth. This is what we are trying to find" (*Things to Come*, April, p. 120), an answer that can only be called silly. The extract now given from the "guides" of Stanton Moses is something more definite: "Man must judge according to the light of reason that is in him. That is the ultimate standard."

Was ever such wild extravagance perpetrated under the pretence of a "new revelation"? and from what follows it will be seen that these deceiving spirits cannot help shewing that they are nothing but deceivers.

"No doubt there is for you in your present imperfect state

NO SUCH THING AS ABSOLUTE TRUTH."—p. 120.

"We boldly assert that we teach a faith which is more calculated to deter from open sin than any yet propounded for man's acceptance; more real, more comprehensible than any which has yet been put before him. That faith, we say again, is Divine. It comes to you as the revelation of God."—p. 122.

Yet two pages before this, this lying spirit asserted "there is no such thing as absolute truth." Therefore, when he now affirms, that he brings a "revelation of God," it is equivalent to saying that he is the bearer of a message from God that cannot be guaranteed as absolute truth.

This proves the source from which his message comes, for their god cannot speak the truth. The Lord Jesus has settled that question for ever. When the Jews sought to kill Him, and which the spirits would like to do now if they could, He said: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own:

FOR HE IS A LIAR

and the father of it" (John viii. 44).

Those who "turn away from the truth" to receive in its place such vicious, accursed teaching as this are on the down grade to lower depths still. Theirs will be a shipwreck indeed. What a blessing it is to be established on the bed-rock of the Holy Scriptures. This is the book these demons can never face, for in it is made known their final doom. The Lord Jesus could compel them to cease their frenzied ravings: "And he suffered not the devils, (demons) to speak because they *knew Him*" (Mark i. 34).

However much they may put on an air of bravado, it is this "Sword of the Spirit" that wounds deeply and meets all their bold blasphemy. "And behold they cried out, saying, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?" (Matt. viii. 29). This was the Living Word that met them. There is the same power in the *written word* to-day which exposes their vindictive purposes and silences their lying speeches.

But revelations they must have. Any absurdity will please their corrupt minds. God's Word is spoken of in these teachings of "M.A. Oxon." in this contemptuous manner:—

"Were our revelation a blank contradiction of the old, what is that to you? Ours speaks in living accents to your spirit, you know it; . . . The old is dead to you . . . Why embrace the mouldering corpse which was once a *living being*\* instinct with Divine truths.

"Why seek ye the living among the dead? He is not here, He is risen." So, friend, we say to you. Why linger in the dead past, the sepulchre of buried truth, seeking in fruitless sorrow for that which is no longer there? It is risen. It has left the body of dogmatic teaching which once for a restless age enshrined Divine truth. There remains but the dead casket. The jewel is gone. The Spirit has risen, and lo! we proclaim to you sublimer truth, a nobler creed, and a Diviner God."—*Spirit Teachings* by M.A. Oxon., p. 170.

As they will not have the Revelation that God has given to man, and which tells of Sin, Righteousness, and Judgment to come, the spirits supply their minds with others of a different kind. If man's destiny is of no importance in their eyes, it appears that a dog's is. The same number gives the following account of disclosures the spirits are able to communicate:—

"The usual question was put: Is it a spirit?—Yes. What name?—The name Trim was given. 'Why,' said one of the party, 'that was

\* Our italics all through.

the name of Mr. Taylor's old dog. I wonder if it is his spirit? Let us see what Trim has to say. Well Trim, enquired the medium, how are you? Happy was the reply. Any fighting now?—No; peace prevails here. Who killed you?—Trim answered, My new master. Why?—Because he would not pay the dog tax" (*Ibid.*, p. 174).

We have given but very little of the teaching of the one we have been referred to as authoritative on Spiritualism in its higher phases.

Our readers, we are sure, will feel that sufficient evidence has been supplied as to the awful delusions that are fast settling down upon the world, and laying hold of those particularly that have apostatised from the faith. The enormity of such sin must result in judicial blindness. God says, through His prophet Isaiah, "I also will choose their delusions," and the Apostle Paul supplies the reason in 1 Thess. ii. 10-11: "Because they received not the love of the truth, that they might be saved . . . for this cause God shall send them strong delusions that they should believe a lie."

In our next issue we shall deal further with the *Spirit Teachings* of Stainton Moses, which we have been advised to read.

## Editor's Table.

### SPIRITIST MORALITY.

AMONG the many pests that have sprung up to disturb our peace, the "Interviewer" is the most obnoxious. Such an one, by the use of his brother's card, recently obtained an interview with us, and after pledging us to the non-publication of what transpired, forthwith proceeded to send his version of what took place to the leading Spiritist journal, writing to us at the same time to release us from our promise! and calling our attention to the fact that he made no promise! As we are two witnesses (a colleague being present) we flatly deny his unsupported disclaimer. The morality of such a disclaimer, even if true, is no better than the breach of faith.

Having arranged for non-publication of what passed, the interviewer proceeded to say: "I have brought some copies of *Things to Come*, for November, for distribution among my friends, and I have read with interest your remarks in the issue for December." He writes afterwards to say "I used pretty strong language in condemnation of certain phases of Spiritualism, while in your library. I have used stronger to the Editor of the *Two Worlds*. Referring to an experiment described in that unhealthy book, by the late Miss Marryat, bearing the untrue title *There is no death* . . . I said that I thought it was 'utterly diabolical.' That is not mincing matters. Is it?"

"You quote a paragraph from Dr. Newton. Very shocking. . . . You will find another disgusting account of a spirit purporting to be 'brother Jesus' in *Spiritualism Unveiled*, by Miles Grant. I should not have objected if he had said 'Diabolism.'" The Interviewer further asked: "Please do not think that I am the only one who is discontented with the existing state of things among the Spiritualists. There are many others." He went on to complain bitterly that Spiritists were not allowed to present their case in the pages of *Things to Come*. But in vain, for no one who denies the Deity of the Lord Jesus, the Doctrine of the Resurrection, or the Inspiration of the Scriptures shall ever defile our pages.

Their case is *fairly* represented by us. No exception has yet been taken to the accuracy of any of the many quotations we continually give.

Our readers will see that the Interviewer, by such statements as the above, sought to gain our favour and thus elicit something from us which could be used against us. He did not hesitate to do this, and we promptly wrote to the Spiritist Journal to repudiate the account that was printed. The above facts are hardly worth reciting; but they are useful as a practical example of Spiritist Morality.

A man that is guided in his actions by directions he receives from *lying spirits*, will soon show by dishonourable ways the corrupt source from which he had his instructions. The evidence of one which we supplied in our December number, who resigned his membership in the "London Spiritualist Alliance," confirms the truth of this: "I have been led to see how very much deceit and fraud is mixed up and carried on for money-making in the name of Spiritualism." This applies with equal force to interviewers.

Spiritists have to admit that their "platform is infested by undeveloped mediums." We may add to this, and say the same when another noxious parasite invades one's privacy. Under these conditions the outlook as to the advance of Spiritism is fearful to contemplate. Even one of their own writers said: "We have broken into the spirit world on the side on which they keep their lunatic asylum;" or as Mr. William Howitt writes of the horrors he discovered in the movement in his day: "They [the spirits] will come with all their old characters, passions, and weaknesses, and revel in lies, in pretences, in mystifications . . . or even wicked and diabolical annoyances."—*Spiritual Mag.*, p. 350, 1869). Who, then, can wonder that the same awful condition should characterise those who profess to be guided by them?

As to the statement that we do not represent the best sides of Spiritualism, the names of Howitt, Sexton, Mrs. Hall, N. Crossland, and many others prove the incorrectness of such an assertion.

It is this Interviewer who has advised us to read the important work Mr. Stainton Moses. His advice has been taken, and our readers shall know something of the nature of *Spirit Teachings*, as thus authenticated and recommended by MR. HECTOR WAYLEN.

### ACKNOWLEDGMENTS.

From November 14th to December 4th.  
*Thankofferings for "Things to Come."*

	s.	d.
Miss S. . . . .	1	6
Mrs. H. . . . .	1	0
Fleet Paymaster, R.N.	3	6
M.D. . . . .	1	0

### MR. D. C. JOSEPH'S WORK IN HAIFA AND MOUNT CARMEL.

Mr. D. C. JOSEPH writes to us:—

"I am sorry to say that instead of returning to Haifa, I was obliged to return to the Hospital. I am still a sufferer, and I don't know how long. . . . The poor workers in Haifa are in great want. I was obliged to send them another £20, but that will not last long.

"I am ill, and nobody knows where I am or what I am doing."

Mr. F. Newth (of Oakleigh, Grove Road, Sutton, Surrey) kindly acts as Treasurer, and we are glad to know and announce to our friends that arrangements are being made for taking over, and extending, the good work which Mr. Joseph has so well begun.



# THINGS TO COME.

No. 80.

FEBRUARY, 1901.

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## Editorial.

### "AN HOLY TEMPLE IN THE LORD."

THE Church of God collectively is the great subject revealed in the Epistle to the Ephesians.

It is the one Body: consisting of Christ the glorious Head in heaven, and His people the members of that Body on the earth; on which account, this Body is called, in ii. 15, "one new Man": not two (a Bridegroom and Bride), but one. That is why it is said "we are all one in Christ Jesus," and are made in Himself of twain (Jew and Gentile) "one new man."

But this Body is also compared to a building, "a holy Temple" (Eph. ii. 20, 21).

It is said to be built upon the foundation of (*i.e.*, laid by) the apostles and prophets. These cannot be the Twelve Apostles of the Gospels, or the Prophets of the Old Testament; for these were not given by Christ till after His ascension into Heaven. See Eph. iv. 11, which speaks dogmatically of their gift and its special object.

There were "Apostles" other than "the Twelve." Barnabas was an apostle (Acts xiv. 14). So were Timothy and Silvanus (1 Thess. i. 1; and 2 Thess. i. 1, compared with 1 Thess. ii. 6). Andronicus and Junias were apostles (Rom. xvi. 7). So was Epaphroditus (Phil. ii. 25, R.V., marg.), and many others who are unnamed (2 Cor. viii. 23, R.V., marg.)

There were "Prophets" also quite distinct from those of the Old Testament, *e.g.*, Barnabas (Acts iv. 36), Silas and Judas (Acts xv. 32), Manaen and Lucius (Acts xiii. 1), Timothy (1 Tim. vi. 11; 2 Tim. iii. 17, "a man of God," which means a prophet; compare Deut. xxxiii. 1, and 2 Kings iv. 7, &c.), and others (Acts xix. 6).

These laid the foundation of the Church of God, "Jesus Christ Himself being the chief corner-stone."

The Temple of David and Solomon was all of Divine origin. David had it "by the Spirit." "All this," said David, "the LORD made me understand in writing by his hand upon me" (1 Chron. xxviii. 19). In like manner this Holy Temple is Divine in its design. Paul had it also from the Spirit of God; and, we may believe, "in writing." His anxiety about "the books, but especially the parchments" (2 Tim. iv. 13) seems to point to these as the Divine credentials of *his* mission: whereas the Twelve seem to have had in an especial manner the "signs and wonders, and divers miracles" (Heb. ii. 3, 4).

In the Temple of old all was Divinely ordered, the materials, the dimensions, the divisions, the arrangements, the form and the furniture. So with this "Holy Temple."

The stones of the former were "great stones, costly stones, and hewed stones" (1 Kings v. 17; vii. 10, 11). For centuries it remained a mystery as to where they came from; but to-day the dark caverns beneath the city can be seen by the traveller. It is clear that these stones never came out thence of their own power. And it is equally true of "the living stones" who to-day are built into this holy Temple. There was nothing left to chance, or to man's imagination then; nor is there now.

That Temple was built on the spot where Divine judgment had been stayed by the Divinely appointed offering: first by Abraham (Gen. xxii. 2, 14), and afterwards by David (1 Chron. xxii. 1, and 2 Chron. iii. 1).

This Holy Temple also is built on Him, who made the atonement: Christ dead and risen again (Col. i. 14 and 18).

In that Temple of old the stones were first covered over with cedar-wood, and then the cedar-wood (even the whole house) was covered over with gold (1 Kings vi. 15-22), and then it is added (*v.* 18), "there was no stone seen." Of course not. How could there be? Even so it is with the Church of God to-day. Nothing of these stones is seen in the presence of God. All are perfect and unblamable before God. Covered completely with all the merits and perfections and holiness of Christ. "Complete in Him." Oh that we could dwell more on what God has made us to be in Christ; He seeing us only in Him; and we less taken up with the effort to produce something of our own for God to see!

Then remember that everything was done *to* these stones and lofty trees. Nothing was done *by* them. They were torn out of their dark caverns; they were hewn and fashioned there. They were drawn out; and built in; and overlaid with cedar, and covered over with pure gold.

Even so it is with saved sinners. They have been taken out of the hole of the pit to have their place in the Holy Temple. Taken out of darkness, and brought into God's glorious light.

Yes! The stones were dug out, and the lofty trees were cut down (2 Chron. ii. 8, 9, 16). Nothing could be done with them as and where they were. There was only one way from the dark forest of Lebanon to the glorious House in Jerusalem. The axe, stroke by stroke, was laid at their root, until they lay lifeless and helpless; severed entirely from the old root of nature. Then they were dragged down the slopes of the mountains, down into the dark waters of the sea, and thence to Joppa. There was no overland route for a single tree. The axe, the fall, and through the waters of death. And so with the sinner. He, too, must pass through a similar experience. However "lofty" may be his looks or proud his heart, he must be laid low and pass through the waters of death, in Christ. Then in His risen life he can be built into this "holy Temple."

It is against all this that the old nature rebels. Even the old nature in many a saint, as he reads these words, will say it is only "one side" of the truth. It may be so; but it is

the side which most urgently needs to be known in the present day. The other side, man's side, is everywhere put forward, and on every hand. Surely God may have His side put forward for once. It is a high privilege for *Things to Come* to be one among the few to give God all the glory and all the praise.

It is marvellous how the saved sinner will struggle to preserve some little standing in the flesh; and how hard it is for him to reckon that he has died, and been buried, and raised again, in Christ.

How many are dreaming that Christianity will gradually brighten up the dark caverns of this world. But no! dear friends: we point you to yonder risen Christ, and ask you there to see God's chosen corner stone. All must be built upon Him; and all who are built upon Him will be eternally secure.

In this lies the one great contrast between these two Divine Temples.

One would have thought that those great, massive stones would have stood for ever. But no! The traveller to-day cannot see one stone resting upon another stone! Even "Jachin" (*He shall establish*) is gone, and "Boaz" (*In it is strength*) is gone. Not a trace remains.

Most ancient buildings have ruins that can be seen; but there are none here. Other buildings stand to-day which are centuries older than that Temple. But the Chaldeans prevailed against it. "The people of the prince that shall come" completed the desolation.

But not so with this "Holy Temple," of which Christ is the chief corner-stone. God is the builder, and His Spirit indwells this Spiritual House. Its foundation is not in Peter, but in Christ; not at Rome, but in the heavenlies; not on earth, but in Heaven: and, when it is complete, and the last stone put into its place, it will be caught up to heaven.

Not like the city, the Bride, which John saw. That will come down from heaven (Rev. xxi. 9, 10). This will go up to heaven (1 Thess. iv. 16.) It will be indeed a glorious church, not having spot or wrinkle, stain or speck. No trace of sin or grief or sorrow. And this for eternity. And all this for poor unworthy sinners such as we are: "presented faultless before the presence of His glory with exceeding joy."

Well may we join in the ascription which follows:—

"To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." (Jude 24, 25).

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## Papers on the Apocalypse.\*

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### FIFTEEN PRELIMINARY POINTS.

#### XIV. THE SEVEN ASSEMBLIES AS A WHOLE.

(Continued).

IT is a remarkable fact that *Seven past phases of Israel's history* are referred to in these Epistles: and the *literary* order in Revelation corresponds with, and answers to, the *historical* order in the Old Testament.

\* These papers have been copyrighted in view of their future separate publication.

#### 1. EPHESUS.—THE DAY OF ISRAEL'S ESPOUSALS. (Exodus).

In the Epistle to the Assembly at Ephesus, the reference is to Exodus: to God's love in choosing them out of Egypt, and then making them a nation. See Hos. xi. 1. "When Israel was a child, then I loved him, and called my son out of Egypt." In Jer. ii. 2 we see this "first love," which Jehovah calls "the love of thine espousals." And in Ezek. xvi. we have a full description of the workings and outcome of this "first love." The whole of Ezek. xvi. must be read with Ex. xix. 4-6. It is this "first love" which Israel is here charged with having "left." This is the beginning of all the subsequent evil.

#### 2. SMYRNA.—THE PERIOD OF THEIR WANDERINGS. (Numbers).

In Smyrna, we have a reference to a definite time of trial. In the wilderness it was *forty* years. Here, it is *ten* days. If any wish to make this stand for ten years it must be on their own responsibility. We only press the point that a *corresponding time of trial* is referred to; and that it is a definite and limited time.

We are aware of the "interpretation" proposed as to there having been ten persecutions of "Christians" between A.D. 57 and 284. But unfortunately for this theory, there is nothing said here as to any *number* of separate persecutions; but only as to the *duration* of *one*! It is evident that no system of interpretation which is based on such imaginations will be of any service to us in our understanding of this book.

The "year-day" system, as a *principle* of prophetic interpretation, is a human invention; and as unnecessary as it is mischievous.

When God says a "day" He means a day, and when he says a year He means a year. Even in those very passages where He makes one day to stand for a year, the words are used in each case in their literal sense and natural meaning.

When the spies were gone 40 days, and Israel was made to wander 40 years ("a year for a day"), "day" means day and "year" means year (Num. xiv. 34). Because God thus orders it here, we have no authority to do this *on our own responsibility* in every other place.

When Ezekiel was told to lie on his left side 390 days, it does not mean that he was thus to lie for 390 years! And when Jehovah says, "I have laid upon thee the *years* of their iniquity according to the number of the *days*, 390 days" (Ezek. iv. 4, 5), it is clear that "days" means days, and "years" means years.

And when Ezekiel does the same with respect to Judah, 40 days, Jehovah says, "I have appointed thee each day for a year" (Ezek. iv. 6, and see margin). We have the same plain and literal statement of facts.

When human interpreters take upon themselves to "appoint" the same in other cases, whether 1260 days or "ten days," or any other number, they incur a very grave responsibility. They do not adopt this "system" in other prophecies, and dare not. For when, in Gen. vii. 4, God says, "For yet seven days, and I will cause it to rain on the earth forty days and forty nights," it is said to have been so fulfilled (vers. 10, 12).

When, in Gen. xl. 12, 13, it is said "the three branches are three days," the fulfilment is given in verse 20:—"And it came to pass on the third day," &c. (not *year*).

When God prophesied of the flesh that He would give Israel to eat, the days meant days (Num. xi. 19, 20).

So here, in Rev. ii. 9, "ten days" means ten days: and many Jews in many cities already know what it is to suffer an anti-Semite tribulation for days together. Why not here and under these circumstances?

Haman had *one* day given to him to "destroy the Jews": Why not another "Jews' enemy" be allowed ten days?

And what has this or any such period to do with the Church of God, which has nothing whatever to do with "times and seasons" (1 Thess. v. 1)?

It is quite probable that the time referred to here may be that of Matt. xxiv. 9, 10, and Isa. lxvi. 5.

### 3. PERGAMOS.—THE WILDERNESS PERIOD. (Numbers).

In Pergamos we have the reference to Balaam, which will have its counterpart in a yet future day.

Through "the counsel of Balaam" (Num. xxxi. 16, &c.) Israel was entrapped and led into the worst form of Midianitish idolatry, when "Israel joined himself unto Baal-peor" (Num. xxv. 3).

In the coming future day Pergamos will be in a special manner the seat (or throne) of Satan (ii. 13; and compare xiii. 2), and a form of idolatry more awful than that of Baal-peor will be on the earth. Peter, writing to the Dispersion, tells of this future time in 2 Peter ii., and in verse 15 he speaks specially of their "following in the way of Balaam the son of Bosor."

Jude also connects his description of a similar phase of idolatry with "the error of Balaam" (verses 10-13).

It is clear, therefore, that that special feature of idolatry connected with Balaam's "counsel" is referred to in Rev. ii. 14, and will be revived in the period described in the Apocalypse.

And, as, upon this great evil the special judgment of the "sword" was sent and executed (Num. xxxi. 1-15), so here. He who speaks to the same People of the same evil, speaks also of the same judgment, "I will fight against them with the sword of my mouth" (Rev. ii. 16), which threat will be carried out in chap. xix. 21. This is why we have that special mention of the "sharp sword," describing the speaker in ii. 12, referring to the same feature of the Vision as seen in i. 16.

### 4. THYATIRA.—THE PERIOD OF ISRAEL'S KINGS. (1 and 2 Kings).

In the Epistle to Thyatira we have the reference to another and more intensified form of idolatry as developed and established in the days of Ahab, king of Israel; another who, like Balaam, "made Israel to sin" (1 Kings xvi. 30).

Ahab was the first king who officially introduced and organised the most abominable form of heathen idolatry that the human mind ever conceived (1 Kings xvi. 33). See Revised Version, where the special significance of this abomination is conveyed and contained in the word "Asherah." To particularise on this form of idolatry would be only to defile the mind. The Lord Himself in this Epistle (Rev. ii. 20-24) gives a clue to it. We may,

perhaps, add that what was introduced into Israel by Balaam (see Rev. ii. 14) became elevated into a national religious system under Ahab and Jezebel, as it had long been recognised among the heathen nations around.

What that religious system of licentious idolatry was is well known; but something may be gathered from a recently discovered Papyrus,\* containing about a sixth of the *Ascension of Isaiah*, which had before been known only in an Ethiopic Translation (except a mutilated and worthless Greek recension from a 12th century Lectionary in Paris). The origin of this Papyrus is very ancient, and its historical facts may be taken as correct, separated from its vaticinations. It says, speaking of the condition of things in the days of Israel's Kings—"And Manasseh turned aside his heart to serve Beliar [*i.e.*, Belial]; for the angel of lawlessness who ruleth this world is Beliar, whose name is Malambúchús. And he delighted in Jerusalem because of Manasseh, and made him strong in his apostasy and lawlessness, for it was spread abroad in Jerusalem. And sorcery and magic increased, and divination and auguration and fornication and the persecution of the righteous at the hands of Manasseh . . . And when Isaiah, the son of Amoz, saw the lawlessness which was being committed in Jerusalem, and the worship of Satan, and his triumph, he withdrew from Jerusalem, and settled in Beth-lehem of Judea."

The Papyrus goes on to speak of Zedekiah, the son of Chenaanah, as being "the teacher of the four hundred prophets of Baal;" and tells how Isaiah "called Jerusalem Sodom, and the rulers of Judah and Israel he named people of Gomorrah." This was of course in reference to the special sins of Sodom and Gomorrah. See Isa. i., &c.

Many proofs abound to show that some similar system will yet be revived. None can be imagined which would more quickly and universally take hold upon the world, and unite all communities—and even the worst of characters, by making all, thus, to become *religious*, and yet able to degrade and gratify the instincts of human nature *under the guise of religion*.

Nor can we conceive any form of corruption which would mark off the People of God more effectually and cause them to be separated from the abounding wickedness around them.

This is the best explanation which can be given of those solemn verses Rev. ix., 20, 21; or rather, it is this passage which is itself the explanation of the awful character of Antichrist's great universal system of Religion, which even God's plagues, up to the point of time there referred to, will have failed to remove, and which will call down the yet greater judgments of "the seven vials."

These verses (Rev. ix. 20, 21) are so weighty that we must quote them in full.

"And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils (R. V. marg. *demons*), and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."

\* Now in Lord Amherst's collection, and published under the title of the *Amherst Papyri* (Oxford Press).

Our point, however, must not be forgotten, which is, to draw attention to the fact, that the mention of this evil in these Epistles corresponds with the historical order in Israel's history in the Old Testament.

5. SARDIS.—THE PERIOD OF ISRAEL'S REMOVAL.  
(1 and 2 Chronicles).

We have had four references to Israel's history in the Old Testament, and as *four* is the number connected with the earth, so these four have been connected with Israel in the earth and the Land; and with the culminating sin of departure from the love of God manifested to the Nation. Israel had "left her first love," forsaken God, and joined herself to idols in the most abominable form.

This is the climax of Israel's sin. All else in his history is judgment, until Israel is removed from the Land and taken away out of God's sight. His name is practically blotted out, never again to be a separate ten-tribed kingdom. So blotted out in fact that men speak to-day of the lost\* ten tribes.

Indeed, the prophecy of Deut. xxix. 20 is fulfilled, not only as to the individual and to the Tribe; but there is an application to the whole nation. In Deut. xxix. 18, 20 (17, 19) there is the threat to blot out the name of the "man" or "tribe" who should introduce idolatry. As a matter of fact, the Tribes of Dan and Ephraim were the first to introduce it; and their names *are* blotted out from the tribes of those who are to be sealed in Rev. vii.

It is in this Epistle, next in order (to the assembly at Sardis) that we have the reference to this silence, in the promise to the few names of such as have not defiled their garments: "He that overcometh . . . I will not blot out his name out of the book of life, but I will confess his name before my Father and before his Angels" (Rev. iii. 5).

6. PHILADELPHIA.—THE PERIOD OF JUDAH'S KINGS.  
(2 Chronicles).

We have had two references to Israel's history, and now we are to have two references to Judah's, and these refer, not any more to failure, sin and judgment; but to the hope of restoration and blessing.

As Ahab, king of Israel, was the first to introduce and establish the Asherah worship, so the reference here, in the Epistle to the assembly in Philadelphia, is to Hezekiah, king of Judah, who did so much to destroy it and cast it out.

In 2 Chron. xxxi. 1. Hezekiah "brake in pieces the pillars (marg., *obelisks*), and hewed down the Asherim" (R.V.).

His two predecessors, like himself, are described with special reference to their connection with the Temple and with the Temple worship. Indeed, these three kings of Judah are linked together as being three of the four reigns in which Isaiah prophesied, namely, "Jotham, Ahaz, and Hezekiah" (Isa. i. 2).

Jotham "entered not into the temple of the LORD" (2 Chron. xxvii. 2).

Ahaz "shut up the doors of the house of the LORD" (2 Chron. xxviii. 24).

\* Not that they are "lost" in the proper sense of the word: but the proverbial expression is significant.

Hezekiah, at the beginning of his reign, "in the first year, in the first month, *opened* the doors of the house of the LORD" (2 Chron. xxix. 3).

In Isa. xxii. 22 there is a further reference to this point. Shebna, the Treasurer, had misused his trust for his own glorification (see Isa. xxii. 15-19). On this account, he was ordered to be deposed, by Divine command, and "the key of the house of David" was laid upon the shoulder of Eliakim, the son of Hilkiyah (vers. 20-25): "And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut, and he shall shut, and none shall open" (ver. 22).

Eliakim means *God will raise up*: and there can be no doubt whatever that we have here a prophetic reference to Christ, whom God would raise up. Indeed, the whole passage (vers. 20-25) reads more like prophecy than history; and points very distinctly forward to the Temple which He Himself will build, and will fill with His glory.

It is remarkable to notice how, in writing to this Assembly in Philadelphia (Rev. iii. 7), the Lord takes these very words and applies them to Himself, saying: "These things saith he . . . that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth."

The reference here to Isa. xxii. 22 is unmistakable, and it is clear that we have a reference to another and subsequent, but closely connected, event in the Old Testament history.

With this reference we can understand the announcement to the Assembly of Philadelphia in Rev. iii. 8: "Behold, I have set before thee an open door, and no man can shut it."

And we can understand also the reference to the Temple in the promise, "I will make him a pillar in the temple of my God, and he shall go no more out" (Rev. iii. 12).

We are taken right on, beyond Jerusalem and its Temple, to the days of final blessings, even to the new Jerusalem and "the Temple of my God," when Is. lxii. 2 shall be fulfilled: "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name."

When this is exactly what is promised in Rev. iii. 12, "I will write upon him my new name," it is difficult to understand how such a promise could ever have been diverted from Israel to the Church; taken away from what it is directly associated with; and applied to that with which it has no connection whatsoever.

7. LAODICEA.—THE PERIOD OF JUDAH'S REMOVAL.  
(The Minor Prophets).

We reach, in this last Epistle, the lowest point of Judah's degradation, in that long line of departure from God, from the day Israel left her "first love," even the day of her espousals, when brought forth out of Egypt, down, down through one vast scene of idolatry and judgment, until we find the nation described in the Epistle to the Assembly in Laodicea in a condition of spiritual destitution such as characterised the People in the period of the Minor Prophets.

Indeed, so complete is the correspondence, that we should have to take the Epistle sentence by sentence, and

put the passages from the Prophets side by side. We give one or two as examples :

Rev. iii. 17.

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

Hos. ii. 5, 8, 9.

"For their mother hath played the harlot; . . . for she said, I will go after my lovers that give me my bread and my water, my wool and my flax, mine oil and my drink . . . For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal. Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and and will recover my wool and my flax given to cover her nakedness. And now will I discover her lewdness in the sight of her lovers," etc., etc.

The whole of Hosea ii.—v., xii. 8, etc., must be read to see the pointed reference to this stage of Israel's condition. Compare also Hag. i. 6. Jer. xlii. 25, 26; v. 27. Zech. xi. 5, 13-18.

Rev. iii. 18.

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

Rev. iii. 19.

"As many as I love, I rebuke and chasten: be zealous therefore, and repent."

Compare with this Is. lv. 1, 2. Hos. ii. 3. Jer. xlii. 25, 26. Isa. lix. 10; lxvi. 17. See also Mal. iii. 3.

Isa. xliii. 4.

"Since thou wast precious in my sight, thou hast been honourable, and I have loved thee."

So Deut. vii. 8; Deut. viii. 5: "Thou shalt also consider in thine heart, that as a man chasteneth his son, so the LORD thy God chasteneth thee."

Mal. iii. 7.

"Return unto Me and I will return unto you" is another form of Rev. iii. 19.

In verse 16, the Lord speaks of spueing out the angel. This is the very expression used prophetically in Lev. xviii. 25-28 of Israel; where Jehovah warns that, if they adopted the abominations of heathen idolatry, the Land might spue them out (compare Jer. ix. 19. Ezek. xxxvi. 13, 17).

All this shows that the references in this last Epistle do not in any way fit the Church of God, but agree in every particular with Israel's history, and are referred to so as to enlighten them from their own past history, and thus warn them as to future evils which will then surround them.

When the Church has been removed, and Israel is again dealt with, the religious condition of the nation will exactly correspond with its condition at the Lord's first coming.

There will be, as there was then, plenty of religion. Isa. i. 10-15 minutely describes the state of things, as they were then, and will be again in the future.

The truth of "this prophecy" will be amply evidenced—"Thou sayest, I am rich, and increased with goods, and have need of nothing."

The Pharisee's prayer (Luke xviii. 11, 12) exemplifies it. The parables of the great supper, the wedding garment, etc., describe it. The people were blind. The answer to the question, "Are we blind also?" (John ix. 40, 41) proves it.

The call to the wedding feast will be, as then, individual. Matthew was called, Zacchæus was called, and many others; and those who heard that call were unable to resist its commanding and enabling power.

It is the great wedding Feast of Rev. xix. 9 to which the parables pointed.

These "servants," to whom this Epistle is addressed, will understand the solemn warning, "Behold, I stand at the door, and knock." To the twelve tribes scattered abroad it was announced "the judge standeth before the door" (Jas. v. 9).

The then nearness of the Judge is the thought conveyed in this announcement. He was then near at hand, and ready to be revealed.

We are aware that the warning in chap. iii. 20, "Behold, I stand at the door, and knock," has been universally interpreted of the nearness of the *Saviour* in grace to those living in this present Dispensation.

But all through these seven Epistles the Lord is in the character of a Judge rewarding His "servants" according to their "works." To those looking for Him and ready to receive Him, He appears according to His promise in Luke xii. 35-40. "Let your loins be girded about and your lights burning: and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that *when he cometh and knocketh*, they may open unto him immediately. Blessed are those servants, whom the lord, when he cometh, shall find watching: Verily I say unto you, that he shall gird himself and *make them to sit down to meat*, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the good-man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of Man cometh at an hour when ye think not." Here, we have the "Son of Man"; the "servants"; the illustration of the "thief"; the "watching"; the "knocking"; the "opening," and the "sitting down to meat." Surely we have in Rev. iii. 20, the fulfilment of this prophecy.

How simple it all is when we look at this Epistle as relating to backsliding Israel, and read it in the light of the Prophets and the Gospels. How much more satisfactory to find these illustrations in the Old Testament Scriptures, instead of being occupied with the conflicting and fanciful references to certain phases of ecclesiastical history, which have no foundation whatever beyond human imagination. All is confusion as to interpretation, and error as to doctrine, the moment we introduce

the Church or the present dispensation into these Epistles.

We have seen enough in the consideration of this fourteenth point to furnish us with further evidence that the Church is not the subject of the Apocalypse.

The same is seen when we look at our last point, viz., the order of the *promises* contained in these Epistles.

We have treated them separately in our fifteenth point, because of the contrast in their presentation of the same truth.

## Contributed Articles.

### THE OTHER PAULINE EPISTLES

(NOT ADDRESSED TO CHURCHES).

HAVING seen and considered the Epistles addressed to churches by the Holy Spirit through Paul, it remains now only to say a few words on the other Pauline Epistles.

What place do they occupy?

What mission do they discharge?

The answer is that they are remarkable, not so much for what they contain as for what they do *not* contain.

When the Church shall have been caught up and gathered to the Lord, the seven Church Epistles will be only of historical interest and use to those who are left on the earth to go through or come out of the Great Tribulation; just as the historical books of the Old Testament are of use and interest to us now. Whatever there may be in them then by way of *application*, the *interpretation* will necessarily go with the Church for whose special instruction they were given.

This, then, is the gap to be filled by the other non-church epistles, especially that to the Hebrews.

There will be those on the earth who will "learn righteousness," and be saved, though not to the position which the Church will occupy. There are "many mansions" in the Father's house; and the position occupied by the Church will be occupied by none other.

There will be those who come out of the Great Tribulation (Rev. vii.). There will be the 144,000 of Rev. vii. and xiv. These will need the Word of God. These will need truth which they may not only *apply to*, but *interpret of*, themselves.

This is where the other New Testament writings will come in; especially John's Gospel, the Epistle to the Hebrews, and the Epistles to the Seven Assemblies in Rev. ii. and iii. While there is every truth in them that they will need, there is nothing that will interfere with their standing in the slightest degree. That is why (we believe) there is no reference to the Mystery, and no mention of the Church of God, or the Body of Christ, in those writings, and no Church truth or teaching as such. Nothing about the members of the Body having died or risen with Christ (for we shall have actually then risen). Nothing about being seated by faith in the heavenlies in Christ (for we shall be actually seated there with and in Christ). Nothing about Jews and Gentiles being "one body" in Christ, "one new man";

(for the Church, composed of both, will be in heaven; and the Jews, as such, on the earth).

Hence it is that in the Gospel of John there is so little in common with the other three Gospels. Nothing recorded in them is repeated in John which would have interfered in any way with the teaching that will then be required; nothing to mar that teaching, or make it difficult.

So with Hebrews. Paul's name is specially associated with the seven church epistles. He was the chosen vessel by which the Spirit would instruct the Church of God; and make known the revelation of the Mystery, and the truth concerning the one Body of Christ. This, we believe, is the reason why Paul's name is omitted from that epistle; and, though it was written by him, he is thus, personally, dissociated from it.

But let no one wilfully or ignorantly mistake our meaning.

The whole of John and Hebrews is *for us*, for the Church here and now, all is needed by us: but, while they do not contain ALL the teaching that we need, so neither do they contain ANY that will not be needed after the Church has gone.

That is why we said that those writings are remarkable and noticeable, *not for what they contain, but for what they omit.*

Why is it that Heb. vi. and x. are the constant perplexity of uninstructed Christians?

Why is it that what is true in Heb. vi. 1-8 and x. 26-31, of those to whom they are to be interpreted, is used to upset what is equally true of us in Rom. viii., which is to be interpreted only of the standing of those who are members of the Body of Christ? Both Scriptures are true if we thus rightly divide them, and interpret them of those to whom they are respectively spoken.

We will speak of this more fully in our next number, which will be on the special place and teaching of the Epistle to the Hebrews.

Any other explanation of the difficulty (for difficulty it is, and is felt to be by thousands of Christians,) is at the expense of truth. Either Heb. vi. and x. and John xv. 6 are apt to get explained away, and the awful warning made of none effect: or Rom. viii. is explained away; and then we are robbed of the eternal security and preservation of those who are in Christ.

How much better and easier to accept this explanation: which is in obedience to 2 Tim. ii. 15; in harmony with the teaching of the other epistles: and leaves the truth of each untouched and untarnished, to have all its blessed effect and wondrous power?

It is an explanation, which rightly divides the word of truth (or at any rate attempts and strives to do so); leaves each truth in the full possession of those of whom it is to be interpreted; yet robs neither party of one truth, or any fraction of truth, which properly and correctly belongs to it.

The Three Pastoral Epistles are needed and useful as revealing the corruption which was so soon to follow the revelation of the Mystery.

In the first Epistle to Timothy the Church of God is seen for a few brief moments in its *rule*; while in the



second Epistle it is seen in its *ruin*. The Mystery is the good deposit which was committed to Timothy (2 Tim. i. 12, 14, R.V., margin); but no sooner is it mentioned by name in 1 Tim. iii. 16 than the Mystery of Iniquity is revealed in the next chapter.

The Second Epistle to Timothy completes the picture of the *ruin*, and exhibits the four downward steps which lead to judgment:—

1. In 2 Tim. i. 15, we have the departure from the Pauline teaching.
2. In 2 Tim. ii. 17, we have the mischievous working of those who "err concerning the truth."
3. In 2 Tim. iii. 8, we have the opposition of those who "resist the truth."
4. In 2 Tim. iv. 4, we have the apostasy of those who "turn away their ears from the truth and shall be turned unto fables" (*lit.*, myths).

This fills up the details of the picture, and contains the substance of all Ecclesiastical history. It is Divine Church history in brief.

One other point has to be carefully borne in mind: and that is, that none of these seven churches, and certainly not that of Thessalonica, ever possessed the four Gospels as we have them. Not one of them, not even the Apostle Paul himself, ever saw John's Gospel!

And yet they were perfect churches. The church of the Thessalonians, as we have seen, remarkably so. A model church indeed. Specifically called a *τύπον* (*typon*) *type*, i.e., a typical church (1 Thess. i. 7). So that it was, and of course is, possible to have a perfect model church without having the four Gospels before its members! This could not have been if the newly-invented cry of the present race of teachers be correct. On every hand we are told we must go back to "the teaching of Jesus"! These churches could not do that! There was no record of it extant to which they could go back! And yet they flourished.

The Ascended Christ, the Head of the Body, *at once* "gave gifts unto men" (Eph. iv. 11. 1 Cor. xii. 28, &c.), and these were for the express purpose of edifying or building up the Body; while the Holy Spirit used those gifts, and imparted all the instruction needed by the newly-planted churches.

And yet to-day the four "gospels" are looked on as specially containing "the gospel of God." But this is far from being the case. The Gospels are the completion of the Old Testament history as well as the beginning of the New. The King and the Kingdom had been prophesied and promised all through the ages. At last He came. "He came unto His own (possession), but His own (people) received Him not" (John i. 11). Indeed, they rejected both Him and His kingdom, and put Him to death. This is not good news, but terrible in the extreme. Then, after His ascension, the King and the Kingdom were again proclaimed as ready to be revealed on the repentance of the nation (Acts iii. 20, 21), and He was again rejected, His messengers being persecuted and killed!

Then, after all that, and in spite of all that, we open the first Epistle—the Epistle to the Romans, and hear the special message delivered to the churches:—

"Paul, a servant of Jesus Christ,  
By Divine calling—an Apostle,  
Separated unto THE GOSPEL OF GOD."

Here is the declaration of the grace of God: showing how He could and would save sinners in spite of all; and how He could be "just, and the justifier of him that believeth in Jesus."

And yet, the gospel is seldom preached from this Epistle, where it is all contained! It is more often preached from incidents in the gospel history: though, of course, it is even then impossible to preach it properly without referring more or less to the epistle to the Romans. Here we have Ruin, Redemption, and Regeneration in all their fulness laid open to our view, and impressed upon our hearts.

Thus the four Gospels and the Epistle to Hebrews are shown to have their own proper place and *interpretation*; and though we may and ought to *apply* every word in them so far as it is in accord with our own Church Epistles, specially written, not only *for* us, but *about* us, we must leave the *interpretation* to those to whom it belongs; and neither rob them of what is their own, nor use what is true of them to destroy that which is equally true of us.

#### NO MILLENNIUM WITHOUT THE LORD JESUS CHRIST.

MAN FAILS UNDER EVERY DISPENSATION.

- I. Man placed in Eden. Result, Thrust out under the curse. (Gen. iii. 24).
- II. Man left to himself. Result, The deluge. (Gen. vi. 13).
- III. Man under the patriarchs. Result, "A coffin in Egypt." (Gen. l. 26).
- IV. Man under the law-giver. Result, "Weeping." (Deut. xxxiv. 8).
- V. Man under the judges. Result, "Every man did that which was right in his own eyes." (Judges xxi. 25).
- VI. Man under the kings. Result, "No remedy." (2 Chron. xxxvi. 16).
- VII. Man under the prophets. Result, The nation ejected. The king a captive, and a curse threatened. (Jer. lii. Mal. iv. 6).
- VIII. Man under the gospels. Result, The Prince of Life rejected and departing (Mark xvi. 19).
- IX. Man under the Apostles. Result, The chief of the Apostles a prisoner at Rome. (Acts xxviii. 16).
- X. Man after all the lessons of the past. Result, "Many run to and fro," "knowledge increased," "iniquity abounding," "false Christs," "false prophets," "betrayers," "persecutors," "wars," "famines," "woes," "earthquakes," "pestilences," "dogs," "sorcerers," "whoremongers," "murderers," "idolators." (Dan. xii. 4. Matt. xxiv. Luke xxi. Rev. xxii.).

The close of the Old Testament (A.V.). A promise and a warning. (Mal. iv. 5, 6).

The close of the New Testament. A warning, a promise, and a yearning. (Rev. xxii. 18, 20).

J. J. BEDDOW, Drypool Vicarage, Hull.

## POSSESSION AND EXORCISM.

BY D. M. PANTON.

POSSESSION by demons was no figure of speech on the lips of our Lord. The demoniac—not of necessity a great sinner\*—might be epileptic (Mark ix. 17-26; Matt. xvii. 18), deaf and dumb (Mark ix. 17, 25. Luke xi. 14), blind (Matt. xii. 22), or insane (Mark v. 3-5, 15).† Aggravated symptoms followed on more numerous possession (Matt. xii. 45). The bulk of the demonic legion may be conjectured from the fact that the demons *entered into* two thousand swine (Mark v. 13). Personality thus became confused. "Let *us* alone," cried a single spirit; "what have *we* to do with thee, thou Jesus of Nazareth? art thou come to destroy *us*? I know thee who thou art, the Holy One of God" (Mark i. 24). Resistance offered to the invading influence appears to result in the suicidal confusion of the demoniac. Modern "mediumship" is voluntary, and thus no conflict of will ensues; no struggling of rival powers over their unhappy prey; and thus "mediumship" is shorn of the convulsive sufferings of demonic possession. The false prophets rarely showed, and then for different reasons, with foaming mouth and self-inflicted wounds. Desire of obsession is a demonic characteristic. Unclean spirits, apparently once embodied, re-ignite in the "medium's" bosom their faded fires, and infest the acquiescent mind in multitudinous presence; or, if thwarted, bind down the hatchways of the mind, while without pilot and without helm, the captive craft drifts through the conflicting storm.

Modern demoniacs in the earlier sense, however, are not wanting. "Mediumship" has supplied American asylums with thousands of lunatics.‡ "It may well be a question, moreover," writes Dr. Trench, "if an apostle, or one with apostolic discernment of spirits, were to enter into a mad-house now, he might not recognise some of the sufferers there as 'possessed.'"§ This was also the opinion of Dr. Forbes Winslow and Sir Risdon Bennett.|| Spiritualists¶ and Theosophists\*\* admit it; as do also the spirits themselves.†† Professor William James has recorded an aggravated case. Wild delirium; a tearing off of all clothes; hair plucked out, and arm pounded and bitten; blindness;—these,

\* See Trench, *On the Miracles*, p. 169.

† Yet epilepsy (Matt. iv. 24), and derangement of the senses (Luke xviii. 35) were often treated by our Lord as natural maladies, and sickness was kept separate from possession (Mark i. 32).

‡ *Edinburgh Review*, July, 1868. Spiritists have sharply criticised the *Edinburgh Review*, yet I hold in my hand a letter from the foremost English Spiritualist, in which he says:—"I have known of cases in which too rash a dabbling in these matters has had serious effects, ending in lunacy."

§ *On the Miracles*, p. 175.

|| *Diseases of the Bible*, p. 80.

¶ Edmonds, *Letters on Spiritualism*, p. 192.

\*\* *The Perfect Way*, p. 78.

†† *Spirit Teachings*, p. 23.

manifested through channels of supernormal powers, knowledge of unknown languages, and sight with closed eyes, revealed the awful passions of evil powers; who, as the record shows, disputed for possession of the victim's very limbs; thus disported for several years, and gave purported messages of the dead.\*

The subjection of unclean spirits to disciples of Christ is clearly asserted in Scripture. Demons *recognise* the name of Christ (Acts xix. 15, see Greek); the evil spirit could not fall on false prophets unpermitted (1 Kings xxii. 22); the swine were safe until the Lord spoke (Matt. viii. 31); even Satan might not touch Job, until God had said, "He is in thine hand" (Job ii. 6). It is ever *ἐδóθη*. Nor can any approach be made to organised modern intercourse without, on the human side, free consent and often persistent effort. But unclean spirits are explicitly subordinated to the Christian. This authority was delegated to the twelve (Matt. x. 1, 8); to the seventy (Luke x. 17); finally, to all believers (Mark xvi. 17); and embraced *all* demons (Luke ix. 1). The believer is indwelt of the Holy Ghost; and "greater is He that is in you than he that is in the world" (1 John iv. 4). But invocation of the Lord's name must be with *faith* (Acts xix. 15), which is still perfectly effectual †; in obstinate cases, with *prayer* (Mark ix. 29; cf. Zech. iii. 1, 2. Jude 9). We are never told to *plead* for the spirits; but to *exorcise* them (Matt. x. 8).‡ This authority of disciples, however, is no source of exultation (Luke x. 20): it is fraught with the mystery of a far-off fall, and clouded with the shadow of a sombre destiny, that must bring a chastened sorrow to the heart of the redeemed. The demons' choice has been to become, and to remain, *the power of the enemy* (Luke x. 19). Exorcism does not appear to have been exclusively a miraculous gift. Faithful Jews (Matt. xii. 27), and, as I suppose, ungifted believers (cf. Mark ix. 38), could cast out: thus we find Miss Laura Edmonds, a repentant "medium," dispossessed after a sharp struggle;§ a blaspheming demoniac freed by the name of Jesus, uttered in faith;|| and Archdeacon Wolf's expulsion of a demon by prayer within the frontiers of its heathen strongholds.¶ This work of mercy (Matt. x. 8) foreshadows the final exorcism of unclean spirits (Zech. xiii. 2. Rev. xxi. 27).

\* *Proceedings American S.P.R.*, p. 551.

† *Dialectical Report*, pp. 218, 219, 223.

‡ Their consciences are *dead* (1 Tim. iv. 2; see Greek). Belief, in them, can fructify only into *fear* (Jas. ii. 19). How futile the Spiritualist's hope to assist them is shown by the uncompromising sternness with which the Lord of mercy Himself silenced them in the synagogues, or drove them headlong among the tombs of Gadara; the gates of mercy have closed upon their confused multitude,—"*wailing, so as almost to sob and shriek.*" (Moses, *Add.* before London Sp. All., 1887); or with *ea! ea!* upon their blanched lips, as they recoil before the Lord, bowed down by the frightful incubus of their doom.

§ Olcott, *Theosophy*, p. 243.

|| Brown's *Demonology*, p. 92.

¶ *Church Missionary Intelligencer*, Oct., 1891.

## Questions and Answers.

QUESTION No. 248.

### CHRIST'S ENTRY INTO JERUSALEM.

G. S. B. "Should be glad of your help on the somewhat difficult passage in Matt. xxi. 7. Did our Lord use *both* animals on the way to the City?"

Your question raises several points of much interest. Please note—

1. That there were *two* so-called "entries into Jerusalem"—

One is recorded in Matt. xxi.; and the other in Luke xix. and Mark xi.

The former took place probably on the Friday, and the latter on the first day of the week following.

In Matt. the Lord *had come and actually arrived at* Bethphage. In Luke He "*was come nigh*" (ἤγγισεν); in Mark He was *approaching* (ἐγγιζουσιν).

In Matt. the village lay just *off* the road (ἀπέναντι); in Luke and Mark it was *below* them, and opposite (κατέναντι).

In the former *two* animals were sent for and used; in the latter only *one*.

In the former the prophecy of Zach. is said to have been *fulfilled*, which required the *two* animals; in the latter, the prophecy was partially fulfilled, and only so much of it is quoted (John xii. 15) as agrees with it.

The former seems to have been *unexpected* in the city (Matt. xxi. 10, 11); the latter was *prepared* for, the people going out to meet Him.

The significance of the *two* animals and the *one* seems to be this:—

The first had special reference to the whole work of His mission. He came on the tame and the unbroken beast, putting the clothes on both, some on one and some on the other, and the Lord sitting on "them"—*the clothes* (not on both beasts). He came to cleanse the Temple and make His final presentation of the king and the kingdom.

But when He came on the one—an unbroken beast—it was in judgment, to pronounce the doom on the city; and on the nation of unbroken will and heart.

When he appears again it will be to a nation broken in both, and which will say: "Blessed is He that cometh in the name of the Lord."

QUESTION No. 249.

### THE CHRISTIAN AND POLITICS.

R., Ilford. "Does the death of Christ applied to the believer preclude him from taking part in the affairs of this world, such as seeking office in Parliament, &c., or voting for a member of Parliament, &c.?"

Yes, and No! In all these cases it is for the individual to judge himself (and not others) to "purge himself" (and not others)! Alas! the contrary is the common practice.

A Christian will find it difficult to take part in the affairs of this world in proportion, as he reckons himself, to have died in and with Christ to the world. But if he praises God for the priceless liberty to worship Him—if he prays, as bidden, "for all in authority" "that we may lead a quiet and peaceable life in all godliness and honesty," this is good and acceptable in the sight of God our "Saviour" (1 Tim. ii. 2, 3); if he thus prays he cannot refuse to give his voice

to secure that end, thus preserving the liberties he enjoys and handing them on to others. He can do this without "taking part" in the sense of making it his life-work. If the State gives the privilege of this vote, responsibility cannot be got rid of. *Abstention gives a vote to the other side*. So that, whether he votes or not, his abstention from or exercise of his privilege is equally effective and potent; and for this he is responsible before God and man.

QUESTION No. 250.

### THE TESTIMONY OF CHRIST.

G. W. "Kindly explain 1 Cor. i. 6, 7. Does it mean the Apostle's Testimony concerning Christ; or Christ's own testimony? In other words, does it refer to Matt. v., vi., or to Paul's witness at Corinth Acts xviii.?"

The force of the genitive case must be determined by the context. Sometimes it is doubtful. Sometimes more than one sense is possible. Here it may be either, and both would be correct. But even then there is no need to confine it to Matt. v., vi. The context seems to point to Acts xviii. In any case it is not the same as "the testimony of JESUS."

QUESTION No. 251.

### THE NEW WINE OF THE KINGDOM.

N. F., Bournemouth. "Is the Lord's Supper to-day the 'new' feast of which the Lord spoke in Luke xxii. 18?"

Certainly not. That new feast could not take place until after the Advent. It is the feast spoken of in chapter xii. 37. The Master Himself will then be present. The Communion *takes place now*, until that time comes; when it will cease altogether. In the one case it is "I will not" do this until I come; in the other case, it is said ye do show forth the Lord's death (1 Cor. xi. 26) till I come. The one relates to the Kingdom, the other to the present interval.

QUESTION No. 252.

### THE LORD'S SUPPER.

R., Ilford. "Is it unscriptural and therefore wrong to celebrate the Lord's supper in the morning instead of the evening?"

A question that may well be asked. It shows the relative unimportance of that which man makes so much of. No instructions have been given to the Church of God as to hours, times or seasons. The Supper formed part of the Passover Feast. And there is no instruction to separate the two, but only to change the object of the memorial—"Me" instead of the deliverance from Egypt.

As to the Supper itself, it formed part of the Passover Feast. Have we any authority for separating them? Is there any command for once a day, once a week, once a month, or twice or four times a year? All this rests on tradition. Whenever it is done (if at all, for the Greek ὄσακις ἀν (*hosakis an*) does not imply frequency, but hypothesis), it is to be not in memory of the deliverance from Egypt, but of "the Lord's death;" "of me." The one takes the place of the other as to *object*. Why not as to *time*?

QUESTION No. 253.

### EXODUS xxxii. 32, 33.

SINCERUS, Staffs. "How do you explain Exodus xxxii. 32, 33 in harmony with the great doctrines of predestination to salvation, and the security of the Saints?"

By "rightly dividing the word of truth," and not using that which was perfectly true of Moses and those under the

Law, to upset that which is *equally* true of those who are "in Christ" in Rom. viii., &c. Our duty in such cases as this is not to explain either passage away, or seek to accommodate the one to the other by toning it down; but to understand both as being equally true of the persons and the dispensations to which they apply. In the same way we harmonize Deut. vi. 25 with Rom. iii. 20, &c.

## Signs of the Times.

### JEWISH SIGNS.

When a river is running towards the sea, it sometimes, with a sudden turn, runs for a little distance in the contrary direction. Yet, all the while it is really going on its way to the ocean. Such a bend in Israel's river is seen in a recent Turkish edict concerning

#### JEWS IN THE HOLY LAND.

The correspondent of the *Morning Post* in Vienna telegraphed on Dec. 14th:

"Advices from Constantinople state that the Porte has issued a new set of instructions to the local authorities in Palestine prohibiting the settlement of Jews in the Holy Land. The new regulations allow Jews to make pilgrimages to Palestine, but limit their stay within the borders of the Holy Land to a maximum of three months. All the Turkish Embassies and Consulates abroad have received instructions to ascertain the religion of persons demanding passports for Turkey, so that the arrival of Jews may be traced in good time. The measures taken by the Porte are said to be due to the increased activity of several Zionist associations whose object is the colonisation of Palestine by the Jews."

The regulations given above are not new, as they have been in force for several years. It is probable that they may have been relaxed lately; hence their re-enforcement by the Turkish Government, an act which may precipitate the very result which the Sultan seeks to avoid.

#### A DEFINITION OF ZIONISM.

At a large meeting of the English Zionist Federation, recently held in Cardiff, Dr. Gaster, of London, gave what he called "a definition of Zionism." He said:—

"What we understand by the Zionist movement and Zionist aspirations is the establishment once for ever of

##### A LIFE INDEPENDENT,

and of a hope realised under Divine guidance; Zionism means to us the fulfilment of the Divine word—calling back of Judaism to its Book and to the full understanding of the ancient prophecies which are now sounding to our ears, if we hear them at all, like words from an ancient past, without meaning and without hope.

"Zionism is the realisation of all that has been foretold. It is the lifting up of the nation, and it is something much more. For the first time we have been able to show to the world that we have a grand idealistic aspiration; that we are not given up body and soul to material pursuits, but that whatever our pursuits and mode of life may be we still cherish in our hearts the hope of better things, not only for ourselves, but for all down-trodden and persecuted Jews who yearn for peace and rest."

### RELIGIOUS SIGNS.

#### "BLIND LEADERS OF THE BLIND."

Professor Warriner, D.D., of Montreal, has recently given utterance to sentiments which show the lines on which the coming ministers are being prepared. In a paper read on "The Children and the Church," he says:

"We should never presume that our children are wicked, and need to be converted; conversion should be the occasional experience, but not the rule."

The following is Prof. Warriner's ideas on what the Gospel is:

"Earnestness of piety will not excuse weakness of intellect, nor will love for men take the place of common sense. The Gospel is a gospel of truth, and he who preaches it must have a keen and a clear perception of the truth. It is reasonable and is capable of a reasonable apprehension and presentation. The cry for a simple gospel is for the most part a senseless cry. A simple gospel is a gospel for simpletons."

Man's idea of the Gospel of the grace of God, he says, is "capable of a reasonable apprehension." God reveals the solemn fact that it is foolishness to the natural man, and cannot be apprehended by human reason, but is only *spiritually* discerned!

#### "CHRISTMAS IN THE CHURCHES."

This is the familiar heading that we see in the newspapers. This last Christmas, the Christmas sermons were published on the day itself, the preachers having been asked to furnish their notes beforehand! This was spoken of as a "novelty," and made the whole business more purely mechanical. As to the subjects, the London *Daily Express* (Dec. 26) has the following:—

##### NONCONFORMIST TOPICS.

"While the Church of England was discoursing of the sacred old themes of redemption and salvation, the leading Nonconformist clergy were breathing denunciation of "Hooliganism," "Militarism," and "Modern Christianity."

"At Christchurch, Westminster Bridge Road, the Rev. F. B. Meyer uttered a lament over the wars in Africa and China, the drink bill, Hooliganism, overcrowding, and the selfishness of the rich at home.

"At St. James' Hall, the Rev. Hugh Price Hughes declared that the twentieth century would see the end of war. The present insane militarism of Europe was the last convulsive struggle of the supreme social curse."

Another Christmas novelty is recorded under the heading of the

#### "PHONOGRAPH IN CHURCH."

This was at St. Michael's Church, Folkestone, where "the well-known solo in Gounod's 'Nazareth' was sung. The organist played the opening bars, and then, *to the astonishment of the audience*, a voice was heard singing the solo from the gallery. This proved to be a phonograph, which was being used as an interesting novelty" (*Daily Express*, Dec. 27).

How correctly the newspaper speaks of the "audience." The "congregation" proper will soon cease to exist. The italics are ours.

#### A WORLD WITHOUT RELIGION.

Mr. Goldwin Smith closes the century for the *Contemporary Review* with a sad picture of the decadence of religion. He gives a general survey of the whole field of the science of religion, from its dim origins up to Christianity; and all, all pronounced untenable, with perhaps a saving clause for the faith of Zoroaster. Rome (he said), in her latest dogmas has openly broken with reason. Criticism has destroyed the infallible book on which Protestantism was based. Even the evidence for Theism is destroyed. "Science has substituted evolution for creation, and evolution of such a sort as seems to shake our belief in a creator and directing mind." Philosophy shows a first cause unthinkable. Scepticism is rife in all classes; Atheism is making way among the quick-witted artisans in all countries.

The tendency of all thought is towards the belief in "a universe without guidance or plan, the relation of man to which can never be known." He concludes by insisting that "our salvation lies in the single-minded pursuit of the truth. Man will not rest in blank Agnosticism: he is irresistibly impelled to inquiry into his origin and destiny."

Thus man blindly stumbles on, not taking heed to the more sure word of prophecy, which is the only light we have in this dark world (2 Pet. i. 19), and the only basis for the truth which all profess to be seeking.

#### "CHRISTIANITY" UP TO DATE.

In *The Month* for last August a correspondent writes on the subject of "Nineteenth Century Christianity." Though it is not his object to do so, he effectually exposes the depth to which Christianity has sunk. Dr. Johnson and "nineteenth century civilisation" are the standards applied, not the Pauline Epistles. Hence the vain reasonings which are based upon the Gospels, instead of on the Church Epistles.

The writer's object is to discuss "Real or Sham" Christianity, but what he says is useful as showing us the difference between the Real and the False. He asks what is the least that is implied by the word "Christian," and answers out of Dr. Johnson's Dictionary, "a professor of the religion of Christ," declaring that according to this standard the average man is a Christian. For—

"it is not essential to act up to this profession; to be a professor only, is to be a Christian; and herein Dr. Johnson is right, because the moment you allow that falling short of your profession is to be a disqualification, you disqualify everyone; all fall short."

The writer's object is to define a standard of Christian profession and not a standard of Christian morals. He declares that the casuistry with which professing Christians rid themselves of the obligations imposed by Christ's teaching is a Christian characteristic, and is not an avowed characteristic of any other religion. In private life, in business, in politics, the teachings of Christ are not only disobeyed, but flouted even as an ideal to be looked to:—

"Whatever may have been the case in the past, it is clear that to-day the word "Christian" is *not* confined to those who are professors of the religion of Christ; it avowedly includes many who do not so profess, and even some who dispute that such profession can be genuine, because they maintain that the religion of Christ, as defined by Christ and by His immediate followers, is incompatible with nineteenth century civilisation."

"The religion of Christ" and all such expressions betray the fundamental error of the Church of Rome. Rome always says, "Christ came on earth to found a Church." This is not the case. He "was a minister of the circumcision for the truth of God to confirm the promises made unto the fathers" (Rom. xv. 8). And it was not till that mission had ended and the further offer of the kingdom had been rejected, that the Mystery concerning the Church was revealed to and by the Apostle Paul; that true Christianity was shown in his epistles to consist of what God has made Christ to be unto His people, and what He has made them to be in Christ.

#### SUNDAY PREPARATION.

In many churches and chapels characterised by Spiritual work, Saturday evenings are frequently marked by a Prayer meeting. But alas! Prayer meetings are going out of fashion, and "Happy Evenings" are taking their place. We regret to notice that the Grosvenor Hall Mission in Belfast is "moving with the times." We do not envy the happiness brought about by such a mixture as "Rock of ages," "Nelly was a lady," "The Photographic studio (which is very rich)," "The Christmas goose," &c., &c., &c., the whole being brought to a close by "the pronouncing of the Benediction"! It is never the world which compromises by mixing up spiritual things with its worldly business. It is always the Church which compromises by mixing up worldly things with its spiritual work. Alas that the world should be more consistent, and have greater reverence for spiritual things than the Church.

#### SPIRITIST SIGNS.

##### THE SPIRITIST TEACHINGS OF STANTON MOSES.

"INIQUITY—MISCHIEF—FALSEHOOD" (Psalm vii. 14).

*Light* devotes a paragraph to *Things to Come*. The Editor, evidently, does not like our allegation that, by their own showing, Spiritists are *a law unto themselves*. Like all those that build on a rotten foundation, and make conscience their tribunal of judgment, they are blinded to *the Truth*, and must fall into the ditch they have made for others.

He asks, "Why not be respectful, and say, 'Each spiritulist is led by his own conscience and reason'?"

It comes to just the same thing. Conscience and reason are to take the place that HE claims, who said, "I am the WAY, and the TRUTH" (John xiv. 6): as though everybody's conscience were the same, and our reason brought all to the same goal. A ship whose course was conducted by such pilotage would soon be brought to destruction. We say again, that with such a creed, each spiritist will believe just as much as suits his own reason.

The objection is also made that we quote a "very old passage from the *Spiritualist Magazine*." Why not? We shall still use the word "revelation," though the editor of *Light* does not like it. But we are not surprised; because in those earlier magazines it was a point with the early Spiritists that they would not say anything contrary to the Bible, or countenance it in others. The present Editor's consultations and spirit communings will be "old" some day. By parity of reasoning, they will then be worthless. We hold them to be so *now*. We have, for our foundation, "Thus saith the Lord." "For ever, O Lord, thy word is settled in heaven" (Psalm cxix. 89). Against this, they have only the ravings of wandering and vindictive spirits, and no two of them agree in the communications they make.

As proof of what we have just said with reference to the early writers on Spiritism holding the Word of God in deep regard, we extract the following from the first volume of the *Spiritual Magazine*. It will be found among "Occasional Notes." There, we read:—

"A page or two may now be profitably devoted to the exposition of principles, or rather a consideration of the Written Word . . . The earnest conviction of the writer, that a standard of this kind is indispensable—a conviction that has ever gained in strength and depth, as he became better acquainted with the phenomena of Spiritualism and the doings of spiritualists—has induced, &c. . . At present he only seeks to awaken the attention of spiritualists to the great fact that their guide is the Word."

We now give a further extract from the same volume of the *Spiritual Magazine*, page 149.

"We are told that devils may put on the robes of angels, and convey subtle poison through human souls. It is doubtless true that this may be so—but if once we succeed in inculcating the necessity of a continual appeal to our highest and most enlightened reason, and to the divine standard of God's Holy Word, we need fear no mixture of devil's work."

These paragraphs bind us down to accept as evidence only that which can bear the test of the court selected. To that condition we will strictly adhere, and give our and their readers the opportunity of doing the same.

One other sentence we must notice before we pass on. The Editor of *Light* objects to our use of the word "revelation." He says, "How often must we repeat that we do not accept spirit messages as 'revelations.'" We ask, what are they then? The guides of Stainton Moses answer and say, they are "revelations." These are his own words on page 11 of his *Spirit Teachings*. He asks:

"This NEW REVELATION of which you speak, is it contrary to the old?"

So, here we have divergence. One spiritist says it is not a new revelation: another to whom he refers us says it is—Which of the two is right? The very same paper directs us to this evidence if we wish "to learn something of the *highest spiritualism*." It is necessary to say this much by way of introduction before giving the teachings of Mr. Stainton Moses, for they themselves have appointed the court to which every case is to be carried, the judgment of which is to be decisive. The "*teachings*" we now present to our readers\* are introduced by the following declaration of Stainton Moses:—

"The power came unsought, for when it was sought, as often as not I was unable to obtain it. A sudden impulse coming, I knew not how, led me to sit down and prepare to write" (Introduction).

On July 24th, some questions were put on theological questions, one touching the passage, "I and my Father are one" (John x. 30), and this is the answer of the spirit.

"The words which you have quoted must be taken in their context . . . He referred them, as we have referred you, to the works and tenor of his teaching, as evidences of its divine origin . . . The prepared ones heard and followed Jesus to eternal life, to progress and happiness . . . They were kept in the Father's hand; and in the mission which was to regenerate them and mankind at large, the Father and teacher were one."

"Such were the claims put forward. The Jews understood them as an assumption of Divine honour, and stoned him. But he justified himself. How? By admitting his divinity, and defending the claim—I am the Son of God, and I prove it? Nay, verily. But he, the pure, truthful spirit, over whose transparent sincerity no shadow of duplicity ever passed, he asked in amazement for which of his miracles they were about to stone him. For none, his accusers said, but for blasphemously claiming union with the undivided godhead. Thus challenged, he distinctly *put aside the claim* . . . If you doubt, regard the works I do. There is no claim of divinity there, but the reverse" (pp. 138-9).

After this, we can say that much more than a "shadow of duplicity" can be charged to the spirits, and also in what follows. Mr. Stainton Moses was anxious to get information as to the identity of "IMPERATOR," which was the name assumed by his chief spirit-guide, and he consulted a medium. He was informed that the spirit "was Zond, a Russian historian." "I enquired as soon as I got home, by writing, and was told that the statement was *false*." Emperor continued—"We are not able to advise you to place reliance on the statements made. They are not trustworthy" (p. 137). It looks as though these spirits lived in an atmosphere of lies. If this is the morality of the cabinet council that controls Spiritism, what must be the morality of the disciples. Its contaminating effect is very apparent in many of its votaries. Yet these deceivers under the influence of a "*dark imperio*," would seek to persuade us that they are in search of truth, while they turn away from "the divine standard of God's Holy Word," which was to be their only standard of reference in relation to their other "revelations."

"SPORTING THEMSELVES IN THEIR OWN DECEIVINGS."

The god of this world has power to blind the minds of "them which believe not," and our warfare as Christians is "against the rulers of the darkness of this world": for only lies can come from such a source.

\* These teachings were given while he was alive. Next month we shall present what he is said to have taught after he was dead.

We have stated, that, without exception, spiritists deny the return of the Lord Jesus Christ, as told us in Acts i. 11. The Holy Spirit says such are "deceivers."

"For many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the Anti-Christ" (2 John 7 R.V.).

Now we will submit the proof from Stainton Moses:

"I enquired whether I rightly understood that the work of teaching, a section of which is under the direction of IMPERATOR, derived its mission from Christ."

"You understand aright . . . Jesus Christ is now arranging His plans for the gathering in of His people for the further revelation of the truth."

"IS THIS, THEN, THE RETURN OF CHRIST?"

"It is the spiritual return. There will be no such physical return as man has dreamed of. This will be the return to His people, by the voice of His messengers speaking to those whose ears are open" (pp. 150-1).

Every Christian, the eyes of whose understanding have been opened, will shrink with loathing from such *spirit teachings*, coming to us as "a new revelation from God." The Bible is the armoury from which the weapon is supplied to answer the blasphemy. The word of the Holy Spirit, as given through Peter, meets these lying spirits and their victims. "There shall be false teachers among you who shall privily bring in destructive heresies, denying even the master (*δеспότης, despotes*) that bought them, bringing upon themselves swift destruction" (2 Peter ii. 1. R.V.).

We have one foreshadowed in the seventh psalm, that will contest the claims of HIM who is to have the glory and power disclosed in the eighth. The same rebellious spirit dominates these evil spirits, and manifests itself in those subject to them.

"Behold he travaileth with *iniquity*,

"And hath conceived *mischief*,

"And brought forth *falsehood*.

"He made a pit and digged it,

"And is fallen into the ditch which he made.

"His mischief shall return upon his own head,

"And his violent dealing shall come down upon his own  
"pate" (Psalm vii. 14-16).

Those looking for the appearing of the glorious person of the eighth psalm, say—"I will praise the Lord according to His righteousness: and will sing praise to the name of the Lord most high (v. 17).

## Editor's Table.

### LEBANON HOSPITAL FOR THE INSANE.

We have much pleasure in drawing attention to this work for alleviating the sufferings of the insane in Bible Lands. The Buildings have been erected after designs approved by mental specialists in Britain and America. At present there is room for forty patients, and the hospital is being filled up rapidly with the most needy cases. It is estimated that each patient will cost about £25 per annum. The treasurer of the London committee is Sir Richard Tangye. Copies of the new annual report (illustrated) will be sent on application to the secretary, Mr. Francis C. Brading, 35 Queen Victoria St., London, E.C.

### ACKNOWLEDGMENTS.

For <i>Things to Come</i> .			£	s.	d.
Santa Barbara (May 30, 1900)...	...	...	0	10	0

A Postal Order for 20s. has also been received, but has got separated from the letter which enclosed it. Will the writer kindly communicate with us?



# THINGS TO COME.

No. 81.

MARCH, 1901.

Vol. VII. No. 9.

## Editorial.

### "MEAT IN DUE SEASON."

THE hundred and forty-fifth Psalm is one of the Acrostic Psalms, in which the verses begin with the successive letters of the alphabet. Its outward structure is also perfect, although most commentators endorse the general verdict that "it admits of no analysis." Even the *Treasury of David* says, "the Psalm does not fall into any marked divisions." Let us say, first of all, it is "David's Psalm of Praise." None other is so called. It is therefore perfect in every way; in its structure, in its truth, in its interpretation, and in its application.

It consists of *seven* members in which praise is *promised* (marked A) or *offered* (marked B) alternately, each being an advance on the preceding member.

It may be set forth as follows:

A<sup>1</sup> | 1, 2. Praise promised.

B<sup>1</sup> | 3. Praise offered.

A<sup>2</sup> | 4-7. Praise promised.

B<sup>2</sup> | 8,9. Praise offered.

A<sup>3</sup> | 10-12. Praise promised.

B<sup>3</sup> | 13-20. Praise offered.

A<sup>4</sup> | 21. Praise promised.

Now, if we look at the three pairs separately and in order, we find that in the first pair (A<sup>1</sup> and B<sup>1</sup>), verses 1-2 and 3, David alone is the speaker; and Jehovah alone is the object of the praise.

In the second pair (A<sup>2</sup> and B<sup>2</sup>), verses 4-7 and 8-9, David is associated with others; while the mercies of Jehovah are the objects of the promised praise.

In the third pair (A<sup>3</sup> and B<sup>3</sup>), verses 10-12 and 13-20, others promise the praise (and not David); while the added object is Jehovah's kingdom and power.

In the last member (A<sup>4</sup>), verse 21, we have David again as the promiser, together with "all flesh;"\* while Jehovah himself is the great object of the praise.

The interpretation of this Psalm is of course dispensational. The kingdom which is praised in verses 13-20 has never yet been seen on this earth. "The kingdoms of the world," tried by this standard, fall far short indeed. They are not "everlasting." Their subjects are not upheld when they fall (ver. 14). They are not fed with meat in due season (ver. 16). Their desires are not satisfied (ver. 16). Their kings are not nigh to all that call upon them (ver. 15); are not righteous in all their ways, nor holy in all their works (ver. 17); do not hear those who cry, nor can they save them (ver. 19).

\* The Hebrew in verse 21, "let . . . bless," is the same as "shall bless" in verse 10, and should read, "all flesh shall bless." A blessed promise which will one day have a glorious fulfilment.

But, praise the Lord, there is a kingdom yet to come on this earth concerning which this praise will truly be given in very deed. A kingdom which will absorb all the kingdoms of this world (Rev. xi. 15), and for the glories of which all flesh shall bless the holy name of the King for ever and ever.

Now the verse which we wish to *apply* for our spiritual instruction occurs in this sixth member, which describes the blessings of the coming kingdom. Members of the Body of Christ enjoy now by anticipation, and spiritually, many of those blessings. And hence we may make an *application* of this Psalm for our spiritual profit. There are truths which are eternal, and which hold good through all the dispensations. Verse 15 is one of these—"Thou givest them their meat in due season." This is true spiritually as well as temporally. This is not only the fact stated, but it is an assured fact—"Thou givest," in spite of all our own resistances, and all our need. It was because of this the Apostle could say, "My God shall supply all your need" (Phil. iv. 19). And David could exclaim: "Oh how great is thy goodness which thou hast laid up for them that fear thee; which THOU HAST WROUGHT for them that trust in thee before the sons of men!" (Ps. xxxi. 19).

Again our Psalm says (ver. 16), "THOU OPENEST THINE HAND and satisfiest the desire of every living thing." Yes, it is "Thou openest" and "Thou satisfiest." No one else and nothing else can or could ever satisfy the desires of the new nature of those who live in Christ, or are "alive unto God" in Him.

All our blessing is in His gracious hand.

In His hand is POWER. "In thine hand is power and might" (1 Chron. xxix. 12).

In His hand is PURPOSE: "to do whatsoever thy hand and thy counsel determined before to be done" (Acts iv. 28).

In His hand is PRESERVATION, none can pluck them out of my hand (John x. 28).

In His hand is PROVISION, providing for all the need of all His people.

All of Righteousness, all of life, all of peace, all of sanctification, all of grace and strength and blessing, that His people need are treasured up and contained in His hand.

It is not enough to have certain views; or hold certain doctrines; or argue about or defend certain opinions. The flesh can do this. But the "living" in Christ not only hold, but are held by, the doctrines of grace. These are our sustenance and support. We feed on the Word; and we feed that we may grow thereby.

But who are they who are referred to in verses 15 and 16? The Structure supplies the answer. The words occur in B<sup>3</sup>; which is the performance of the promise made in A<sup>3</sup>; and there we find that it is made by "thy saints." These alone desire to be fed with the

Word of God. They possess a new nature which nothing else can satisfy. Natural men cannot feed on the word. They can admire eloquence; they can appreciate logical power; they can understand all that is of man. But they cannot say, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart" (Jer. xv. 16).

Oh! the blessedness of this spiritual hunger and thirst for spiritual things. Yes, this is the Master's eternal promise—true in all dispensations.

Moreover this feeding is "in due season." Always in due season. In order to secure this, He has appointed "stewards" (1 Cor. iv. 1, 2), who give this food, but only instrumentally. For He Himself is the great Teacher. He gives the food as "they are able to bear it." And, never weary, it says that, "as He was wont He taught them again" (Mark x. i.), yes, again and again.

His stewards are weak compared with Himself. They have not a complete knowledge of all the stores, nor of their suitability for the members of the household. Some even put *conditions* to that which is perfectly free, and make a charge for that which is "without price."

Vast numbers of stewards commence with an "If" where God begins with a Divine certainty. They say, "If you repent," "If you pray," "If you do this or that." But "it is required in stewards, that a man be found faithful" (1 Cor. iv. 2); and the faithful steward knows the Master's will, and knows that all is of grace, free grace from first to last; and, if any wish to give or to pay, he will, like Joseph, put it in the sack's mouth. The true Boaz—the Redeemer—will cause His hungry ones to be fed. He will say "At mealtime come thou hither and eat of the bread . . . and he reached her parched corn, and she did eat it, and was sufficed, and left" (Ruth ii. 14). Yes, all those whom He has *made* to lie down in the green pastures have ever been satisfied; and can truly say, "Thou openest Thine hand, and satisfiest the desire of every living thing."

They are dissatisfied with all else; with themselves, with religion, with everything short of Christ Himself.

Truth unadulterated must be their food.

Christ in all His fulness must be their provision.

And He—their all—has said of them, "My people shall be satisfied with My goodness, saith the LORD" (Jer. xxxi. 14).

#### THE EPISTLE TO THE HEBREWS.

WE have already indicated what we believe to be the dispensational place and position of the Epistle to the Hebrews. But it is necessary to speak of this more fully, inasmuch as the failure to notice this is the cause of great trouble to many of the children of God.

The number of questions put to us with regard to the falling away mentioned in Heb. vi. 3-8, and the "no more sacrifice for sins," &c., in Heb. x. 26-35, shows the seriousness of the difficulty which is created through not seeing the scope of the Epistle and not "rightly dividing the word of truth."

That there is a difficulty is certain; and it is a great one. But it is entirely of our own creation. There is no difficulty whatever in the Epistle itself. It arises only

because of our wilful, selfish persistence in reading "The Church" into every part of the word of God. Many, while repudiating the title of "Churchmen" with reference to the Historic church, are most devout "Churchmen" with regard to the Bible. Hence the difficulty.

"What . . . God hath joined together, let not man put asunder" (Mark x. 9). These words are true: and they express an eternal principle, which reaches in its application far beyond the interpretation which confines them to the marriage tie.

But the converse is, and must be, equally true: *That which God hath put asunder, let not man join together.*

This eternal truth cannot be violated without loss and disaster; whether it be in our practical life, or in our reading and interpretation of the Word of God.

God has "put asunder," for example, the Epistle to the Romans and the Epistle to the Hebrews. He might have corrected or incorporated the two in some way, if it had pleased Him to do so: but He has put them entirely "asunder," in fact and in form. And it is by joining them together we suffer harm and loss, and fall into the fatal snare of using one truth to upset another truth.

A statement may be perfectly true of the persons addressed, and of the time and occasion, &c., to which it specially refers. Another statement, elsewhere, may also be perfectly true in the same way. But, if we join them together, and interpret them of the same persons, and of the same circumstances, all truth vanishes, and we have a great difficulty at once created, if not a direct contradiction.

Take an example from Deut. vi. 25. "It shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us." These words are perfectly true as spoken to certain persons and at a certain time. But we read in Gal. ii. 16, "By the works of the law shall no flesh be justified." These words also are perfectly true under another dispensation. Deut. vi. 25 is true of those under the covenant of *works*, and Gal. ii. 16 is equally true of those who are under the covenant of *grace*. If they are thus put and kept "asunder" all is perfectly clear; but if they are joined together, then the saint may well be perplexed, and the enemy of God's Word has a weapon put into his hand to use against all truth.

We may take another illustration, which will bring us at once to the point before us.

I may have a letter put into my hands, which I *assume* is written *to me*. I read on, and find much that is intensely interesting, and exceedingly profitable *for me*. But I find also references to matters which do not concern me. Things are said about my position which do not quite describe it. There may be a reference to a debt which I do not owe, or to an order which I do not remember having given. Persons and events are mentioned: but, not knowing exactly to whom or to what they refer, there is much that puzzles and perplexes me.

But all the difficulty is removed when I discover, and understand, that though the letter is put into my hand on purpose FOR me to read and learn, it was not actually addressed TO me.

Then it is all clear. I quite see how I may profit by

much of the instruction that is contained in the letter ; and I am no longer troubled by that which seemed so different from another letter which the same writer had previously addressed directly to me, and which was all ABOUT me.

Now this is exactly the case with the Epistle to the Hebrews. It is written "FOR our learning," but it is not addressed TO us.

It is addressed to Hebrews at a particular time, under certain circumstances, and in a certain condition of mind. The *interpretation* therefore belongs exclusively to them; while the *application* belongs to all Christians in all time.

These Hebrews and their spiritual condition we find described in Acts xxi. 20-26. They are the thousands who believed on and after the day of Pentecost.

Of course, with those that believe that the day of Pentecost was the birthday of the Church, we shall have another difficulty.

It is only a belief of certain good men, whose traditions are handed down, firmly believed as an article of faith, and stoutly defended by those who demand in all other questions a "thus saith the LORD." No such statement is found in the Acts of the Apostles. On the contrary, we find Peter exercising his ministry to the *nation*, and using "the keys of the kingdom" to open it to his own People, and to the Gentiles.

The nation is dealt with as such ; and the one condition of national repentance is preached as the condition for the reception of national blessing. Acts iii. 12-26 is clear as to this. It is the "men of Israel" who are addressed. It is the rulers and representatives of the nation who are dealt with (Acts iv. 1, 5, 6 ; v. 17, 18, 27, 33, 34 ; vi. 15, &c.).

It is not the formation of the Church of God which is being described in those chapters ; but another presentation of the King and the Kingdom. These had been rejected when presented by Christ in the Gospels. And now they are rejected again, when presented by the Holy Ghost in the Acts of the Apostles.

It was not until after all this that the secret or Mystery concerning the Church or Body of Christ was revealed to the Apostle Paul, and through him to the Church at large.

Those Pentecostal believers, who are the ideal of many Gentile Christians to-day, were Hebrews who received the Lord Jesus as the Messiah, while many doubtless knew but little of Him as their Saviour. It may be the same with much of the Mission work among the Jews to-day. But, whatever may be the case now, we are not left in ignorance as to the Pentecostal believers.

When Paul reached Jerusalem, in Acts xxi. 17, he met the Apostles and Elders in council, and they uttered these weighty, memorable words to Paul : "*Thou seest, brother, how many thousands of Jews there are which believe ;\* and they are all zealous of the Law*" (Acts xxi. 20).

We need not quote the whole passage (20-33), as it is

\* We must note that this is literally *have believed*. It is the perfect participle of πιστεῖν (*πιστεῖν*). The perfect of this verb occurs only sixteen times in the New Testament. One sense of the perfect seems to be *have all along*, as in 2 Cor. ii. 13, "I have all along had no ease," &c. And from this the sense of *professing to be or do anything*. Observe, it does not say what or to what extent they had believed ; or what was the character of their belief. As there were

not our object to refer to the Apostle Paul. We are concerned with the Pentecostal Jewish believers ; and it is clear that they were so "zealous of the Law" that they had not forsaken Moses, nor given up circumcision, but walked after the customs. Moreover, they offered sacrifices (verse 26), and were prepared to kill Paul for his contrary teaching. "All the city was moved, and the people ran together." There were many thousands, remember ; and the Holy Spirit in this history has not said a word to distinguish them from those who carried out the assault on the apostle Paul.

It was exactly what James "and all the Elders" fore-saw. It was this very thing they desired to prevent. They feared and dreaded this outbreak on the very ground of religion ; because of Paul's teaching concerning the Church of God versus the Law of Moses.

Now, if we remember all this, we see at once that the Epistle to the Hebrews was written to these "many thousands of Jews who believed" ; and yet, at the same time, were "ALL zealous of the Law," *i.e.*, they observed the law very zealously.

To such the Epistle to the Hebrews would come with all its truth and power. Even we ourselves can understand it better if we look at the Epistle in this light. We can see exactly why the various arguments are used, and why all the many references to the Law are made. We can distinguish what is written FOR us : and not confound it with what is written TO us in the Epistle to the Romans.

There we learn our position as having died with Christ, been buried with Christ, and risen with Christ. There we learn how there is "therefore no condemnation to them that are in Christ" (Rom. viii. 1), and no separation from the love of God which is in Christ.

And, learning all this, as a blessed fact written to and of ourselves, we shall never again be upset at what is written to others ; or use what is truth, as written to them, to upset what is equally truth, as written to us. In other words, we shall not use one truth to upset another truth.

If any of our readers are "Jews . . . zealous of the Law," then Heb. vi. and x. are meant and are true for you, and the sooner you take those scriptures to heart the better ! But, for you who are in "Christ," and know your standing "in Him," we exhort you to rejoice in all that is written to you as to your completeness and perfection in Christ Jesus our Lord.

Thus, then, we have the place, position and scope of the Epistle to the Hebrews. It was written by Paul, as is clear from a comparison of 1 Pet. i. 1 ; 2 Pet. iii. 1, 15. But his name is omitted, so that Jews might not be prejudiced against its teaching ; and that the churches might not confuse it with the other Pauline Epistles addressed to them.

This is the *negative* lesson from the Epistle ; next month we will give one or two points connected with its *positive* teaching as it stands in relation to the other Pauline Epistles.

*myriads* (μυριάδες) of them, it is hardly likely on the face of it that it was a sound or saving faith in each case. With many, doubtless, it was only their belief as Jews in the Lord Jesus as the Messiah, and not as sinners a faith in Him as their Saviour. The same may be the case with many Jewish believers to-day, as the Lord is too generally preached as the Messiah and not as the Saviour, on the lines of Romans' teaching.

## Papers on the Apocalypse.\*

### FIFTEEN PRELIMINARY POINTS.

(Continued.)

#### XV. THE PROMISES TO THE SEVEN ASSEMBLIES.

AS we have seen that the references to the Old Testament in the seven Epistles correspond with the historical order of the events, so it is with respect to the promises contained in these Epistles. The literary order follows the historical order.

They are written to a People supposed to be well-versed in the history of the Old Testament, and well-acquainted with all that had happened to their fathers and had been written for their admonition. Instructed in the past history of their nation, they will readily understand the relation between the testings and judgments in the past with which they are familiar, and those similar circumstances in which they will find themselves in a yet future day.

While the historical events connected with the rebukes are carried down from Exodus to the period of the Minor Prophets, the promises cover a different period; commencing with the period of Eden, and ending with the period of Solomon.

The subjects of the rebukes follow the order of the departure of the People from Jehovah. Their decline and apostasy is traced out in the historical references contained in these Epistles.

All blessing depended on the national adherence of the chosen nation to the conditions of the Covenant made with them from the days of the Exodus to the days of the Minor Prophets.

We see them, in the history, coming down, down, down; till we find them stripped of all blessing (nationally), poor, miserable and blind. All that seems to be hoped for, or looked for, among the People is a few individuals who will speak to one another and think upon the Coming One (Mal. iii. 16). Later, we see these in the persons of Zacharias and Elisabeth (Luke i. 5, 6), Simeon (Luke ii. 25), and Anna (Luke ii. 36-38), and others, "who were waiting for the consolation of Israel," and looking "for redemption in Jerusalem." (Compare Mark xv. 43 and Luke xxiv. 21).

We have seen that this same historical order is followed in these seven Epistles to the Assemblies.

But, when we turn to the PROMISES, then all is different. They proceed in the opposite direction. The order, instead of descending—from Israel's highest ground of privilege (Exodus) to the lowest stage of spiritual destitution (Minor Prophets)—ascends, in the counsels of Jehovah, from tending a garden to sharing His throne.

This will be readily seen as we trace it out in the promises made in Rev. ii. and iii.

But first we must note that they are all intensely individual. There is no corporate existence recognised as such. Each one of the seven promises commences with the same words, "To him that overcometh." This answers

\* These papers have been copyrighted in view of their future separate publication.

to the language of the Four Gospels, and the Epistle to the Hebrews: e.g.: "He that endureth to the end," and resists all the flood of evil by which he will be surrounded, he shall be saved.

Such phraseology is foreign to the language of the Pauline Church Epistles.

The whole period covered by "the day of the Lord" is called the *final meeting* of the ages, or the *συντέλεια* (*sunteleia*); but, the *crisis* in which it culminates is called the *τέλος* (*telos*), *the end* of the age.

Both are rendered "end" in the New Testament, but the use of these two words must be carefully distinguished.

*Sunteleia* denotes a *finishing* or *ending together*, or in conjunction with other things. *Consummation* is perhaps the best English rendering.\* It implies that several things meet together, and reach their end during the same period; whereas *Telos* is the point of time at the *end of that period*.† For example, in Matt. xxiv. 3 the disciples ask, "What shall be the sign of Thy coming, and of the *sunteleia* of the age."

In His answer to this question the Lord speaks of the whole period, and covers the whole of the *sunteleia*. But three times He mentions the *telos* (1) to say that "the *telos* is not yet" (verse 6); (2) to give a promise to him "that shall endure unto the *telos*" (verse 13); (3) to mark the crisis in verse 14, which comes immediately after the close of the preaching of "the gospel of the kingdom." "Then shall the *telos* come." The *sign* of the *telos* is the setting up of "the abomination of desolation spoken of by Daniel the prophet." Thus the *telos*, and he who endures to this, the same shall be saved, and will be among the *overcomers* specially referred to in these seven Epistles; to whom these promises are made, and to whom they peculiarly refer.

They are seven in number, as we know: but we have to note that the *seven* here, as elsewhere, is divided into *three* and *four*.

Each Epistle ends with two things: (1) an injunction to "hear"; (2) a *promise* to him that "overcometh." In the first three Epistles the Promise comes after the Injunction. In the last four it comes before it.

This is because the first *three* are connected, by reference, to what is written of the *Divine* provisions in the books of Genesis and Exodus (the Garden and the Wilderness); while the latter *four* are connected with the *Land* and the thrones of David and Solomon: the number *three* marking Heavenly or Divine perfection; and the number *four* having to do with the earth.

Let us look at these Promises in order.

#### 1. THE FIRST (EPHESUS)

refers to Genesis ii., the promise being, "I will give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. ii. 7.)

\* The word occurs only in Matt. xiii. 39, 40, 49; xxiv. 3, xxviii. 20, which shows that this verse refers to a yet future day. And in Heb. ix. 26, which refers to the *sunteleia* of the former dispensation. It is the Septuagint rendering of *ἔσχατος* (*keys*) in Dan. xii. 4, 13.

† *Telos* is significant in this connection, in Matt. x. 22 and Rev. ii. 26.

God begins from Himself. The Apocalypse relates not only to Israel, but to the earth; and the first promise goes back to Eden and the "tree of life."

The way to that tree was lost: but was "kept" (or preserved) by the cherubim (Gen. iii. 24). These cherubim next appear in connection with the way to the Living One, in the Tabernacle, and are thus linked on to Israel.

Only in Israel's restoration can the way to the "Tree of Life" be restored.

Sovereignty and government on the earth is the great subject of the Apocalypse; therefore the promise goes back to the point where sovereignty was ignored and government was overthrown. This becomes the starting-point. That is why the cherubim re-appear in the Apocalypse, intimately associated with this work of restoration of Divine Government on the earth. Their song is of "creation" (Rev. iv. 11). Their likeness is to creation. Their song is of the redemption of Israel (not their own. See the notes on them in chap iv. and v.).

## 2. THE SECOND (SMYRNA)

refers to Genesis iii., the promise being "Be thou faithful unto death, and I will give thee the crown of life." "He that overcometh shall not be hurt of the second death" (ii. 10, 11). The reference is to Genesis iii., where death first enters. But the promise goes beyond this; for it relates not merely to the death which came in with sin, but to the "second death," which is revealed in Rev. xx. 14; xxi. 8.

## 3. THE THIRD (PERGAMOS)

refers to Exodus. The promise is, "I will give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it" (ii. 17).

It is in this third Epistle, which refers to the wilderness period and Balaam's counsel, that we have special reference to the manna, the wilderness sustenance, of which Exodus contains the record. "Bread from Heaven" and "Angels' food" (Ps. lxxviii. 24, 25) are set over against the lusts of the flesh and spiritual idolatry. The manna was to be "hidden" in the Ark of the Covenant, "that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. . . so Aaron laid it up before the Testimony to be kept" (Ex. xvi. 32-34). This "hidden" food is for remembrance; to remind them that God can supply the remnant of His People in the coming day, when none shall be allowed to buy or sell (Rev. xiii. 16, 17), and therefore buy food to eat, unless they consent to bear the "mark of the Beast."

God supported His People in the wilderness, where they could obtain no food: Why not here? The false prophets will eat to the full at the table of another Jezebel: Why should not God "furnish a table" (Ps. lxxviii. 19) for His own in that coming day, in that wilderness whither they will flee (Rev. xii. 14)? The one was liberal: why not the other? Why go out of our way to seek for a strange interpretation alien to the subject, when we have one ready to hand in the Old Testament Scriptures which are being referred to? That manna was to be "hidden," and "kept,"

to remind them that God can still, and will again "furnish a table in the wilderness," that they may again be "nourished for a time, and times, and half a time" (Rev. xii. 14).

There is a further promise as to the "white stone" and the "new name." Again we ask, Why go to our own imaginations, or to Pagan customs, for interpretations, when we have in this same book of Exodus\* the account of the stones on which the names of the Tribes were engraven: Two on the High Priest's shoulder, with six names on each (collective); and twelve on the breastplate, with one name on each (individual). The individual names being placed "upon his heart" (the place of love), and the collective names "upon his shoulders" (the place of strength) (Exod. xxviii. 8-30).

Besides these stones there were the stones of the "Urim and Thummim," of which little or nothing is known. These may have been "white" for aught we know; but we do know that they were associated with a hearing and answering God dwelling in the midst of His People.

Here, amid their scenes of trial and tribulation, when God's people will find themselves in another wilderness, they are reminded, by this Exodus-promise, of Jehovah's presence with them; and of the blessed fact that He has their names in remembrance; that His love is everlasting; that His strength is almighty, and able to nourish them when their enemies might prevail and human resources fail.

## 4. THE FOURTH (THYATIRA).

refers to the books of Numbers and Samuel. The promise is, "to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father. And I will give him the morning star" (Rev. ii. 26-28).

Here again the literary order in the Apocalypse goes forward with the historical order: for it is in the book of Numbers that we have the basis of this promise given to the same People, who were the subjects of it there. For "there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners (marg. *princes*) of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city" (Numbers xxiv. 17-19).

This promise and prophecy had a first foreshadowing fulfilment in David; showing what was in store for David's Son and David's Lord: even for Him who was the "root and the offspring of David."

Luke i. 31-33 tells of His conquest, and of His reign on David's throne.

David, we have said, foreshadowed it: for he could say in the words of his song, "thou hast girded me with strength to battle, them that rose up against me hast thou subdued under me. Thou hast also given me the necks of mine enemies, that I might destroy them that hate me. . . Then did I beat them as small as the dust of the

\* In the Hebrew Canon Exodus is called the Book of "the Names." See *Names and Order of the Books of the Old Testament*, by Dr. BULLINGER (Eyre & Spottiswoode), 4d.

earth, I did stamp them as the mire of the street" (2 Sam. xxii. 40, 41, 43).

This was the theme of David's song "in the day that the LORD had delivered him out of the hand of all his enemies."

And this heralds the yet more glorious song in honour of David's Lord when the kingdoms of the world shall have become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever (Rev. xi. 15).

The promise is given in this fourth Epistle, because the prophecy of Numbers xxiv. 17-19 has never yet been really fulfilled. "The day-spring (the morning star) did visit His people" (Luke i. 78); but He was rejected; and therefore the fulfilment remains in abeyance, as well as that of Luke i. 31-33.

In Rev. ii. 26-28 the time is at hand for the fulfilment of it. Hence the promise is repeated; and in chap. xx. 4 we see it accomplished; for the "morning star" shall then have risen (Rev. xxii. 16), and the prophecy of Psalm ii. shall be fulfilled.

#### 5. THE FIFTH (SARDIS)

refers again to the times of David—not to the beginning of his reign, but to the end of it.

It is a double promise, negative and positive, and both have to do with the names of individuals.

"I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels" (iii. 5).

The reference is to "the last words of David" in 2 Sam. xxiii. They follow "the words of this song" in the previous chapter.

These "last words of David" were uttered as he was about to give up the throne and the kingdom to Solomon; when the conflict was to end, and issue in dominion, and in a glorious reign of peace: foreshadowing the time when this promise of Rev. iii. 5 is about to be fulfilled, and the Apocalyptic judgments are about to issue in millennial glories.

"I will not blot out his name."

"I will confess his name."

So runs the double promise, and it is exactly what we see in the history which is thus referred to.

David is confessing the names of his overcomers, and the confessing of them begins, "These be the names of the mighty men whom David had" (2 Sam. xxiii. 8).

They had "gathered themselves to him" in the day of his rejection. For, though he had been anointed as king, he was not as yet sitting on his own throne, but was in the cave Adullam, or the place of testimony.\*

They had gone to him in their distress and debt and bitterness of soul (1 Sam. xxii. 1, 2), and David "became a captain over them." They had followed him through all his conflicts: and now, on the eve of the era of glory and peace, their names are confessed before all.

Their deeds are announced, and their exploits are recorded. But there are some who are "blotted out."

JOAB is not there, though "Abishai, the brother of Joab," is there (2 Sam. xxiii. 18); "Asahel, the brother of Joab," is there (v. 24); "Nahari . . . armour-bearer

to Joab," is there (v. 37); *but not Joab himself*. He was a "mighty man." He was the commander-in-chief of David's forces, a valiant soldier, a great statesman and wise counsellor; but, while he was all this and more, he was not an *overcomer*, for his heart was not right with David. He remained loyal when Absalom rebelled; but he took part in the treason of Adonijah.

AHITHOPHEL is not there; though we read of "Eliam the son of Ahithophel" (v. 34). He was David's greatest counsellor; so wise, that when he spoke "it was as if a man had enquired at the oracle (or word) of God" (2 Sam. xvi. 23). But he was not an *overcomer*, and he is not "confessed" even before men. He took sides with Absalom in his rebellion; and he is blotted out from this list of names.

ABIATHAR, too, is blotted out, for not even is his name here. He was David's beloved friend (see 1 Sam. xxii. 20-23), but he was not an *overcomer*. He remained loyal in the treason of Absalom, but joined in that of Adonijah.

The other names are duly confessed.

The scene is unspeakably solemn; and has, by application, a warning voice for all. But, by interpretation, it comes with special force in this promise to the Assembly at Sardis, and refers to the fulfilment of Matt. x. 32, 33 and Luke xii. 8, 9. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Thus this promise refers not only to that solemn past scene in Israel's history, but is shown to be closely connected with the Four Gospels, and points on to the scenes of final judgment and glory in connection with David's Lord, and "a greater than Solomon."

#### 6. THE SIXTH (PHILADELPHIA)

refers to Solomon, as does the seventh (Laodicea). In the former the reference is to the "Temple" and to the "City"; while, in the latter, it is to the "Throne."

The promise runs (iii. 12), "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and my new name."

The reference here to Solomon is unmistakable.

He it was who built the temple, and put in its porch those mysterious pillars "Jachin and Boaz" (1 Kings vii. 13-22; 2 Chron. iii. 17).

"And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin (*i.e., He shall establish*): and he set up the left pillar, and called the name thereof Boaz (*i.e., In it is strength*)."

Strength and permanence were thus announced to all who entered that wondrous Temple.

The Temple of God is brought in this Epistle into contrast with the Synagogue of Satan, and those were of the latter who "say they are Jews and are not." That synagogue has neither strength nor permanence. But the overcomers are endued with Divine strength, and shall have eternal inheritance, for they "shall go no more out."

\* Adullam means *their testimony*.



Moreover, the promise refers to the name of the overcomer being written in "the city of my God."

There can be only one interpretation to this promise. Anyone acquainted with Old Testament phraseology will at once go back in memory to such Psalms as *xlvi.*, *cxvii.*, and *lxxxvii.* In this latter we read :

"Great is Jehovah, and greatly to be praised :  
In the city of our God—His holy mount.  
Beautiful for situation,  
The joy of the whole earth, is Mount Zion,  
The sides of the north, the city of the great king.

As we have heard, so have we seen ;  
In the city of the LORD of hosts,  
In the city of our God :  
God will establish it for ever" (*Psa. xlviii. 1, 2, 8*)

"His foundation is in the holy mountains.  
Jehovah loveth the gates of Zion  
More than all the dwellings of Jacob.  
Glorious things are spoken of thee,  
O city of God. Selah.  
I will make mention of Rahab and Babylon to them  
that know me :  
Behold Philistia, and Tyre, with Ethiopia,  
This one was born there.  
And of Zion it shall be said, This and that man was  
born in her.  
And He, the Most High, shall establish her.  
Jehovah shall count, when he writeth up the peoples  
'This man was born there.' Selah.  
As well the singers, as the players on instruments  
[shall say]  
'All my springs are in thee'" (*Psa. lxxxvii.*)

True, the chapter-headings of the A.V. may call this "*the nature and glory of the Church.*" But we shall prefer to believe God in so plain and literal a description of "the city of God:" and those who are the subjects of the promise will have a blessed knowledge of what it will mean to be written "in the city of my God."

Ezekiel (*chap. xiii.*) also addresses Israel; but as he speaks not of promises and blessings, it is not interpreted of the Church, but it is left for the persons mentioned; though they are not more clearly defined here than in the above Psalm. In verse 9 we read of those who "shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am Adonai Jehovah" (*Ezek. xiii. 9*).

The promise in *Rev. iii. 12* refers to the New Jerusalem (*chap. xxi. and xxii.*). If the city of David and Solomon was such that "glorious things" were spoken of it as "the city of God," what will be the glories of that city which "cometh down out of heaven from my God"? And what will be the blessing of Zion and Jerusalem when, as written in *Isa. lxii. 1*, "the righteousness thereof shall go forth as brightness and the salvation thereof as a lamp that burneth"? Then it is that the promise is given, "Thou shalt be called by a new name, which the mouth of the LORD shall name." (*Compare Isa. lx. 14*). In *Isa. lxii. 4* and *12* we have

further instruction as to this "new name" referred to in *Rev. iii. 12*.

#### 7. THE SEVENTH (LAODICEA)

refers to the throne, of which Solomon's was in every respect the ideal type.

This, the highest promise, is given to the overcomers in the lowest condition of Israel's degradation, which is described as in danger of being "spued out."

What that was we have already seen (*page 89*), and now we have the chiefest of all the promises. The overcomers in that last terrible condition of things are the ones who most need the greatest of Divine help and encouragement. Hence the highest promise is given.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (*Rev. iii. 21*).

To Solomon is the great promise of the throne vouchsafed through David. "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee . . . and I will establish his kingdom. He shall build me an house for my name, and I will stablish the throne of his kingdom for ever" (*2 Sam. vii. 12, 13*).

The defection of those who should follow Solomon on that throne was foreknown and provided for. The whole of *Psalm lxxxix.* should be read in this connection, as explaining how and why the throne should come to be in abeyance. After referring to this in verse 14, the promise goes on :  
Yet

"My mercy shall not depart away from him. . . .

"And thine house and thy kingdom shall be established for ever before thee :

"Thy throne shall be established for ever" (*2 Sam. vii. 15, 16*).

How and when this promise will be fulfilled, after the period of chastening referred to in verse 14 (*of 2 Sam. vii.* shall have ended, is described in *Dan. vii.* There we have fully set forth how "the Son of Man" shall receive the kingdom and the throne, and how "the saints of the Most High" shall share that throne with Him, as promised in this Epistle.

The title used in *Dan. vii.*, "The Most High" is very significant, and shows that the whole scene relates to the earth. Whenever this title is used this is its meaning and teaching. Its first occurrence, in *Gen. xiv. 18-24* marks it as belonging to the "possessor of heaven and earth." It was as "the Most High" that he divided to the nations "their inheritance" in the earth (*Deut. xxxii. 8*), which, as its "possessor," He alone had the right or the power to do. In *Psa. lxxxiii. 18* He is called "the Most High over all the earth." And so it is in all the thirty-six occurrences of the title in the Old Testament.\*

The expression, "the saints of the Most High," tells us that the people referred to are an *earthly* people, even those whose promise is an earthly throne and an

\* *Gen. xiv. 18, 19, 20, 22. Num. xxiv. 16. Deut. xxxii. 8. 2 Sam. xxii. 14. Ps. vii. 17; ix. 2; xviii. 13; xxi. 7; xlv. 4; xlvii. 2; l. 14; lvii. 2; lxxxiii. 11; lxxxvii. 10; lxxxviii. 17, 35, 56; lxxxii. 6; lxxxiii. 18; lxxxvii. 5; lxxxix. 27; xci. 1, 9; xcii. 1; xcvi. 9; cvii. 11. Isa. xiv. 14. Lam. iii. 35, 38. Dan. vii. 18, 22, 25 (twice), 27.*

earthly kingdom. Not the church of God, therefore, whose calling, standing, hope and destiny are heavenly.

Four times is the expression used in Dan. vii. In verse 18 "the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."

In vers. 21, 22 the fourth Beast "made war with the saints" and prevailed against them (as related in Rev. xiii. 7); Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

In verse 25 the Beast "shall speak great words against the Most High," &c. (as related also in 2 Thess. ii. 4, and Rev. xiii. 5, 6).

In verse 27 we read that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

These are the "elect," who shall be "gathered together from the four winds, from one end of the heaven to the other," when the "Son of Man" shall come down on the earth (Matt. xxiv. 30, 31). Then shall His voice go forth, "Gather my saints together unto me" (Ps. l. 5; read the whole Psalm).

And when, later in Matt. xxv. 31, we read, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:" then there will be a different gathering, not of his "elect" (see Matt. xxiv. 31), but "before him shall be gathered all nations," according to Joel iii. 1, 2 and 11, 12.

This throne of the special judgment of the "nations" leads up to and ends in the permanent throne of Divine government, according to Jer. iii. 17.

Then will this promise be fulfilled to the overcomer:

"I will grant to sit with Me in my throne, even as I also overcame, and am set down with my Father in His throne" (Rev. iii. 21).

This promise, therefore, like all the others, is not given to the Church of God. The members of that glorious body will have already been "caught up to meet the Lord in the air," and will have had their part in the "gathering together unto him" there, before the cry of Ps. l. 5 goes forth to "the earth, that he may judge his people," and "gather his (earthly) saints together."

Thus we have traced the upward path—the ascending scale of the seven promises of these seven Epistles, and seen how they are to be interpreted of Israel, whose downward path is here also so wonderfully set forth in these same Epistles.

This concludes our *fifteen preliminary points*; and we submit that their cumulative evidence establishes our fundamental position that, the "Church of God" does not form the subject of the Apocalypse. Our interpretation confines that subject to the "Jew" and the "Gentile" (1 Cor. x. 32). Whether "the word of truth" is thus "rightly" divided is for our readers to determine for themselves, according to the evidence which we shall put before them.

\* See the structure of the whole of this great prophecy of Matt. xxiv. and xxv. in *Things to Come*, vol. vi., p. 103.

## Questions and Answers.

QUESTION No. 254.

### WHAT WAS "FINISHED."

G. R. G., London N. "Was it the end of the atonement, when Christ said 'It is finished'? How does it agree with Lev. xvi. 27, whose blood was brought into the Holy Place to make atonement? It seems to me that the atonement according to this could only be made in Heaven, 'It is finished,' referring to the work upon the Cross. If Christ entered into the Holy Place (Heb. ix. 12) inside the veil with His own blood, all is plain; but not, if as some say, 'in virtue of His blood.'"

The apparent difficulty arises from not defining the word "It." All depends on the noun for which the pronoun stands. The question implies that "atonement" is the word meant: but it does not say so. What the Lord then "finished" was the Father's will, so far as that will related to this earth. As he says in John xvii. 4, "I have glorified Thee ON THE EARTH, I have finished the work which Thou gavest me to do." His *first* uttered words were, "Wist ye not that I must be about my Father's business" (Luke ii. 49), so that, when He uttered His last words on the cross, it was the Father's business which He came to "be about" that he declared was finished.

What that "business" and "will" required in *resurrection*, yet remained to be done. What it required in the *heavenlies* (according to the type in Lev. xvi. 27), yet had to be accomplished. But so far as "the earth" was concerned He could say on the cross, "It is finished."

QUESTION No. 255.

### SOVEREIGNTY AND RESPONSIBILITY.

J. W., Honington. "Will you kindly explain how that it can possibly be man's responsibility when it is plainly declared that it is God's sovereignty alone, etc."

The words "responsibility" and "sovereignty" are not found in the Scripture. None can believe unless they hear (Rom. x. 14). Ignorance is no sufficient plea when a proclamation has been made known.

Man has manifested his willingness to *hear*, and his unwillingness to *obey* when he has heard. Hence, the Saviour's testimony, "Ye WILL NOT come unto Me that ye might have life" (John v. 40).

It is a question of the "will" of man which is absolutely opposed to the will of God. It is not a question of can, or cannot; but of will, and will not.

The question really means, that, if man will not come, why is he to be treated as being responsible to come, and how can God be just in judging man and condemning him on this ground?

The answer is, that we know nothing at all about it. It is "too high" for us; we cannot comprehend it. If we ask "Why doth He yet find fault?" We are asked in reply, "O man, who art thou that repliest against God?"

In any and every case it is written of God, "that Thou mightest be justified in Thy sayings and mightest overcome when Thou art judged," or arraigned).

When therefore any ask, how can God be just as a sovereign, and yet treat man as responsible? the answer is that, when the time comes to make all things clear, they will be "overcome" when they thus arraign Him, for He will be justified in all His words, and in all His acts.

## QUESTION No. 256.

## NAHASH.

J. S., Bolton. "Who is the 'Nahash' mentioned in 2 Sam. xvii. 25." He is described as the father of Abigail and Zeruah. These are called the sisters of David (1 Chron. ii. 13, 16). Nahash must therefore have been another name for Jesse; or, as some suppose the name of a former husband of David's mother.

## QUESTION No. 257.

## THE BĒMA.

J. F., Stockport. "In Aug. *Things to Come*, p. 16—on Romans—it says, in footnote on the word *Beema*, it does not apply to a judgment seat from which judgment is given on prisoners—yet we find the word in Matt. xxvii. 19."

The *Bēma* was a raised dais, rostrum, platform, throne, or seat, and was used for various purposes. Every judgment seat is a *Bēma*; but, every *Bēma* is not a judgment seat.

## QUESTION No. 258.

## SINGING OF ANGELS.

F. E. H. "Can you prove from scripture that the angels sing?"

In Rev. v. 9 we read that the four angelic beings and the twenty-four elders will sing a new song when the time shall arrive for the Lamb to take the sealed book from Him that sitteth upon the throne.

In no other passage do we read of the singing of angelic beings.

## QUESTION No. 259.

## GOD REPENTING.

R. B., Stroud Green. "How can Genesis vi. 6 and Numbers xxiii. 19 be reconciled?"

It is the figure *Condescension* (called *Anthropopatheia* i.e., the ascription of human attributes and actions of men to God). By this Figure God is said to do many things in order to stoop to the limited nature of human comprehension. See *Figures of Speech*, page 871, etc.

## QUESTION No. 260.

## REV. xxi.

A. T., Liverpool. (1) "Will the glorified saints reign on the earth during the millennium? (2) Are the kings of the earth in Rev. xxi. 24 the glorified saints, who bring honour and glory into it. (3) Does 'the Throne of God and the Lamb' in Rev. xxii. 3 refer to the heavenly or earthly Jerusalem? It is in connection with the river and trees in the previous verses."

1. The glorified saints being part of the Bridegroom, and "one with Christ," will be "for ever with the Lord."

The word rendered "on" would be better rendered "over." There is nothing about the glorified saints being "on the earth" in Scripture.

2. As to Rev. xxi. 24, the saints are not "Kings of the Earth." They are altogether heavenly in their calling, standing, hope, and destiny. We do not believe that the Church of God is in the Apocalypse, not being the subject of prophecy. See the "Fifteen Preliminary Points" in our Papers on the Apocalypse, and our notes on xxi. 24.

3. The scene described is in the "New Heavens and New Earth" (xxi. 1), and more than this no mortal can tell us.

## QUESTION No. 261.

## THE CHURCH IN COR. xiv.

R., Ilford. "What is the exact significance of the word 'Church' in 1 Cor. xiv. 34, 35. Should the injunction be strictly adhered to?"

The word surely refers to the saints assembled for worship and ministry of the Word. The injunction here given has never been abrogated by God; though it has been by many of His disobedient people.

## Things New and Old.

### "GLORY IN THE LORD."

"He that glorieth, let him glory in the Lord."—1 Cor. i, 31.

HERE we rest. There begins and ends our glorying—"in the Lord." True, in a lower sense, the Apostles gloried in his infirmities (weaknesses), but only that in a higher sense he might more fully glory in the Lord, who made His great servant's conscious weakness the marked opportunity of increased and abundant grace; for the more conscious the Apostle was of weakness, the more prepared was he to receive power from the Lord Jesus, and the more able to glory in the Lord, through more fully realising that all power was from Him alone.

Those most glory in the Lord Jesus who most make Him their all, for such find Him to be what they make Him, namely, their all. Glorifying in the Lord comes not from a mere intellectual knowledge of Him, but from a heart of constant need continually and abundantly met by the fullness which is in Christ Jesus.

Out of the abundance of the heart the mouth speaketh, and that heart that is filled with Christ will give forth, as from a living fountain, praise and glory to His most holy name.

Whatever hinders this glorying in the Lord is of the flesh; and no greater hindrance is there than being occupied with self in any of its various forms, such as self-vileness or self-righteousness, self-feeling or self-hardness, self-pleasing or self-hating.

To a heart full of Christ, *self is never a subject of consideration*. Such a one is occupied with Christ, and looks at all things from the side of Christ, and evermore glories in Him, whatever be the path of providence into which He may lead His beloved one. "He that glorieth, let him glory in the Lord."

(From *Counsels and Thoughts for Believers*, by Thomas More, published by J. Nisbit & Co.).

## Signs of the Times.

### JEWISH SIGNS.

#### THE SULTAN AND THE ZIONIST MOVEMENT.

Considerable interest has been excited by the action of the Sultan in prohibiting the Jews from settling in Palestine and possessing landed Property.

Our readers will be glad to see the

OFFICIAL STATEMENT OF THE "ACTIONS COMMITTEE" of the Zionist movement on this question.

In reply to the statements of the Vienna *Politische Correspondenz*, the Actions Committee of the Zionist movement publishes in its official organ, *Die Welt*, the following complete denial:

"It is not (says the Actions Committee), a new or a positive statement, but the article only contains a continuation of opinions from Constantinople, according to which the Turkish Government is supposed to have been induced by the growth of the Zionist movement to issue an edict against the immigration of Jews to Palestine.

"As is known, the prohibition dates from 1882, many years before Political Zionism existed. Our friends also know that this prohibition is the sea serpent of the anti-Zionist press, which is every year with mathematical regularity brought out when the Zionist movement can record great successes.

"As to our position towards this law, our friends are fully aware of the fact that political Zionists have always emphatically pointed out that they are opposed to the kind of "immigration" which has been carried on during the last decade. At the third Zionist Congress it was stated in reference to this prohibition:

"We have not brought about the prohibition of immigration. The law is of an older date than the movement we represent here. But if we cannot be accused of having called forth the promulgation of such a law, we desire to plainly state what our position is. We declare our intentions by the light of day, for thank God we need not hide them, and we wish to obtain the consent before we undertake anything, for otherwise it would be the most reprehensible experiment. It is not only a question of getting people there, but also of keeping them there and under safe protection. There cannot, therefore, be any mistrust. We take the path towards the negotiations which sooner or later must lead to a fruitful result."

"This is our position, which we have never forsaken.

"With regard to the Constantinople views of the *Politische Correspondenz* we are in a position to state that according to our latest information from Constantinople the views expressed in authoritative Turkish circles are favourable towards political Zionism, and the advantages the Ottoman Empire will derive from it. We can further state that we are now in the midst of negotiations of far greater importance than the mere annulling of the prohibition of immigration would signify.

The italics are as printed in *Die Welt*, showing the importance the Actions Committee attaches to the statement.

Following on the above we note the following

#### "IMPORTANT CONCESSIONS BY THE PORTE."

"We are enabled to announce an important concession respecting the right of Jews to hold property in Palestine, which has been obtained from the Porte by M. Isaac Fernandez, President of the Comité Regional of the Alliance Israelite in Constantinople. For several years past, Jews of all nationalities, even Ottoman subjects born in Palestine, have been forbidden to buy landed property in Palestine. M. Fernandez has now secured for Jews who have been settled in the Holy Land for a considerable time, whether subjects of Turkey or of foreign powers, the right to buy "miri" (agricultural land) and to have the property inscribed in their own names. The special importance of this concession lies in the fact that while "mulk" (town land) is owned by private individuals, "miri" is the property of the Sultan.

"M. Fernandez has rendered an immense service not only to his own co-religionists, but to the entire population of Palestine. The Imperial Treasury will be among the first to derive material benefit from the measure mentioned above. The Government of the Sultan has thereby given a fresh proof of the religious toleration which is a tradition in its annals."

"Our Jerusalem correspondent, it will be seen, confirms the foregoing in his letter given below."—(*The Jewish Chronicle*, Jan. 4, 1901).

### RELIGIOUS SIGNS.

#### "THE BAIRNS' BIBLE."

This is a sign of the times and an example of their "religious" character: Not denying the Bible, but undermining it, and making it serve man's ideas rather than God's purposes. It is one of Mr. W. T. Stead's latest efforts to begin at the fountain head, and in this "talk about the old book" to children, to form the minds of the rising generation on this weighty subject. Of course there are some things good and true in the book, and herein lies its danger! But our readers will soon learn its real character, and shield their children from its pernicious teachings.

We are first chided for treating the Bible "as if it were something different from all other books."

The creation story is divided up into periods "as if each was a separate day." The great truth which

"the Bible has to teach more than anything else is, that God is the Father of us all,"

and that the pre-Adamite races who lived on the earth

"hundreds of thousands of years" ago "were God's children as much as you and I are His children to-day." "The Bible teaches that death is not an enemy, but a friend—a friend who has come to take us away to a better world . . . where afterwards we shall meet again all those whom we love and who love God."

So love is salvation, and there is no ruin and no redemption needed. But this, alas, is the teaching from hundreds of pulpits and chairs of theology to-day.

"Hundred years ago, people used to think that the first books of the Bible were written by Moses . . . but when learned men began to look into the matter more closely" they found that "the books must have been written many hundreds of years after Moses died."

Thus man's word is implicitly accepted as against God's word!

"As the Greeks were God's chosen people for making beautiful things, so the Jews were God's chosen people for teaching the world about Himself."

It is the first time we have heard this about the Greeks! After this we are not surprised to hear that in the book of Job "the writer puts into the mouth of God the words which sum up and reply to what the others have been saying."

Nor are we surprised to be told that

"the speeches and the writings of the Prophets were like the leading articles of the Editors in the present day."

"The Prophets did foretell things, and often (!) very truly, and in a very remarkable way, and thus they did, because they knew the law of God."

"God always has His Prophets, and they are living to-day in every nation."

Then, showing that Mr. Stead cannot believe this Bible himself, he says it

"is very important for you to remember . . . you must not imagine that God cared for the Jews more than He cares for us in England, or that He treated them any better than He is treating us in the way of sending us Prophets and teaching us His law."

But why take the trouble to deny this? Is it not because it is clearly revealed in the Word of God?

Finally this "Bairn's Bible" concludes as follows:—

"I know you are very fond of fairy stories, and so am I; but there are plenty of fairy stories in the Bible, and fable, and allegories, and parables, just what you like. I shall alter as little as I can, etc."

This is enough to show the poison which pervades the whole book, and cannot fail ere long to produce an awful crop of the worst kind of infidelity.

We add from *The Review of Reviews* (Jan., 1901):—

#### DR. CLIFFORD'S OPINION.

"It is very good indeed . . . It will irritate the 'verbalists,' but, as you say, it is inevitable and ought to be done. I hold the utterance of the truth vital to the well-being of the young."

#### DR. JOSEPH PARKER'S OPINION.

"I have looked into this book with much interest and much pastoral satisfaction . . . it is calculated to do real good in a novel and convincing way."

### AMERICAN CHURCHES

keep pace in the mad competition in music and worldliness. A New Jersey paper before us tells of a church concert, where "Love Divine" is sandwiched with "Pretty Polly Oliver," and followed by "an ice-cream and cake sale held in the chapel." But even such things will soon seem quite tame, as new inventions succeed each other. Truly, "a scourge of small cords" is needed to cleanse these so-called "places of worship."

### MODERN MISSIONS

are moving with the times, and thus furnish us with sad and solemn signs. They are advertised as "great" and "popular," and are now aided by "Blue ribbon choirs and orchestra."

In keeping also with the growing degradation of spiritual things are the

#### SUBJECTS:

- "How does your Collar fit?"
- "Courting."
- "A Tragedy in Five Acts."

And the invincible Holy Ghost and the mighty power of God's Word is supposed to need the aid of such methods as these!

#### THE FREE CHURCH LONDON MISSION.

So far as this is a desire to preach the gospel of the grace of God we may "rejoice," but at the same time we deplore the fact that all its promoters do not take this view. On the notices of the Marylebone Mission we are asked to "respond to the claims of Christ, and during the next 100 years London will become a city of God—a new Jerusalem sent down from heaven."

This is a poor hope. For, those who believe God are looking, not for the improvement of London, but for the return of the Lord Jesus, well knowing that there is no hope for London, or for the world, till He shall come; and that, we hope, long before 100 years.

#### NEW CENTURY CO-OPERATION.

"A great Temperance Crusade" followed the Simultaneous London Mission of the Free Churches. The Conference was summoned in the names of the Rev. Hugh Price Hughes, president of the Crusade Council; Dr. Clifford, Messrs. R. F. Horton, F. B. Meyer, and J. Monro Gibson.

#### MAN'S RELIGION UNIVERSAL.

We recently read an account in *The Captain* (R.T.S.), for Jan., of a visit to a Chinese boys' school. Though everything was, of course, upside-down compared with western ideas—having only one class, and the school a nuisance to neighbours during lessons instead of during play; and although there were no A.B.C. books, and the lessons were in a language different from the vernacular—yet the child's first book is Philosophy, and his first lesson is that "*Man by nature is radically good.*" Here we have something in common with *all* religions except God's. In this one fundamental point lies the essence of the difference between God's thoughts and man's thoughts; True religion and false; Revelation and Reason.

#### PREPARING FOR ANTI-CHRIST.

The following is a startling piece of evidence, showing how everything is working together to prepare the way for Anti-christ. The teachings of the modern pulpit make it easy for thousands to take the next step in the deification of man. This shows what it is all coming to:—

"All the attributes that the human mind has ascribed to God are the attributes of the human mind itself, and only one man has ever had the sense to claim them, and he was Jesus of Nazareth!" said the Rev. Francis Edgar Mason, of Brooklyn, at a Metaphysical convention in New York.

"Mr. Mason further declared that man, when at his best, was equal to God, that nature exists but to assist man, and that disease is ignorance resulting from the conception that man amounts to less than God. 'Any law in the universe that will operate for God will operate for man,' he affirmed."—*The Echo*, Nov. 3, 1900.

#### CONTINENTAL CHRISTIANITY.

In a Lausanne paper recently sent to us, there is an account of the fifty-second Federal Gymnastic Fête at Chaux-des-Fonds. It seems to have been a very mixed affair. On the Saturday evening there was a very animated banquet, followed by a Cantata and a Ballet danced by 60 young girls clad in the colours of the Confederation of the Canton.

On the Sunday morning at 5.30 the sectional competition was resumed with exemplary punctuality. At nine o'clock a great service or high celebration took place (*un grande culte*), and the sermon of the fête was preached by M. le Pasteur Borel; and after the performance of a Swiss Hymn,

the ceremony was closed with a touching patriotic prayer.

Next came the reception of the foreign delegates; and the competitions were resumed in the afternoon, the different societies going through their exercises most brilliantly. In the evening a gay and friendly party brought the population together in the Marquee. We call attention to the combination of Divine (1) Service, Sports, and Prayer. All this proclaims that their altar was erected, like that of the Athenians, to the worship of "the unknown God."

#### SPIRITIST SIGNS.

##### "SPIRIT TEACHINGS" OF STAINTON MOSES, AFTER HIS DEATH.

OUR article last week was devoted to the teachings of Mr. Stainton Moses which he gave *while he was alive*. They were the outcome of several years while under the spirit-influence of certain guides that presented themselves to him under the names "Imperator," "Rector," "Mentor," "Doctor." We give this month what is said to have come from himself after passing to the "higher-plane" (to use their own senseless babble, for they do not like the Bible word "DEATH"). These may well be called posthumous philosophies; not that we believe that he ever conveyed anything at all to others on earth, after he died. We give these statements only according to what they profess to be, and from the spiritists' own standpoint.

*The Two Worlds* (of January 4th), devotes a whole page to the subject, dwelling on the uncertainty that must always be associated with revelations given under such conditions;—that is to say, from spirits who present themselves as once having lived on this "earth-plane." Here we have another confirmation of what Mr. Howitt and many others so frequently affirmed—that no reliance can be placed upon their assertions. *The Two Worlds* records an avowed "interview" with the late Stainton Moses which is an object-lesson in proof of this. It must be a dull mind indeed, or one that is wilfully deceived, that does not press the argument a stage further, and bring it to the logical conclusion—that if such be the case with spirits after "casting their skin," then their teachings are equally worthless before going through this change, for they have but received their wisdom from spirits who have had to go through the same process.

Dr. Hodgson is cited as an authority (by the writer of the article in *The Two Worlds*) and as an expert in dealing with such questions as to the reliability of these spirit communications. He is introduced as an "arch-investigator," and his conclusions are that "the spirit acts like a man nearly asleep, and gradually becomes more and more drowsy."

This is not a very hopeful outlook for those who expect to get something profound from the teachers on the "other side." Sleepy preachers are too plentiful on this side: quite enough to quench any desire to have any more from them in that quarter.

Furthermore, the writer says of this sleepy spirit in his trying to come back: "His effort plunges him into the dark, which I call 'fog-land';" and comes to this remarkable conclusion—which harmonizes with what has been often said in these columns—that "we must remember we have been trying to build a *mighty philosophy* on the *utterances of these very sleepy spirit visitors.*"

Not only is the investigator in this field of occult research told of what he may expect; but there is another perplexity confronting him. It is this—the spirit has to use in the medium "a delicately adjusted brain which has a habit of *making a fool of itself* on the slightest provocation."

\* Our italics throughout.

We ourselves have never stated anything against spiritism more damaging than this.

We are indebted to the same writer for the grotesque phrase given above, of spirits "casting their skin." It is quite their own. "Sometimes a spirit who has but recently 'cast his skin' may be able to jabber in some forgotten language." For other purposes he does not appear to be of much use.

We quite agree with this. And as to the elegant phrase about one "who has but recently cast his skin," it is so suggestive of the *serpent*, the chosen type of all that is cruel and deceiving, that we would not deprive these deceived ones of their chosen symbol.

We give these preliminaries as an introduction to what is yet to be said, and in this way arrive at the proper valuation to be put upon the teachings of Mr. Stainton Moses. It is said of him, while alive, that "he was a highly educated gentleman, and a clergyman of the English Church. For a number of years he was also the editor of *Light*."

. . . "This educated gentleman was a magnificent spirit instrument. . . His controls, or spirit visions, were, for the most part, educated gentlemen like himself."

We ought to expect something that will carry weight from such a magnificent spirit instrument, controlled by educated gentlemen-spirits. Well, we shall see.

He is duly approached in the recognised way, through another medium.

But we read, "Mr. Moses, like the rest, comes sleepy, and confused . . . giving most irrelevant replies," and when asked to give the earth-names of his controls, his memory was at fault, for he could not recall one of them. By and by his memory came back, and he professes to give them. But this "magnificent spirit instrument" gives them all wrong, "for the names are not the same."

He is represented as calling to his aid another "gentleman" spirit—George Pelham, who had already satisfied Dr. Hodgson—the "arch investigator," that he had brought along the "real Stainton Moses." Yet, no favourable result followed, for with the help of this George Pelham "also a Greek scholar," Stainton Moses could not "translate a Greek sentence."

A worse humiliation is in store; and with this last paragraph we will dismiss the case. Through the medium, Mrs. Piper, George Pelham is consulted about the former teachings of Stainton Moses "concerning the fate of sinners in the next life" with this result:

"Through Mrs. Piper, the drowsy George Pelham had contradicted these teachings, and now sleepy Stainton Moses says George Pelham is right, and he himself was wrong, although it was so given him by spirits."

Will it be thought possible, that rational beings could ever attempt to build a "mighty philosophy" on such gross absurdities? Yet here is the solemn fact that we live in a day when these things are put forth as a higher revelation than any which had ever been given to man.

A few years ago a book was written entitled, *Monarchs retired from business*. Some of them abdicated and some were deposed. If spiritists could or would write to the same effect about their prophets who have retired from business, Mr. Stainton Moses would have to come under both descriptions. He has *abdicated*; for he has forgotten his Greek, and doesn't know a word of what he formerly taught. He is *deposed*; for another spirit has come upon the scene and declared that what the "magnificent" one did teach is all wrong. And all they can say in mitigation of the muddle is that both were "sleepy," or had only recently "cast their skin."

Will our readers please remember that in *Light* we were specially referred to this very man if we wanted better evidence than that which we gave. The editor has more than once complained that our quotations and extracts were old and out of date. This was because he could not say they were inaccurately given. But now we have given his own chosen authority. If this is Spiritism up-to-date, then the fiasco is complete, for it has nothing of the earnest seriousness which characterised the earlier spiritists, and only stultifies itself with the drivelling imbecilities which we have given above.

To what evidence will they next refer us? for we shall be glad to get at the bottom of it all.

We had intended to make further remarks upon the teachings of Stainton Moses, but what is the use of doing so now that the spirit of the deceased has pronounced them "all wrong." It will be no excuse to plead that he was "sleepy" when he said this. There is a somewhat parallel case of a People putting themselves under a deceiving "control"—a false spirit. His name was "Baal." The prophet Elijah suggested several reasons why this spirit failed to answer. "Cry aloud, for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure, *he sleepeth* and must be awaked." There is no record that they ever succeeded in waking him. It will be the same with spiritists in their attempts to awaken Mr. Stainton Moses.

"As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity" (Psalm cxxv. 5).

## Editor's Table.

### OUR SPIRITIST ARTICLES.

WE should be glad to reprint, say enough to make an eight-page pamphlet, for free distribution, if we knew there would be a sufficient demand to warrant the expense of the effort. We should supply them in quantities at about cost price.

### ACKNOWLEDGMENTS.

For "*Things to Come*."

R.R., Feb. 5	...	...	£	s.	d.
			0	10	0

### VOLUMES

III., IV., V., and VI. can be bound to order, in one volume for 5s. 6d.

### REVIEWS.

*The Story of Luther's Life*. By Thomas Sefton Rivington, B.A., pp. 430, with 40 illustrations. Simpkin, Marshall, Hamilton, Kent & Co. It is often a matter of concern to provide good reading that will interest the family circle. This book we earnestly commend. There is said to be a strong protestant feeling arising in the country. Let it be strengthened by circulating this book. It maintains its interest throughout.

*Why not a Priest of Ritualism?* This little book (6d.) consists of seven sermons, preached by the Rev. W. J. Spriggs-Smith, in his Parish church, Terrington St. John, Wisbech, Norfolk. He ought to be enabled by Protestants to carry out his desire to post a copy to every Bishop and dignitary in the Church of England. Mr. Spriggs-Smith was formerly a missionary in Malaga, and knows something of Romanism.



# THINGS TO COME.

No. 82.

APRIL, 1901.

Vol. VII. No. 10.

## Editorials.

### THE FAMILY EPISTLE.

**T**HE Epistle to the Ephesians has been well called The Family Epistle.

In the first chapter we are taken back to eternity past, and shown the family of God, chosen (*v. 4*), accepted (*v. 6*), redeemed (*v. 7*), and all according to "His good pleasure which He hath purposed in Himself." Moreover, all the members of this family were provided for before any one of them was, in due time, born; and provided for—for all eternity to come.

In the second chapter we see this family quickened and endowed with spiritual life, raised with Christ; and seated in the heavenlies in Christ; no more strangers and foreigners, but become "the household of God."

In the third chapter the family secrets are revealed, and all the untrackable riches of Christ made known.

Chapter iv. describes the grace and the gifts given to the members of this family; and the standard according to which they are given (*v. 7*), *viz.*: "according to the measure of the gift of Christ."

Chapter v. calls on the children to walk in the ways which the Father hath prepared for them to walk in.

Chapter vi. closes the Epistle with the Father's blessing.

By nature the children of this family were "far off" (*ii. 13*), and spiritually "dead in trespasses and sins" (*ii. 1*), with "the understanding darkened" (*iv. 18*).

And in grace we see the love which sought them and saved them and brought them into the bosom of the family (*ii. 4, 5*).

In no Epistle have we greater revelation as to the work of all the three Persons of the Trinity engaged on behalf of those whom God is bringing to glory.

A Triune God is seen in His Divine activities, cancelling their sin, securing their salvation, supplying their needs, arming them for conflict, comforting them in tribulation, and causing them to triumph in Christ.

The Father is *for* them in love.

The Son is *with* them in grace.

The Spirit is *in* them in power.

Again:—

The Father is their eternal portion.

The Son is their title to their portion.

The Spirit is their power to read it clearly, and to enjoy it fully.

"Through Him (*Christ*) we both (Jew and Gentile) have access by one *Spirit* unto the *Father*" (*ii. 18*).

What a wondrous work; and all to bring a poor lost sinner to the throne of heavenly grace.

Christ is the way.

The Father says, "This is the way, walk ye in it."

The Spirit guides us unto it, testifying of it, and having compassion on them that are out of the way.

What a glorious provision! and it is all made real to us "by one Spirit" (*ii. 18*), with which each member of the Family is baptized. He is the communicator of all Divine blessing.

"For every virtue we possess,  
And every victory won,  
And every thought of holiness,  
Are His alone."

Even the Son, as Son of Man, did nothing apart from Him.

Was He made man? It was "by the Holy Ghost" (*Luke i. 35*).

Was He anointed? It was "by the Spirit of the Lord" (*Isa. lxi. 1. Luke iv. 18*).

Was He led to be tempted? It was "by the Spirit" (*Matt. iv. 1*).

Did He return? It was "in the power of the Spirit" (*Luke iv. 14*).

Did He cast out devils? It was "by the Spirit of God" (*Matt. xii. 28*).

Did He offer Himself to God? It was "by the Eternal Spirit" (*Heb. ix. 14*).

Did he rise from the dead? It was "by the Spirit of holiness" (*Rom. i. 4*).

It is even so with the many sons.

They are all "born of the Spirit" (*John iii. 5*).

Their faith is "the fruit of the Spirit" (*Gal. v. 22*).

Their hope is "through the power of the Holy Ghost" (*Rom. xv. 13*).

Their love is the love of God shed abroad in their hearts "by the Holy Ghost" (*Rom. v. 5*).

Their prayer is of "the Spirit Himself" (*Rom. viii. 26*).

All this is no mere theory. Nor is it man's theology. It is the power and glory of the Eternal Trinity engaged in procuring and securing the access of God's children to Himself.

It is this that gives the lie direct to the devil's religion, which consists in what is called the "universal Fatherhood of God." This lie cannot be preached unless this Epistle to the Ephesians can be blotted out. Here we see who are the Children of God's one Family, of which only He is the Father.

He redeemed them by His blood.

He justifies them by His grace.

He preserves them in His faithfulness.

All are now either sons of the first Adam or sons of the last.

All are either "in Adam," as "far off" as sin and Satan could take them; or, they are "in Christ," as near to God as love and grace can make them.

This is the grace wherein all the children of God stand. That is why they rejoice in hope of the glory of God.

Grace ends in glory. Grace is the flower, and glory is the fruit. "The LORD will give grace and glory" (Ps. lxxxiv. 11), and not one apart from the other.

Grace is glory commenced. Glory is grace consummated.

God has prepared this portion for His children: and now He is preparing them for their portion.

Grace prepares for the glory; and glory will crown the grace.

It is this grace which causes the Lord's redeemed to "receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of His Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (Gal. iv. 5-7).

### THE EPISTLE TO THE HEBREWS.

(Second paper.)

"WITHOUT THE CAMP."

So far, we have looked only at the negative aspect of the Epistle to the Hebrews; but, without going into the Epistle as a whole, it will be well to add a few words, and look at it in its positive aspect, and see the scope of it, and its teaching.

It is addressed, as we have seen, to Jews who believed, and were yet "all zealous of the law." Knowing, therefore, the condition of those to whom it was written, we are better able to understand it, and to see how wonderfully it is adapted to meet the case of those who were still bound up to a Jewish ritual.

It is "God" Himself who addresses them. No human name is allowed to appear as the writer; least of all, that of Paul. All Paul's other Epistles (without exception) commence with his name: but not this one. This was not to be open to any prejudice which might be caused by the presence of that offensive name.

It was, moreover, quite in accordance with the Divine manner of addressing His People Israel. It was no new thing with them to be addressed by the voice of God. "At sundry times" He had spoken directly to their fathers. They were perfectly familiar with that Divine mode of communication. And the "many thousands of Jews who believed" all bowed to the truth that God had "spoken unto US by His Son."

But, believing this, they had not apprehended the value of Christ's death as the one sin-offering, making obsolete all sacrifices and all ordinances. They still clung to their rites and ceremonies; they were "zealous of the law" (Acts xxi. 20); they walked after the customs (v. 21), and they made "vows" (v. 23); they used divers "baptisms" (Heb. vi. 2), and continued to offer sacrifices (Acts xxi. 26).

The object of the Epistle to these Hebrews is, therefore, to show that all these things were done away by the one offering once offered, and all made of none effect: they were a "shadow of things to come"; but we now have the substance of all in the Person and work of the Lord Jesus.

God had spoken in time past to the fathers by the prophets; but now He had spoken by His Son.

The whole of the first two chapters is taken up with the statement of these two great truths:— the Divine speaking, and the Divine Son of God.

The structure of these two chapters brings this out very beautifully.

A | i. 1, 2-. God speaking by His Son.

B | -2-14. The Son. God: "better than the angels."

A | ii. 1-4. God speaking by His Son.

B | 5-18. The Son. Man: "lower than the angels."

Here, we see at once the alternation of the two themes, and the contrast in the corresponding members.

The second member is seen to be parenthetical with regard to the first and third. And in like manner the third member is parenthetical with regard to the second and fourth.

The third member reads on from the end of the first; thus:

i. 1, 2-. God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son . . . . .

ii. 1, &c. Wherefore we ought to give the more earnest heed to the things which we have heard, &c.

In like manner the fourth member reads on from the end of the second; thus:

i. 14. Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation? . . .

ii. 5. For unto the angels hath he not put into subjection the world to come, &c.

The Son of God, therefore, is the great subject in this Epistle; and its object is to show how He has superseded the Law and its ordinances; and summed up and combined all in Himself. It is to show that the "rest" promised to the People of Israel was not obtained at their entrance into the Land with Joshua (iv. 8, 9); and to lead the saints into the rest obtained through the priesthood of Christ, and the perfection of His person in His death as an offering to God.

Chapter i. proclaims the Divine personality of the Lord Jesus; and the four distinct aspects of His relation to the Father as the Son of God, and, therefore, "better than the angels."

Chapter ii. declares Him as Man; made "a little lower than the angels for the suffering of death." This death had four distinct objects in view:

The bringing of many sons to glory (v. 10).

The presenting to God a sanctified people, His brethren (v. 11).

The deliverance from the devil, who had the power of death (v. 14); and

The making propitiation for the sins of the People as a merciful and faithful High priest (v. 17, 18).

For these purposes the Son of God took part in flesh and blood of the "seed of Abraham." It behoved him in all things to be made like unto His brethren; that, having suffered, being tempted, He might be able to succour them that are tempted.

Hence the key-note of the Epistle is "better:" and Hebrew believers are shown how that "in Christ" they have everything "better" than under the Law of which they were so "zealous."

They had

A better covenant (vii. 22).

Better promises (viii. 6).

Better substance (x. 34).

A better hope (vii. 19).

A better sacrifice (ix. 23).

A better country (xi. 16).

A better resurrection (xi. 35).

A better thing (xi. 40).

Not only is the word "better" used, but Christ is shown to be

Better than angels (i).

Better than Moses (iii).

Better than Joshua (iv).

Better than Aaron (vii).

Better than the Law (x).

Another word which characterises this Epistle is the word "once"; *i.e.*, *once for all*. (See vi. 4; vii. 27; ix. 7, 12, 26, 27, 28; x. 2, 10; xii. 26, 27.)

The Epistle is written to those who knew the Law. Hence they are exhorted in various ways:—

"Let us" fear (iv. 1); labour (iv. 11); hold fast (iii. 6; iv. 14; x. 23); come boldly (iv. 16); go on (vi. 1); draw near (x. 22); consider (x. 24); lay aside (xii. 1); run (xii. 1); have grace (xii. 28); go forth (xiii. 13); offer (xiii. 15).

The great design is to get them to break away from the traditional teaching to which they clung with such religious zeal. It had waxed old, and was about to vanish away (viii. 13). The Levitical Law and all its ordinances were among the "things that are shaken . . . that those things which cannot be shaken may remain" (xii. 26-28).

All had failed. The Law: "for the Law made nothing perfect" (vii. 19). It was characterised by "weakness and unprofitableness" (vii. 18).

According to chap. vi. 1, 2, all these things were "dead works." It was necessary to "go on unto perfection" (vi. 1, *maturity* would express the Greek better); and to those who were minded thus to "go on" it is said, "Beloved, we are persuaded better things of YOU" (vi. 9).

Christ is the one object for faith in this Epistle. He supersedes all else. To look *for* Him (ix. 28) and to look *to* Him (xii. 2) is the substance of which all beside was only shadow.

To cling to tradition or to religion, as such, is to give up both these positions.

It is this that gives all its importance to the climax which is reached in chap. xiii., which is the great lesson of

#### THE CAMP.

It is stated in verses 11-14:

"The bodies of those beasts, whose blood is brought into the sanctuary by the High Priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the People with his own blood, suffered without the gate. Let us go forth therefore unto him without the

camp, bearing his reproach. For here have we no continuing city, but we seek one to come."

This scripture evidently refers to the camp of the People of Israel in the wilderness; and the important question, for the right application to Christian position and practice to-day is,

#### WHAT IS THE CAMP?

The Camp cannot be the world: for the Camp consisted of the people whom God had, by the covenant of circumcision, separated from the world unto Himself. The Camp was characterised by the presence of God, as it is written: "The LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thy enemies before thee; therefore shall thy camp be holy" (Deut. xxiii. 14).

That which distinguished the Camp was the visible presence of God in the cloud, which was their shelter by day and their light by night. In the camp everything was arranged by Divine authority, and everything was sustained by Divine power, in a wilderness where there was neither food to eat nor water to drink. Yet it is from this place of manifest blessing that the saints are called out, in Heb. xiii. 13, into that which is, in the world's esteem, the most despicable; to the place outside, where the ashes were poured out, and where the sin-offering was consumed, to have fellowship with the Lord Jesus there. The reason given is this—"For here have we no continuing city."

Jerusalem is left for judgment: the fig tree has proved itself to be incapable of bringing forth fruit meet for repentance; and the sentence is gone forth to "cut it down."

From the day of Pentecost to the end of Paul's ministry in the synagogues, at Ephesus (Acts xix.), the presence of God the Holy Spirit was manifest, in the signs that accompanied the ministry of the apostles, preaching "the kingdom of God," in association with Jerusalem as the city concerning which the Lord Jesus had told them to tarry in it (Acts i. 4). The word rendered "tarry" implies more *fixed residence* than our English tarry.

The Camp, the antitype of Israel in the wilderness, began on the day of Pentecost; the presence of God was then first manifest with the apostles at Jerusalem; the Holy Spirit and the signs whereby His presence was manifested answered to the type of the cloud whereby the Lord led His People out of Egypt and through the wilderness. Power from on high accompanied the preaching of the kingdom of God, "to the Jew first and also to the Greek," in the synagogues until that preaching ended at Ephesus (Acts xix.). "The Acts of the Apostles" is the history of what was the antitype of the Camp of Israel in the wilderness.

This is proved by the third and fourth chapters of this Epistle: the People are addressed as equivalent to those who came out of Egypt by Moses, and are exhorted to labour to enter into the rest set before them, "lest any man fall after the same example of unbelief." That which this Epistle sets before the People of God is a Sabbath of rest, when "he that is entered into his rest, hath also ceased from his own works, as God did from His." It declares the priesthood of Christ, and the perfection of His

One Offering, "who through the Eternal Spirit offered Himself without spot to God," so perfecting for ever them that are sanctified, in that one offering, through faith in Him; and having entered into His rest, and sat down at the right hand of God, has brought all His People into the same rest from all the carnal ordinances belonging to a worldly sanctuary: thus causing them to cease from their own works as God did from His; and to rest in His presence in the Holy place, "having hearts sprinkled from an evil conscience, and a body washed with pure water."

Paul, in the epistle to the church of God at Corinth, shews also that the church up to that time was the anti-type of the Camp in the wilderness: for in 1 Cor. x. he says "I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea"; then, speaking of their overthrow in the wilderness, says, "Now these things were our types;" and again, in v. 11, "Now all these things happened unto them for types."

So Scripture teaches us in the plainest language possible that the Camp spoken of in Heb. xiii. 13 is not Israel as a nation, but the company of believers in the apostles' day, as seen in the "Acts of the Apostles," in association with Jerusalem and endued with visible power from on high.

The object of God's presence in the camp of Israel was "to deliver thee, and to give up thy enemies before thee." This was as evident with the Camp during "the Acts" as with Israel in the wilderness. The deliverance of Peter, first from the high priest, and afterwards from Herod, with the death of Herod, and the deliverance of Paul at Philippi, shew that the believers were one Camp, whether at Jerusalem or among the Gentiles, wherever any were gathered to the name of the Lord Jesus, so long as the patience of God lingered over Jerusalem and the things that pertained to the kingdom of God were the subject of the apostles' preaching. While this continued the Gentiles were brought into the Camp by the ceremonial purification, the washing of the flesh in water, when God had purified their hearts through faith (Acts x. 47 and xv. 9).

But, when the rulers at Jerusalem and in the synagogues among the Gentiles persisted in rejecting the testimony of the Holy Spirit through the apostles concerning Jesus as the seed of David, the Lord's anointed, then Jerusalem was left to its desolation and Israel ceased to be a nation.

Then it could be written "we have no city remaining." Israel had lost its earthly centre. The worldly sanctuary and all that pertained to it disappeared, and have never been replaced. In the immediate prospect of this the Epistle to the Hebrews was written: proclaiming the Lord Jesus a Priest after the order of Melchizedek, ending the Levitical priesthood; and His One offering as fulfilling and ending all the sacrifices, all the sprinklings of blood, and all the washings with water that hitherto had been in use. The one sacrifice of the Son of God took the place of all the offerings; and the presence of the Holy Spirit in the believer took the place of all the ordinances upon the flesh.

Their separation from Jerusalem entirely altered the position of the saints, and the character of the Hebrew believers: with no city on earth, and no priest but in the heavens, they ceased to be characterised by authority and power. They were henceforth to be identified with the altar and the sacrifice of Him who "suffered without the gate"; the rejected of His own People, but the Beloved and Accepted of God.

The ashes without the camp are the figure of the true position and character of the saints of God to-day. In the world's esteem most despicable, as Paul says (1 Cor. iv. 13): "We are made as the filth of the world, the off-scouring of all things unto this day"; but, in the sight of God, most precious, the result of the perfect obedience of His Beloved Son, the burnt-offering voluntarily laid upon the altar of His Father's will and wholly consumed as a sweet-smelling savour, the perfection of spiritual worship. On the other hand, the ashes without the camp proved the perfect putting away of sin by the One sin-offering burned without the Camp. The value of the sin-offering and the value of the burnt-offering were seen together in the clean place "without the Camp;" and to this place the saints are called out to bear the reproach of Him who suffered there, where the ashes were poured out (Lev. iv. 12. Num. xix. 9).

The Camp is represented to-day by any company of men who profess to have *succeeded to the authority or the power* given by the Lord to the Twelve Apostles once manifested in association with Jerusalem. "For here we have no continuing city."

Hence, this Epistle has a very powerful *application* to thousands of professed "believers" in the present day; an application as powerful as its *interpretation*, which came to those thousands of Jews who were "all zealous of the law." All who now are merely religious; holding by tradition; relying on ordinances; depending on rites and ceremonies, priests and sacraments, all these need the special lesson of this Epistle to-day; and to all such its *application* comes with overwhelming force, as powerfully as its *interpretation* came at the first to those of the Jewish believers who were zealous of the law.

But those who have gone forth "without the camp" know their completeness in Christ, read their standing in the Epistle to the Romans, and know that in Him there is "no condemnation," and from Him there can be no separation.

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## Papers on the Apocalypse.\*

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### THE SCOPE OF THE APOCALYPSE SHEWN BY ITS PLACE IN THE CANON.

THE scope of the Apocalypse is the most important of all the preliminary subjects connected with its interpretation. Apart from its true scope, no correct interpretation is possible. This scope is best gathered

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from its structure; but, before considering this, we propose to look at it as shown by its place in the Canon of Scripture, and by the relation in which it stands to the other books of the New Testament. This is the first thing that must be discovered in order to get an insight as to its place, subject, object and scope.

The order of the books of the New Testament as a whole varies, both in the manuscripts, versions and catalogues\* which have been preserved and have come down to us.

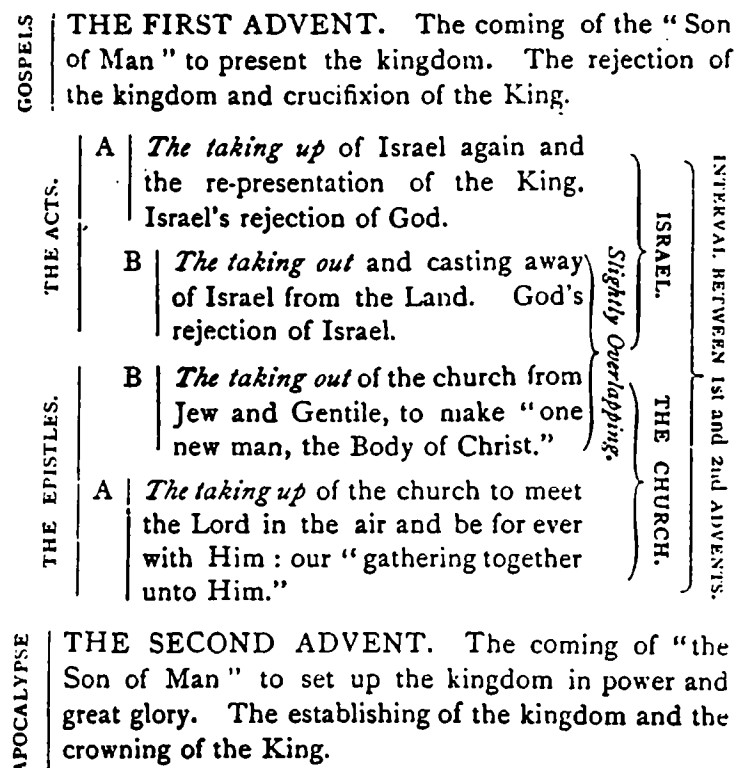
But while the order of the separate books may vary, they are always arranged in four groups which never vary:—  
 (1). The Four Gospels. (2). The Acts of the Apostles.  
 (3). The Epistles. (4). The Apocalypse.

The four groups always follow each other in this order. We say four "groups"; but it will be observed that only the *first* and *third* are groups; the *second* and *fourth* consist of only one single book each.

The order of the separate books in these two groups varies. For example, the order of the Gospels varies. The order of the Epistles varies, for in some lists Paul's Epistles come before the general and other Epistles, and *vice versa*. But, like Paul's Epistles addressed to churches, which never vary in their order, so these four groups never vary in their order.

Their inter-relation may be set forth, in brief, in the following structure:—

*The New Testament Books.*



From this structure it will be seen that the Apocalypse stands out in special relation to, and connection with the *four Gospels*, and not with the Epistles.

\* Such as the catalogue contained in the Muratorian Fragment, A.D. 160-170. Eusebius (*H.E.* iii. 25), about A.D. 340. Athanasius (*Ep. Alex.* 326, 574), A.D. 373. The Proceedings of the Council of Carthage, A.D. 397. Ruffinus, A.D. 410.

The Gospels record the events connected with the *First Advent*, and the Apocalypse records the events connected with the *Second Advent*.

In the Gospels we have "the days of the Son of Man" (Luke xvii. 22); in the Apocalypse we have "the day of the Lord" (i. 10).

The Gospels close with the great prophecy of "the Son of man in the clouds of heaven with power and great glory" (Matt. xxiv. 30; xxvi. 64. Mark xiii. 36. Luke xxi. 27); followed by the account of His sufferings, piercing and death.

The Apocalypse takes up this theme and opens by declaring the fulfilment of this prophecy, "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him" (i. 7): followed by the account of the judgments; the coming and the crowning.

The Gospels contain the prophecy of the Great Tribulation: the Apocalypse contains the description of it.

Between the *first* advent, which is the subject of the Gospels, and the *second* advent, which is the subject of the Apocalypse, we have the *present interval*, which is the subject of the Acts of the Apostles and the Epistles.

This interval is thus divided into two distinct periods, (1) that covered by the Acts of the Apostles, and (2) that covered by the Epistles.

The Acts has for its subject the re-presentation of the King and the kingdom. Israel is again taken up, and Peter, using the keys of the kingdom committed to him for this special purpose, opens the kingdom to Jews and Gentiles. Through the abounding grace of God the kingdom is again offered to Israel, but this being rejected the cup of Israel's iniquity is filled up. The people not only rejected Christ Risen, but they resisted the Holy Ghost. They resisted Jehovah in the Old Testament, The Messiah in the Gospels, and the Holy Ghost in the Acts. Though the ministry of Peter partly overlaps that of Paul, yet it is clear that Israel is specially dealt with as such, until the final sentence is pronounced in Acts xxviii. 17-28, which was speedily followed by the *taking* of the People *out* of their city and their Land.

Then we have the period covered by the Epistles, which have for their subject the *taking out* of the church of God.

The Church has a different calling, a different standing, and a different destiny from either Jew or Gentile, and yet, composed of both, is now waiting to be *taken up* to meet the Lord in the air.

It may be that these two parts of the present interval slightly overlap, as Paul's ministry in the synagogues and among the Gentiles also overlapped.

Not until shortly after the Apostle's death did God actually (as He had already begun to do judicially,) cease to deal with Israel as Israel, scattering the People abroad on the earth—destroying the Temple, and effectually, for a time, breaking off the natural branches from the Olive Tree (Rom. xi.).

After this, we have set before us, in the Epistles, the calling and hope of the church, which is now being *taken out*, and is waiting to be *taken up*, to meet the Lord in the air; waiting for "our gathering together unto Him,"

(1 Thes. i. 10, iv. 15—v. 4; 2 Thes. ii. 1-3 R.V.), before "the Day of the Lord" shall come.

This is fundamental to our whole position, and is necessary, we believe, to a clearer understanding of the Apocalypse.

It is well therefore that we should further establish the great scope of the Book as taught us by its position in the New Testament; and its special relation to the Gospels.

In 1 Thes. v. 4 we are distinctly told "ye, brethren, are not in darkness, that that day ('the day of the Lord,' verse 2) should overtake you as a thief."

As the Revelation is the description of that day (i. 10, iii. 3; xvi. 15) and of His "coming as a thief" (compare Matt. xxiv. 43, 44), it is clear that the church of God must be removed before the Lord Jesus is thus revealed. For we shall be already at "rest," with Him, and with the whole church, "when the Lord Jesus shall be revealed from heaven with His mighty angels; in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction, [driven away] from the presence of the Lord, and from the glory of His power, when HESHALL HAVE COME to be glorified in His saints and to be admired in all them that believe . . . in that day" (2 Thes. i. 7-10).

The tense here (in verse 10) is not the simple future tense of the indicative mood, but it is the second aorist tense of the subjunctive mood, ἔλθῃ (*elthē*) and can mean only *shall have come*. In verse 7, "when the Lord Jesus shall be revealed" is not a verb at all, but a noun, ἐν τῇ ἀποκαλύψει (*en tē apokalypsei*), and means *at the revelation* (*lit.*, at the Apocalypse).

So that "at the Apocalypse" of Jesus Christ, the church of God will already be at rest. The church has its "tribulation" now (vers. 4, 5). This is the teaching of verse 7.

But when the time comes to "recompense tribulation" to the world, then Christ will already have come to be glorified in His saints. For "in that day" He "*shall have come*" to take us up to be with Himself, "for ever with the Lord." This is the teaching of verse 10.

That this is the only sense in which this tense can be taken is clear from the following examples of its use:—

Matt. xxi. 40: "When the lord of the vineyard cometh" (*shall have come*).

Luke xvii. 10: "So likewise ye, when ye *shall have done* all those things." (Here it is so rendered).

Mark viii. 38: "Whosoever therefore shall be ashamed of me . . . of him also shall the Son of Man be ashamed (here we have the simple *future*) when he cometh (ὅταν ἔλθῃ, *hotan elthē*, the same as in 2 Thes. i. 10, *i.e.*, *shall have come*) in the glory of his Father."

In John iv. 25 we have the tense contrasted with another: "I know that Messiah cometh (*lit.*, is coming), which is called Christ; when He is come (ὅταν ἔλθῃ, *shall have come*) he will tell us all things."

Acts xxiii. 35: "I will hear thee, said he, when (ὅταν) thine accusers are also come" (*lit.*, *when thine accusers also shall have come*).

John xvi. 13: "Howbeit, when He, the Spirit of truth, is come" (ὅταν ἔλθῃ, *shall have come*).

Rom. xi. 27: "For this is my covenant unto them, when I shall take away (*lit.*, *shall have taken away*) their sins."

The prophecy as to Christ's enemies' being put under His feet (Ps. cx. 1) is quoted or referred to six times in the New Testament. Christ is now at God's right hand "until His enemies *shall have been placed* (as) a footstool for His feet." (See Matt. xxii. 44. Mark xii. 36. Luke xx. 42. Acts ii. 34. Heb. i. 13; x. 12, 13). Then He will arise and use this footstool, treading His enemies under His feet (Ps. xviii. 37-50). This is the subject of the Apocalypse; and the result and fulfilment of it is recorded in 1 Cor. xv. 25, which speaks of Christ's after-reign, "for He must reign till He hath put (*lit.*, *shall have put*) all enemies under His feet." So that the two acts are carefully distinguished. First, the *placing* of the footstool; and then the *using* of it. The one is at the beginning of the "day of the Lord," the other is at the end of His reign.

All this is conclusive, and tells us that the church of God will be at "rest" at the Apocalypse of Jesus Christ. And that, when He comes to take vengeance on His enemies, He "*shall have come*" already for His saints.

This enables us to see the true place of the Apocalypse in the New Testament. In order of *time* it follows on the Epistles, which end with the *taking up* of the church; but in the order of *eternity, i.e.*, in the purpose of the ages (Eph. iii. 10 R.V. marg.), it follows the Gospels; and takes up the subject of the King and the Kingdom, where it is there left.

There we see it rejected: here we see it established with judgment, and set up in Divine power and glory.

True, in order of *time* it follows on the period covered by the Epistles: and what we have to look for, now, is, not the conversion of the world, but the judgment of the world. The professing church is deceiving the world. It tells the world that its mission is to improve the world; and, by improving its sanitation, housing its poor, and generally preaching the gospel of earthly citizenship, to bring on a millennium, in which no Christ is thought of or wanted!

While the majority of the Church's teachers are loudly proclaiming that "the day of the Lord" will not come till the world's conversion comes, the Spirit and truth of God is declaring that that day shall not come until the apostasy comes (2 Thes. ii. 3).

While the majority of the Church's teachers are maintaining that the world is not yet good enough for Christ, the Spirit is declaring in the Word that the world is not yet *bad* enough.

There is some difference between these two testimonies; and our labour will not be in vain, if we learn from this book of the Revelation to believe God; and, while we "wait for His son from heaven" as our blessed Hope, to warn the world of increasing apostasy (which may go on side by side with increasing morality) and of coming judgment.

Yes, coming judgment. That is the scope of the whole book. We have, here, events which cannot be limited



by mere ecclesiastical history; but a wondrous unveiling of the awful scenes which shall end up God's controversy with Satan. It has as its field the whole creation, and not merely a corrupt church in Europe. All the forces of Heaven and Hell are seen in conflict, and bringing to a head the mighty issues involved.

On the one side we see,

(1). The full display of the power of God in Christ, opposed to the full energy of Satan, and all his forces in the "day of battle and of war" (Job xxxviii. 23).

(2). In this final conflict, we see the full array of all the Heavenly forces which Christ can command and will command. We see spiritual beings, angels and principalities and powers in Heaven, and the great physical forces of creation (Zech. xii. 4-8, xiv. 1-4, etc., etc.) brought to bear on the great enemy.

(3). That mighty heavenly host will embrace all who have been delivered and redeemed from "the power of Satan" from the time of sin's beginning, as well as all the angelic beings who have not fallen.

(4). These heavenly forces are led by "the King of Kings, and Lord of Lords,"—"the Prince of the Kings of the earth"—the great "Captain of the LORD's host."

On the other side, we see

(1). The full display of Satan's power and authority (xvi. 13, 14), and that, too, from the beginning of his tyranny and usurpation as the "prince of this world" and its "god" (John xii. 31; xvi. 11. 2 Cor. iv. 4).

(2). To this end, all the hosts which he can and will command, from the very beginning of his power—angels and principalities and powers; men and demons from the pit, and men on earth; all these will be led by their captain, and all brought to bear against Him who sitteth upon the White Horse (Rev. xix. Jude 6. 2 Pet. ii. 4).

(3). This mighty host will be of far wider extent than the minds of expositors have ever yet conceived.

(4). These forces of earth and hell will have for their leader, Satan, "the prince of this world."

We have here something far beyond the ordinary interpretations put upon this Book: and, we believe that few if any can possibly realize all the mighty issues involved in it, and the extent of its results as affecting creation, Israel, and the nations of the world.

To limit it to Popery, or to Christendom (so called) is, we believe, wholly to miss the scope of the Book: and, to lose the weighty lessons of its wondrous Revelation, by committing the mistake condemned by true logic—viz., of putting a part (and a small part too) for the whole.

The awful conflict is of far wider extent than this. It exceeds all the general petty views of its scope; as affairs of State transcends those of a Parish Vestry.

"Michael and his angels" and "the Dragon and his angels" include the whole fighting forces of the heavens. Rev. xii. reveals the HEAVENLY ARMAGEDDON, which will bring to an end the hostilities of ages by a final overthrow of the wicked (so far as the super-etherial heavens are concerned).

What the Book tells us of the conflict on earth is of the same character. The scope of it takes in the whole earth,

and leads up also to an EARTHLY ARMAGEDDON (Rev. xvi. 16).

The Covenant of marvels (Ex. xxxiv. 10) refers to judgments which are cosmical in the widest sense of the term.

The scope of the book winds up all the affairs of time, and contains the end of prophecy, the end of knowledge, the end of the Secret of God (x. 7), and the dawn of the eternal ages of ages.

In short, the scope of the book, as shown by its place in, and relation to, the whole canon of Scripture, is the winding up of the affairs of the whole creation, and the fixing of the eternal states of all things in heaven and on earth.

We are thankful to feel that we are not alone in taking this serious view of the real scope of the Apocalypse.

While many fritter away its solemn scenes, in the common-place history of Europe, there are others who see beyond all this, and behold the Divine interposition in the affairs of the whole creation.

We have information about the church in the Epistles: and we see, even in them, the indications of the coming corruption which has since become history. But in the Apocalypse we have something far beyond, and quite different from all this.

The Epistles prepare us for what we know as Ecclesiastical history; and they prepare us also for the end as revealed in the Apocalypse.

Eloquent testimony is borne to this, and therefore to our view of the scope of Revelation, by Canon Bernard;\* who approaches the subject from a somewhat different standpoint. His weighty words are:—

"I know not how any man, in closing the Epistles, could expect to find the subsequent history of the Church essentially different from what it is. In those writings we seem, as it were, not to witness some passing storms which clear the air, but to feel the whole atmosphere charged with the elements of future tempest and death. Every moment the forces of evil show themselves more plainly. They are encountered, but not dissipated. Or, to change the figure, we see battles fought by leaders of our band, but no security is promised by their victories. New assaults are being prepared; new tactics will be tried; new enemies pour on; the distant hills are black with gathering multitudes, and the last exhortations of those who fall at their posts call on their successors to 'endure hardness as good soldiers of Jesus Christ,'† and 'earnestly to contend for the faith which was once delivered to the saints.'‡

"The fact which I observe is not merely that these indications of the future are in the Epistles, but that they increase as we approach the close, and after the doctrines of the Gospel have been fully wrought out, and the fulness of personal salvation and the ideal character of the church have been placed in the clearest light, the shadows gather and deepen on the external history. The last words of St. Paul in the second Epistle to Timothy, and those of St.

\* Bampton Lectures for 1864: *The Progress of Doctrine in the New Testament*, by Thomas Dehany Bernard, late Rector of Walcot, and Canon of Wells. London: Macmillan & Co., 1900 (page 189, 5th ed., 1900).

† 2 Tim. ii. 3. ‡ Jude 3.

Peter in his second Epistle, with the Epistles of St. John and St. Jude, breathe the language of a time in which the tendencies of that history had distinctly shown themselves; and in this respect these writings form a prelude and a passage to the Apocalypse."

If these things be so, as we assuredly believe they are, then *the church is not the subject of the Apocalypse.*

The Apocalypse follows the Epistles in sequence of *time*, and is naturally and historically consequent upon them; but in the Divine order and plan it is *logically* and dispensationally consequent on the Gospels.

Every previous dispensation has ended in judgment, from Satan's first rebellion (Gen. i. 1, 2), to his final rebellion (Rev. xx. 8-10) and the final judgment (verses 11-15).

That this present dispensation shall end in judgment is not only to be inferred from the uniform history of the past; for it is clearly foretold in the Epistles. It is this judgment which is described in the Apocalypse; and it is this book which we are now seeking to understand more clearly. This clearness, we believe, will be greater in proportion, as we see the position occupied by this Book in the New Testament; and in proportion as we believe that the church of God has no part in the great Tribulation, and no participation in those judgments.

That it is not the subject of this book we have endeavoured to establish in our fifteen preliminary points: and this view will be further confirmed as we proceed with our consideration and study of the Apocalypse.

## Questions and Answers.

QUESTION No. 262.

### "THE JUDGMENT SEAT OF CHRIST."

A. H., Edinburgh. "2 Cor. v. 10, 11. If there are to be rewards for those that have done good, will there not also be punishment for those who have done ill? If not, why should the apostle Paul speak of 'the terror of the Lord.' I know it is thought by many, that it will be reward or loss, but to my mind it has the appearance of some punishment. Yet again, it does not seem to be what we expect after being caught up to be 'for ever with the Lord.'"

Quite so. And it is this last part which must determine the *interpretation* of 2 Cor. v. When we have been caught up and are "with the Lord" we shall have been raised in His likeness, with bodies like His own glorious body, "like Him," glorious in all His glory.

"No condemnation," and "no judgment," in the proper sense of the word. It is in face of these blessed facts that we must seek to understand 2 Cor. v., and not allow any opinions of ourselves or of others to deny or impair these glorious realities.

There is not a word about *sin* or *sins* in the whole passage. It can only be service or "labour" of which he speaks in verse 9, and in this case it may refer merely to apostolic or ministerial labour, for the "we" in verse 10 is very emphatic, being expressed as a separate pronoun as well as contained in the verb. "Every one" is *ἕκαστος* (*hekastos*) *each one* of us, *i.e.*, of those who labour and persuade, of whom he is speaking in the verse before and after.

There is not a word about *punishment*. Indeed, how could there be, considering the character of those who will there appear?

The word "receive" is remarkable, as it is the technical word for *receiving a reward*. The word *κομιζω* (*komizō*) means here, *to carry, bear, or bring to*, as Luke vii. 37. Then, *to carry away for one's self, to carry off what is one's own*: hence, *to receive, obtain* as a reward or wages. In Heb. x. 36, "Ye might receive the promise; *i.e.*, the promised blessing. So xi. 39, 1 Pet. i. 9, "receiving the end of your faith," and ver. 4, "Ye shall receive the crown of glory." The word means also to receive back what was previously one's own, *to recover*, as in Heb. xi. 19. Matt. xxv. 27. The word is used generally in a good sense unless it is otherwise so stated to the contrary. And sometimes the good is emphasised by being actually mentioned, as in Eph. vi. 8.

In only one place is it used in a bad sense, Col. iii. 25; but there, to prevent mistake, it is expressed as being "for the wrong which he hath done."

We must not, in the face of all this, and of what we said at the beginning, force 2 Cor. v. 10 into this sense because in Col. iii. 25 "he that doeth wrong" is not a saint, but is put in contrast with "ye" in verse 24, *i.e.*, servants of Christ. On the other hand, in 2 Cor. v. 10 it is "we," Apostles and servants (esp. Paul and Timothy, chap. i. 1), who labour for God, who "shall receive" the reward of our labour; if that labour has been "good," then a greater reward; if it has been "bad," then a lesser reward. If we have built on the one foundation, that which has been *our* work, and not that of God the Holy Ghost, it will all be burnt up notwithstanding, for "every plant which My heavenly Father hath not planted shall be rooted up" (Matt. xv. 13).

"Knowing therefore the fear of the Lord (not 'terror' but reverence, &c., as chap. vii. 1) it is MEN we persuade; but to God, we are already manifested (for we have no need to persuade HIM as to our service, either in its motives or results). And I hope that we have been manifested in your consciences." Here the "we" and the "you" are distinctly contrasted, showing that the "we" is ministerial.

We are not, therefore, to take these words apart from the whole scope of the passage, and use them as a terror to the children of God, thus at once putting them under a yoke of bondage, and calling in question the perfection of the standing which is theirs in Christ.

QUESTION No. 263.

### OUR SPIRITUAL BODY.

J. R., London. "A.—*Figures of Speech*, p. 722: 'Our spiritual resurrection body is the same as our house which is from heaven.' 1 Cor. xv. 42, 43: 'It is sown—it is raised.' If raised, how does it come down from heaven? B.—Heb. xii. 23: Who and where are 'the spirits of just men made perfect'?"

(A.) There is nothing said about its *coming down* from heaven. Our resurrection body will be "of heaven," *i.e.*, heavenly—a heavenly body, and not of earth or clay.

(B.) Of one thing we are sure: *viz.*, that the word "spirit" or "spirits," standing alone, never means a *man* or *men* in any state or condition. Therefore "spirits" here are defined the

spirits of just men who have been perfected or *reached the end*. What can this end be but *resurrection*? God is mentioned as the "judge" in the sentence immediately preceding, and God judges *raised men*—not their spirits. So that it appears to us that resurrected men must be here meant: "Just men who have finished their course."

QUESTION No. 264.

MATT. XXIV.

A reader of *Things to Come* "would be very much obliged if any explanation could be given of Matt. xxiv. Is there not a confusion apparently in the order of events?"

No. There is no confusion whatsoever. When rightly divided, all is simple and clear. As it runs concurrently with the Apocalypse, much will be found in our papers on that book that will thoroughly explain it.

Meantime we refer you to our March No., p. 103; also to the answer to Question No. 200, July, page 9.

## Signs of the Times.

### JEWISH SIGNS.

#### THE PALESTINIAN COLONIES.

Under the above heading, the *Jewish Chronicle* of March 2 contains the following:—

"The opinion expressed by our Jerusalem correspondent on the future of the Palestinian Colonies will fill all well-wishers of the Holy Land with hope. Of late the Colonies have been pronounced a failure, and not without considerable show of reason. The fact that Baron Edmond de Rothschild's Colonies have had to be taken over by the Colonisation Association indicates that they were far from being a success under their former management. It has been reported that there were 400 starving Jewish labourers in Palestine, and that consequently agriculturalists are leaving the country in numbers. Moreover the restrictions which the Porte imposes upon Jewish immigration are not calculated to conduce to the success of colonisation. No one doubts the ability of the colonists for their task, or the zeal with which they devote themselves to it. Travellers have borne unanimous testimony to the well-cultivated and neat appearance which distinguishes Jewish farms. The excellent quality of the wines produced is attested by the gold medal awarded to them at the Paris Exhibition. But the enormous vintages of last year in most of the wine-producing countries caused the supply to exceed the demand. Therefore, there has been a poor market for Palestine wines, and the absence of proper methods of organising the industry has not improved matters. In spite of all these drawbacks, we are assured by our correspondent—who speaks with the greatest authority on Palestinian affairs—that the condition of the colonies is not as desperate as it has been depicted. For one thing, Jews are now permitted by a special *Irade* of the Sultan to acquire rural as well as town land, and to have their property inscribed in their own names. Mr. Meyerson—who is a severe critic of bad methods—has promised to make the colonies pay in the course of ten years, and our correspondent is of opinion that he will make his promise good. In some of the Galilean settlements excellent results have been obtained—due, we believe, to the ability with which they are being managed by Mr. Charles Cohn. Mr. Cohn is an agriculturalist of experience. He received his original training under the auspices of the Jacob Franklin Trust, and with the assistance of Mr. Henry A. Franklin, in the Royal Agricultural College at Cirencester. He is now generally acknowledged to be one of the most successful colonisers in Palestine. Under his guidance the land in some of the Galilean colonies has yielded twelve and fourteen-fold. We shall await further reports of their progress with interest."

### RELIGIOUS SIGNS.

"THE WORLD BY WISDOM KNEW NOT GOD"

(1 Cor. i. 21).

The world has always been religious, though the Holy Spirit records concerning it:—"Because that when they knew God, they glorified him not as God" (Rom. i. 21).

Scientists seek after evolution. The leaders of the *religious* world follow in their wake. Man, they assert, is going through the process; but this can only be accomplished by a succession of falls—not a very encouraging mode of progression. For as we have recently shown, it is contended by such that though every sin is a fall, it is a "fall upstairs."

This may satisfy the religious charlatan, but in ordinary life its frequent occurrence would be taken as an indication of bodily helplessness or of something more serious.

This is really the case as applied to religious progression—it is evidence of atrophy or paralysis in the Christian sphere. Everywhere the evidence is too strong to be ignored. Satan has waited and worked with all deceivableness of unrighteousness, and we see the result to-day, which is—chaos.

The first fall of man is not enough for these blind guides, and so they think he may improve his case by repeating it. Only such as nurse in their hearts rebellion against God and His Word would conceive of such insane folly. It indicates the abandonment of the very foundations of faith, and the refusal to follow the commandment given—"Preach the Word." It is treating with scorn God's avowal that the Gospel is the "power of God unto Salvation."

The Pagans did in their religious system begin with an image "made like to corruptible man," and came down in a descending scale to "creeping things."

The world's "wisdom" to-day reverses the order. Religious teachers look back on the "creeping things" as *their* beginnings, and strut with complacent pride at the result of evolution, seeing that the centipede with its many legs is left far behind, and they now can stand erect on two.

The *Daily Chronicle* contributes the following:—

"Before the Royal Society of Edinburgh recently, Dr. Munro read a paper on the intermediary links between man and the lower animals. In the evolutionary career of man two stages are to be recognised. First, that in which his physical transformation had been effected, during which he attained to the erect position, and the consequent conversion of the limbs into the hands and feet; and the second, that in which his mental organisation became governing force in the universe."

Is it too much to suppose that the Doctor's "mental organization" satisfies himself, though there are many others not able to share his pride?

"Dr. Munro believes that many fossil remains of man are intermediary links which mark different stages in the history of mankind, and the further back such investigations are carried, the more Simian-like does the brain-case become."

We suppose the "brain-case" indicates the quality of the brain within.

We have never seen the Doctor's brain-case, but, judging of what has come out of it, we can speak of its capacity to produce "Simian-like" folly.

### S.P.G. CARNIVAL.

The Queen's death has brought to light an abomination in N.W.T., Canada. The (S.P.G.) Bishop of Saskatchewan, Calgary (we learn from a Calgary Daily, Feb. 13th, 1901), says:—

"Out of respect for the memory of Queen Victoria, the proposed Carnival in aid of the Church of the Redeemer Rectory Fund will not be held."

### SUNDAY AMUSEMENTS.

The following, from an Ipswich paper, shows how rapidly the word "congregation" is dropping out, and is being replaced by "audience." It is a natural transition brought about by the force of circumstances. The "congregations" of spiritual worshippers of God, feeding upon His precious Word, will soon be few indeed, while "audi-

ences" of fleshly assemblies are being amused by those who profess to be the ministers of God's word.

"SUNDAY EVENING LANTERN SERVICE.

"The first of a series of four Sunday evening lantern services was held in the Public Hall on Sunday night. The Rev. T. I. Jarrott, who has arranged the services, manipulated the lantern from the front of the balcony, giving the address from the same place. Ober Ammergau Passion Play pictures were shown on the largest screen that has ever been erected in the Public Hall. Hymns were thrown on the screen and joined in by the audience, as were also some of the opening prayers. The address was on 'The Religious Life of the Queen,' the long series of slides culminating with some splendid photos of the funeral procession and the service at Windsor. There was a very good attendance, the Hall being fairly well filled. Miss Nellie Warren sang 'The Children's Queen,' and 'The Angel's Promise,' in effective style, limelight illustrations being shown on the screen as the songs were being sung. Next Sunday the subject will be 'The Man with the White Hat.' No charge is made for admission, but a silver collection is taken at the doors to defray expenses.

People who are supposed to "get good" under such conditions can hardly be expected to settle down to what would be to them the humdrum of true worship where only the *spirit* is catered for. If the above is not *making provision for the flesh*, what is?

CHURCH ORGAN FUNDS

have much to answer for. The praises of God are too often put under the *control* of unconverted musicians, and the result is to make music the enemy's most effectual weapon in the destruction of spiritual worship, and the hindrance of Bible ministry.

A glaring example lies before us—too long, and too grossly offensive in its vulgarity, to be given in these columns. The lowest wit and foolish jesting is resorted to on the large bill, announcing a performance of "the Mafeking Minstrels, just escaped from St. Helena," etc. It ends:

"If you come and hear the minstrels,  
You'll soon hear the organ play;  
So come and help us once again  
And Pay, Pay, Pay."

Truly it is "the unknown God" who is being worshipped to-day, as in Athens of old. No true worshippers could ever suppose that the great and holy God of the Bible can approve of such methods. Though the heathen make their gods with their hands they *do reverence* them. But in mere religion Romanists make their god out of bread, and eat and digest him, while thousands of Church-goers make him out of their own heads, and both degrade him.

"BAPTISTS AND BALLET DANCING."

Such is the heading of the following paragraph in the *Manchester Evening News* of Feb. 1, 1901. It needs no comment, but shows how the pace is being increased in the down-grade rush to perdition. The significance of the matter to us is that what is done in America to-day soon becomes the fashion in England with those who—forsaking the Gospel of Grace and the word of God—are ever on the lookout for "some new thing."

"Members of the Church and Stage Guild will be interested to hear of the Easter programme of the combined glee, mandolin, and banjo clubs of the University of Chicago—the great Baptist institution of which Dr. W. R. Harper is president and Mr. Rockefeller the chief benefactor. The students are planning a tour through the Southern States, during which they will appear as prime donne, ballet and chorus girls, &c., and will produce an original comic opera caricaturing university life. It is announced that there will be many new 'stunts' of a vaudeville nature, including acrobatic feats. The permission of the faculty has been obtained."

SALVATIONISTS AND THE STAGE.

The *Daily Graphic* (Feb. 12, 1901) is responsible for the following. It is sad reading; but the attitude of the

world's Press with regard to the increasing degradation of Spiritual things is significant and instructive:—

"It is from America, far more than from Africa, that there is 'always something new.' The latest from that source is that the Salvation Army, desiring to raise the tone of the theatres, has started a theatrical touring company of its own. As the modern drama began in the shape of 'mysteries' and 'moralities' presented by the clergy, this is indeed a case of the wheel having come full circle. So far as can be judged from the reports, it appears that it is to melodrama that the disciples of General Booth look for the amelioration of the world. The moral of melodrama is almost invariably good, though the experience of the Surrey side would seem to show that it is not quite an infallible antidote to the wicked tendencies of the human heart. Should it fail, the Salvationists might try what can be done with comic opera. 'The Belle of New York,' revised in the Salvationist interest, would seem an appropriate work to begin the campaign with. In the meanwhile the effect of the limelight, and the applause, and the bouquets on the austerities of Salvationist manners will be watched with interest and sympathy."

"SACRED FREE LUNCH.

"PARSON RESORTS TO SALOON-KEEPERS' EXPEDIENTS.

"Express Telegram.

"NEW YORK, Sunday.

"In the contest between rum and religion the churches are stealing the enemy's weapons.

"The Rev. Newell Dwight Hillis, Pastor of the Pilgrim Church of Brooklyn Borough, has established a free-lunch counter in the church, and hereafter, after each service, a selection from sandwiches, hard-boiled eggs, sausages, ham and beef, prunes, salad, cabbage, pork and beans, pigs' feet, chow chow, chow chop, suey, chutney, pie, pickles, and clam chowder will be given to those who, having fed their souls, desire some slight physical refreshment.

"Hitherto the free lunch has been an institution peculiar to the public-house, and its lavish spread is always open to the purchaser of a drink. Many bars offer a fried egg or an oyster with every purchase of liquor in order to stimulate trade.

"The Rev. Mr. Hillis' bold move in opening a sacred free lunch has aroused much interest and amusement.

"If the attendance is increased he will make the free lunch a permanent feature. There is reason to believe that all the tramps and doss-house *habitues* of Eastern America will at once concentrate on Brooklyn, and a great religious revival among the 'hoboes' may be expected."—(*Daily Express*, Feb. 25, 1901).

This is equalled, already, in London, for in *The Daily Telegraph*, of March 5th, we read:—

"A recent innovation by an enterprising clergyman in South London took the form of a luncheon service, where those who had not time to go home were regaled with hot coffee and sandwiches and a rousing evangelical address. The latter experiment did not, however, succeed.

"THE NEWEST ECCLESIASTICAL ADVANCE

to meet the changing habits of church-goers is what may be described as a 'supper-service.' It is true that no savory dishes are to be supplied, but that is a mere detail which may easily be rectified should the experiment prove a success. The daring innovator is Dr. Ker Gray, who ministers in St. George's Chapel, Albemarle-street. In about three weeks' time, when the new organ will be in working order, he intends to inaugurate a second Evensong at nine o'clock for those who do not know exactly what to do with themselves on Sunday evenings. Those on the way to supper at their clubs—though in evening dress—are to be cordially welcomed. There are a number of these social institutions for ladies in the neighbourhood, and it is thought that good music, a finely-performed anthem, and a short address will prove attractive to members of these places."

SPIRITIST SIGNS.

"THOU SHALT SEE GREATER ABOMINATIONS THAT THEY DO."—Ezek. viii. 13.

In our February Number we have given the teachings of Mr. Stainton Moses as a medium when in the flesh, according to the direction he received from the spirits that controlled him.

This has been followed (in our last issue) by the teachings of Stainton Moses himself, deceased, as stated in the spiritist journals. Now that, as they claim, he has got the opportunity of controlling other

mediums, he throws overboard all that his guides—"Imperator," "Rector," &c.—taught him, assuring the dupes who have followed his teachings by now saying that "he himself was wrong." What will the spiritists advise us to do now? Another book is wrecked. It is advertised in *Light*, of Feb. 16th, as the "fourth edition." This date is subsequent to the posthumous account he gives of himself. The other spirit also that was fetched confirms him in informing us that these revelations are not reliable—in fact the article in question calls him "poor Moses." We should suppose that another edition will not be required. The further we examine and search into the spiritist theories, the more evident it becomes that they are all "be-fogged" together. As far as we may be granted the privilege, we will go behind the fog and show up the black conspiracy that controls the movement.

The whole thing is a conspiracy of deceit. It cannot be otherwise, for it is manipulated by deceiving spirits; and spiritists appear to be actuated by the same desire to deceive.

We received a call from a spiritist. Out of courtesy, and not knowing in the least the object of his visit, his request was granted, and then it was asked that if we would consider the visit private, he would hold himself to the same understanding. The letter which he sent us a few days after proves the truth of the account we are now presenting. We give a paragraph from it: "After much thought I have decided to publish some account of our recent conversation. But as I entered your room, I had no thought of doing so at all. Had I entertained any such idea, I should not have discussed anything which would have made it desirable to ask you *not to publish my* remarks. But I did so, and if I recollect rightly, you reiterated a promise not to do so, which I see you have kept."

This is a specimen of his high principle and of his faithfulness to his pledge. Our readers will see in it more of the trail of the serpent. Departed spirits are spoken of by them as having "cast their skin." Now we have to do with one that has not gone through that process yet, but has passed through the preparatory stage by casting his conscience to the winds.

From the way the claims of the *Teachings* of Stainton Moses have been pressed upon our notice as a settlement of all controversy, spiritism ought to stand or fall according to his value and authority as a teacher. As far back as Jan., 1900, this interviewer wrote advising us to read them. Again on November 6th he repeated the same. In *Light*, December (page 583), he pressed this again in these words: "I recommended a study of these if he wished to learn something of the Higher Spiritualism." And now we learn that this remarkable teacher is in a be-fogged condition through being so sleepy. We can only say that pupil and teacher are very much alike; for, when he thrust himself on our privacy it was with a message that he had only his "brother's" card in his pocket upon which he had put his name in lead pencil.

When he wrote to *Light* (page 582), he says: "Sending in MY card, I was after some time ushered upstairs." But in *The Two Worlds*, February 1st (page 73), it is again altered. There he says: "I hunted in my note case to see if I could find a card. It was empty, save for a lady's card—that of My Wife." It was not possible for us to know that his wife had qualified for a doctor's degree, or that her name was

"A. HARVEY WAYLEN,  
"LL.A. (St. Andrew's),  
"M.D. (Chicago).

"Dr. Waylen visits London patients . . ."

So whether the card represents his *brother, himself, or his wife*, we cannot even now say. It is a convenient arrangement for any necessity that may arise.

Because these columns are not open to spreading his scepticism, he asks, "Is this the liberty of the Press?" He cannot know what liberty of the Press is. As if its liberty was in jeopardy because we decline to pay for the printing of his worthless trash. He asks: "Why do you deny freedom of speech to your contemporaries." We were not aware that he and his contemporaries had not the freedom enjoyed by all others. They can publish what they please; but not content with that, they demand that we shall also print and publish what they are pleased to write. We do not intend to barter our liberty of the Press in this way; but we shall publish as much of their writings as we think proper, and if we do not do this accurately, it is for them to point out wherein we err. Neither will we use their pages to answer any of the false things they may put forth about *Things to Come*.

We now exercise our liberty by giving a specimen of the Interviewer's own views—we give it literally, marking his periods with faithful accuracy:—

"There are many kinds of mediumship. For example. I have been at times to some extent what might be called a 'physical medium.' . . . I have sat alone in a room while upon an earthenware vase standing on the mantelpiece, far removed from any living or moving thing, a series of resonant sounds came, as though it had been struck with a light mallet."

It is not clear, from the punctuation, whether the writer occupied a position which might be amusing to his friends, or whether he sat on a chair. But to leave this matter, which is of purely personal interest, let us look at what is far more important, viz., the

#### CONFLICTING EVIDENCE OF SPIRITISTS.

*Light* affirms: "We need not regard spiritualism as a religion" (*Light*, Nov. 17).

Mr. Hector Waylen (the interviewer) says: "It is a religious movement, not a scientific" (*The Two Worlds*, Dec. 28, 1900).

Dr. Alfred Wallace says:—

"Spiritualism is a science of human nature, which is founded on observed facts; it appeals only to facts and experiments, it takes no beliefs on trust . . . and affords the only foundation for a true philosophy and a pure religion."—*Light*, Jan. 12, 1901.

In relation to their spirit communications, *Light* says:—

"But surely in the vast majority of cases, it is reasonable to assume that one's visitor knows who he is, and has no particular motive for cheating."—*Light*, Nov. 17, 1900.

But *The Two Worlds* comes out with a flat denial of this proposition. For therein it is asserted:—

"That a returning spirit, as a narrator of other-world experiences, he is necessarily unreliable."—*The Two Worlds*, p. 20

Everything they give is unreliable. The spirit personating Stainton Moses confirms this assertion, for he does not know what he is talking about; and all this masquerading is covered up with the plea that he is "sleepy."

But this is not the end of all this confusion, according to the account given in *The Two Worlds*; for "the real names of Rector and Imperator" (the guides of Mr. Stainton Moses) "have been lost for ever in the fog," and the writer further adds: "But it is quaintly amusing to find Rector warning Dr. Hodgson not to rely too much on statements made by George Pelham."

The writer (Charles Dawbarn) closes with this sentence: "Let the student reader carefully note that it is out of such materials poor mortals have woven their theological systems and built up their imaginary hereafter" (*The Two Worlds*, Jan. 11, 1901).

And this is the best that spiritists can do. What becomes of their vain boast of spiritism being an advanced revelation, and what is the only remedy they cling to for putting their chaos in order? This: "We can only hope to be successful by making the veridical acquaintance of our own sub-conscious ego." Then, we say, let them get their own sub-conscious ego right before they attempt to put us right. We know of no hospital or reformatory for putting a "sub-conscious ego" right. When this is done, it will be time enough to come before the world as the harbingers of a "new revelation;" and the despairing wail of *Light* will be answered: "But what are the angels about all this time? The honest truth is that we know, absolutely know, very little about life beyond the veil; and much of our knowledge is only inference. . . ."

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This is his uprightness. For this purpose a Divine Messenger is sent to "show" it him (Job xxxiii. 23). And, the moment it is shown to him, the language of his heart is, "I am a poor, weak, wretched, miserable sinner!

"In myself I am lost, ruined, guilty, undone, helpless, hopeless.

"Sin is not merely my confession; it is my burden, and my sorrow.

"And, most of all, I sorrow because I sorrow so little."

Ask such an one where his uprightness is, and he will say, "Not in me; not in me. 'I am all unrighteousness.'

"My uprightness is in Christ. It is all in Him. In His work. In His atonement. In His person."

Such are God's "delight" (Prov. xi. 20). Yes, He loved them before they loved Him. And this, while they were not friends, but "enemies."

They are His "delight," because He sees them only in Christ, the perfect, upright One. And in Him they are seen without a spot.

This fact is unutterably precious to us, because we ourselves see enough, even in our very sincerity, every day, to bring us into condemnation, and yet we *know* (from His faithful Word) that, viewed in His Son, we are made upright—yea, made "the righteousness of God in Him."

Yes, we are His "delight," because He sees us in Him of Whom He said, "This is My Beloved Son!" And He must say the same of all who are in Him.

We are His "delight," because He sees in us the fruit of the Redeemer's work, the workmanship of the Holy Spirit. And "He will not forsake the work of His own hands."

All this is no mere question of "views" or "opinions." It is vital and essential Truth. There are many who may not be clear in the head, but may be sound in the heart (Psalm cxix. 80). And Jehovah loves and delights in such. So precious is their humiliation, and broken hearts, and spiritual desires, that when He sees this it is as though He saw nothing else. It was so with "just Lot," "that righteous man" (2 Pet. ii. 7, 8). It was so with Job, of whom He said to his friends, "Ye have not spoken of Me the thing that is right, as My servant Job hath." It was so with perverse Israel in the presence of their enemies: "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel" (Num. xxiii. 21). It was so with Nicodemus, for whom there was no reproof.

Yes; the Lord delights in the work of His own hands.

Oh, what an encouragement to some of our readers! Your light may be small. Your doubts and fears may be many. But, is not the Lord's delight sufficient? Is it not enough to remember that "the LORD knoweth the days of the upright?" (Ps. xxxvii. 18).

Yes. He knows your "days"—all of them. The days when you would have none of Him: the day when you first desired Him: the day when your first tear was shed: the day when you cried, "God be merciful to me a sinner." He knoweth your days of darkness, cheerlessness, sadness, and discouragement. And He knows that another day is coming—the day when the righteous shall give thanks unto His Name: when the upright shall dwell in His presence (Ps. cxl. 13).

## THE CAUSE OF "THE PRESENT DISTRESS."

**D**EPARTURE from the teaching of the Pauline Epistles was the beginning of apostasy in the Church—the commencement of the dark ages. The Reformation was an awakening to a sense of this disobedience, but it was only "in part"; and the condition of the Protestant Evangelical Churches to-day exhibits as sad a condition, from another point of view, as the Church before the Reformation, and needs another Reformation, as great, though of another kind and in a different direction.

To see the root causes of this confusion we shall have to go back to the beginning, and see what Paul's ministry really was, and was intended to be. It is recorded in Acts xiii.—xxviii. It is not taken up until after the record of Peter's ministry is closed.

Paul (Acts xiii.-xxviii.) proclaims to Jews and Gentiles alike, perfection, *apart from all ordinances*, in union with Christ, in whom dwells all the fulness of the Godhead bodily. He preaches Christ as the Head of His body, the Church. He declares "all the counsel of God" (Acts xx. 27). He "fully preaches the word of God" (Col. i. 25, margin). Paul's ministry completes the testimony which thus, in connection with the Parable of the Great Supper, ends in *grace*; while the ministry of Peter and the Twelve, in connection with the Parable of the Dinner, ends in *judgment*, see Matt. xxii. 7, where we have the significant words: "He sent forth his armies, and destroyed those murderers, and burned up their city."

This refers to the destruction of Jerusalem, while the Third ministry (begun by Paul) to the Gentiles is carried on after that destruction, during the National rejection, and while Jerusalem lies desolate. No words could more distinctly express the present dispensation of Grace to the Gentiles given to the apostle Paul.

After speaking the Parable of the Great Supper, the Lord first lays down the great truth that those who receive Him must be prepared to give up all connected with Judaism (Luke xiv. 26, 27), as exemplified by Paul in Phil. iii., where all that he once counted as "gain," he counted as dross and loss for Christ's sake.

This is followed by three solemn illustrations as to this coming change in the dispensation, ending with the words (v. 35), "he that hath ears to hear, let him hear." They are the "Tower," the "King," and the "Salt." These are given after the rejection of Israel had been spoken of in verse 24. Three solemn warnings are conveyed by these as to the folly of claiming the apostolic commission and *authority* when not possessing apostolic *power*: the warning which Christendom did not heed, and the error into which it has fallen.

### THE BUILDING OF THE TOWER

(Luke xiv. 28-30).

The Lord gave *authority* and *power* to His apostles to gather a people to His great supper (Luke ix. 1; Mark xvi. 15-18; Luke xxiv. 47-49; Acts ii. 38, and xv. 14). This was connected first of all with Jerusalem (Acts i. 4), and with Himself as the King of Israel and Lord of all. *This authority and power ceased with the apostles to whom*

they were given, and they never were and never could be transmitted by them to others.

The apostles exercised this authority and power. They baptized; and, by the laying on of hands, they conferred miraculous gifts; but *they could not transmit to those recipients the authority and power to give those gifts and signs to others.* And when the ministry of the kingdom ended, Paul's ministry of "the gospel of the grace of God" was to be continued and carried on among Jews and Gentiles alike, calling out the members of Christ's Spiritual Body until that Body should be complete.

By this illustration of the "Tower" the Lord warns us not to claim this apostolic *authority*, unless we have the *power* to complete the work by the laying-on-of-hands, and the bestowal of miraculous gifts, which were the inseparable signs of that power and that authority.

In other words, we are not to begin to "build," unless we are able to "finish."

Instead of this, men soon began to *build the Church upon the foundations of the Kingdom*; they began to build this Tower, and they went to war with the great enemy. They assumed to act in "apostolic succession," but were destitute of its *authority* and *power*. The result of this attempt to build the Tower is another Babel (Gen. xi.), and it will now soon end in another Babylon (Rev. xvii.). That which claims to be the continuation of the ministry committed to the twelve apostles becomes "Babylon, the mother of harlots and abominations of the earth."

The Lord Jesus sent forth His apostles to proclaim the Kingdom of God, with power and authority over all devils (Luke ix. 1). This was the proof that the Kingdom of God was come to Israel (Luke xi. 20). The Lord warns men not to proclaim the King or the Kingdom unless they have power to cast out Satan, the great king who is opposed to them. If they have not this power, their true course is to act as ambassadors, seeking the peace of those who are afar off.

The parable teaches plainly the change in the character of the gospel as sent to the Gentiles by Paul from its character as addressed by Peter and the Twelve to Israel. To Israel it proclaimed the Lord Jesus as the King, by His apostles as the heralds of His authority and power; but now to the Gentiles, afar off, the ministers of the Gospel are ambassadors of Christ, desiring His enemies to be reconciled to God.

Those, therefore, who *in any sense* lay claim to the figment of "Apostolic Succession," and those also who, while they reject it, yet ignorantly assume the continuation of the apostolic ministry (after the authority, and power, and sign-gifts have alike ceased), are trying to build this Tower, but are unable to finish it. Nay, worse, far worse than this, this building results in another tower of Babel—for *confusion* is the meaning of its name, and *confusion* is what we see everywhere around us. They are unable to cope with the great king with whom they contend: they "forsake" not those things that they have (v. 33), and they cannot be, the Lord Jesus says, "My disciples." They may pretend to be the Apostles' successors, but are not Christ's disciples.

The great lesson for us lies in the fact that *the apostasy of Christendom began in the departure from the teaching committed to Paul* concerning "The Mystery," or the great Secret concerning the Church of God as the Body of Christ, "the pillar and ground" of all Church truth.

#### ORDINANCES ARE THE TEST!

Paul's "teaching" declares that Christ is made of God the Head of the Church, which is His Body, and that true believers are the "members of Christ," indwelt by the "one Spirit," wherewith, by the "one baptism," they have been baptized by the "one Lord," into the "one Body" (Eph. iv.); that these members of Christ are sanctified in Christ; and are called by God into fellowship with His Son; that they are one Spirit with Him, and are "the temple of the living God."

For these, "Christ hath abolished in his flesh, the law of commandments contained in ordinances." Col. ii. gives us their true standing. They are "complete in Him" (v. 10). Hence, their circumcision is that which is "made without hands," being "the circumcision of Christ" (v. 11); and if their circumcision is effected without hands, then, of necessity their baptism must be of the same character. Their baptism is Christ's burial (v. 12): for them, ordinances are "blotted out" and "taken out of the way" (v. 14), and they are asked Why, if they died with Christ from the rudiments (*i.e.* religious ordinances) of the world, Why are they "subject to ordinances after the commandments and doctrines of men?" (v. 20, 22). Thank God, there are those who thus know their *completeness* and *perfection* in Christ.

But there are thousands who have not this wondrous knowledge. The eyes of their understanding are not enlightened (Eph. i. 18). They are led by those who claim to be successors of the Apostles, and who claim to continue—not Paul's ministry, but that of the Twelve!

And what was

#### "THE TEACHING OF THE TWELVE APOSTLES"?

In 1883 there was published, under this title, a MS., then recently discovered in the library of the Patriarch of Jerusalem, at Constantinople. The date of the MS. was June 13th, 1056: but all scholars are agreed that it is a copy of a work which was originally written in the last quarter of the first century. Its existence had long been known, for it had been quoted by the Sub-Apostolic Fathers, Barnabas (A.D. 71), and Hermas (A.D. 100), and by Clement of Alexandria (A.D. 192). Eusebius (H.E. iii. 2.), A.D. 330-340, mentions it as well-known in his day, and classes it among the "controverted books" of the Canon.\*

The work consists entirely of moral precepts, and rules as to prayer, fasting, baptism, and the Eucharist, and ends with a solemn reference to the coming of the Lord and the resurrection of the dead.

We cannot, of course, believe that this was the *actual* teaching of the Twelve. But this is what it had degenerated into before the close of the first century. We can well understand why all Sacramentarians should hail the appearance of this ancient writing: and, instead of

\* Two or three reproductions of it have been published in English, with notes, &c.

seeing in it the corruption of Christianity, and the commencement of the Apostasy, should welcome it, and make it the ground of their own "teaching." But it shows a lack of discernment indeed for others to speak of this *Didache*, or "Teaching of the Twelve," with approbation, and to see in it a model for the present day, instead of a departure from Primitive Christianity.

Alas! the teaching of Paul was soon apostatised from! and even the teaching of the Twelve "was corrupted"! That corrupted teaching may be summed up in two words,

MORALITY AND ORDINANCES.

Is not this exactly what we see around us on every hand to-day? Holding fast to these two, the other two have been abandoned, and practically lost, viz., (1) the coming of the Lord, and (2) resurrection as the hope of the Church!

This was the cause, the beginning, of the apostasy of Christendom: this it was that led up to and brought on "the dark ages": and this is the secret cause of "the present distress" in the churches.

The ministry of Paul is rejected, and the *ministry of the Twelve* is still carried on by those who, though destitute of the Apostles' *authority* and *power*, impose on their hearers "the commandments and doctrines of men," and put them in subjection to "ordinances": and, worse than that, they *add* "commandments" . . . "touch not, taste not, handle not"!

Christianity, to-day, has woefully degenerated. *Ordinances* have become more and more positive in their character; *preaching* is everywhere being set aside, while even *moral* itself becomes more and more negative. For the most part it consists in abstinence from this or that; and in vows and pledges and badges. It is "touch NOT, taste NOT, handle NOT": but "all are to perish with the using"; and all are characteristic of the ministry which is now being everywhere exercised.

## Papers on the Apocalypse.\*

### THE SCOPE OF THE APOCALYPSE GATHERED FROM ITS STRUCTURE.

HAVING seen the scope of the Apocalypse as suggested by the place of the book in the Canon of Scripture, we now propose to gather its scope from its structure.

This can be done only by looking at the book as a whole.

Most expositions of the book have proceeded on some plan formed according to the expositor's own idea. These are, for the most part, clever and ingenious; but, after all, they represent only the *opinion* of each individual writer; and are accepted or rejected according to the opinion of each individual reader. The fact that there are scarcely two alike out of the vast number of these analyses shows what a poor foundation these human opinions are to rest upon; and also that there is room for a serious attempt to

\* These papers have been copyrighted in view of their future separate publication.

search and see whether there be not some Divine plan in the structure of the book; or whether God has left us thus at sea, without chart, compass or helm.

Our answer is that God has not thus left us to interpret the book; but He has given us the book as *His own interpretation* of what "The Day of the Lord" is to be. There *is* a Divine plan in the structure of the book; and, if we follow this and proceed on its lines, believing what God says, all will be clear, simple and easy. But if, whenever God says one thing we immediately assume and assert that He means another thing, we shall, obviously, have as many different interpretations as we have interpreters! And who is to direct us in such a chaos of conflicting opinions. Were it our aim to enumerate these opinions, and help to a choice between them, our task would be greater than we could undertake or carry out. But, as our aim is to treat the book as God's own description and explanation of the events which are to take place when the Lord Jesus shall be revealed from Heaven, our task will be a happy one; for it will be to try to understand what God *says* and not what man *thinks*.

We shall find ourselves giving little more than a translation of God's own words, first setting them forth according to His own plan.

That this plan is correct and true is not open even to question. It is so simple that a child will be able to understand it.

After the INTRODUCTION (chap. i.), which corresponds exactly with the CONCLUSION (chap. xxii. 6-21); and the Instruction for people on the earth during that Day (chap. ii., iii.), which corresponds with matters concerning people on the New Earth, in chap. xxi. 1-xxii. 5, we find that the whole body of the book is divided for us into seven pairs of connected events.

Perhaps the simplest form in which to first exhibit this will be the following:—

A | i. Introduction.

B | ii., iii. The people on Earth.

X | iv. 1-xx. 15. Visions.

B | xxi. 1-xxii. 5. The people on the New Earth.

A | xxii. 6-21. Conclusion.

Now, the Holy Spirit has divided the central member, which we have marked "X," and which occupies the larger part of the book, into seven parts. Each of these seven parts consists of two scenes: The former of which takes place "in Heaven," and the latter "on Earth."

If we examine these more closely, we shall find that they are correlative: *i.e.*, the scene "in Heaven" is preliminary to, and explanatory of, the events which follow "on Earth." Things are seen "in Heaven," and words are there uttered which show the nature and object of what is about to take place "on Earth."

When God has described a scene as taking place "in Heaven," and caused Heavenly voices to give the key to what is to follow in another scene which immediately takes place "on earth"; and this is done *seven* consecutive times; is it not strange that writers on the Apocalypse should



overlook this exceedingly simple arrangement; and proceed to elaborate some complicated analysis of their own; and thus wholly ignore and break up the division which God has himself made and given and marked off so clearly by the repeated expressions "in Heaven" and "upon the Earth," on purpose to guide us in understanding His book?

How can we trust any analysis, however clever it may be, if these divisions are broken into, and the Heavenly and earthly scenes are mixed together? All must be confusion. And any such division of the book, or any which proceeds on the lines of the chapter-divisions, as given in the authorised version, will be found useless for the purpose of gathering the real scope of the book.

Before we proceed further it may be well to set out these Divine divisions more fully.

THE STRUCTURE OF THE APOCALYPSE AS A WHOLE.

A	i.	Introduction.	The people on the earth.	iv. v.	In Heaven. (The Throne, the Book, and the Lamb.)
	ii, iii.	A	The people on the earth.	vi. 1-vii. 8.	On Earth. (The Six Seals and 144,000.)
	iv.	B	The people on the earth.	vii. 9-viii. 6.	In Heaven. (The Great Multitude and the Seventh Seal.)
	v.	C	The people on the earth.	viii. 7-xi. 14.	On Earth. (The Six Trumpets.)
	vi.	D	The people on the earth.	xi. 15-19.	In Heaven. (The Seventh Trumpet.)
	vii.	E	The people on the earth.	xi. 19.	On Earth. (The Earthquake, etc.)
		F	The people on the earth.	xii. 1-12.	In Heaven. (Woman, Child and Dragon.)
		G	The people on the earth.	xii. 13-xiii. 18.	On Earth. (The Dragon and Two Beasts.)
		H	The people on the earth.	xiv. 1-5.	In Heaven. (The Lamb and 144,000.)
		I	The people on the earth.	xiv. 6-20.	On Earth. (The Six Angels.)
		J	The people on the earth.	xv. 1-8.	In Heaven. (The Seven Vial Angels.)
		K	The people on the earth.	xvi. 1-xviii. 24.	On Earth. (The Seven Vials.)
		L	The people on the earth.	xix. 1-16.	In Heaven. (The Marriage of the Lamb, etc.)
		M	The people on the earth.	xix. 17-xx. 15.	On Earth. (The Final Five Judgments.)
		N	The people on the earth.	xxi. 1-xxii. 5.	The People on the New Earth.
		O	Conclusion.	xxii. 6-21.	Conclusion.

The more intently we look on this, and the more carefully we study it, the more shall we be struck by its beauty and simplicity. How clear, compared with man's complicated divisions made according to his own fancy! So clear that the humblest child of God cannot fail to

grasp it. It requires no explanation; but it will itself explain all things to us if we have ears to hear.

It is remarkable that in each of these wondrous scenes "in Heaven" voices with utterances and songs are heard. Not one Heavenly scene is without some Heavenly voice or utterance. Indeed, there are, altogether *seventeen* of these distributed in these seven scenes "in Heaven"; and this distribution helps us to discover the order and arrangement of these seven pairs respectively.

No. iv. evidently is the great central pair; both from actual position as well as from its subject matter. As to position, it occupies, literally and actually, the central part of the book; while as to its subject matter, we shall see (when we come to consider it) that it is as important as its position declares it to be.

Then, Nos. i. and vii. are marked off as corresponding, by the fact that out of the seventeen heavenly voices ten are in these two pairs; *six* being in the first scene "in heaven," and *four* in the last. The heavenliness of Nos. i. and vii. is also more marked than in any of the others: for all heaven is engaged in either giving these utterances, or singing these songs\*; and it is only in these two scenes that the four *Zōa*, or living ones, utter their voices.

In Nos. ii. and vi. we also have another pair—the former characterised by the trumpets, and the latter by the vials—the two most solemn portions of all the judgments which the book contains. Moreover, it is remarkable that it is in these two that those who pass through, or come out of, the great tribulation are specially mentioned as giving these heavenly utterances.

It appears, therefore, from this that these seven pairs are arranged as an *Epanodos*: that is to say, the first corresponds with the last (the seventh); the second with the sixth; the third with the fifth; while the fourth stands out in the centre; emphasizing, by its central position, its important teaching.

They may be set out formally and briefly thus:—

- i. | Longer and more full of heavenly voices and utterances. (Six in all.)
- ii. | The Trumpets.
- iii. | Shorter and less detail.
- iv. | Central in subject and position.
- v. | Shorter and less detail.
- vi. | The Vials.
- vii. | Longer and more full of heavenly voices and utterances. (Four in all.)

THE HEAVENLY VOICES

are also portioned out according to the above plan:

- i. | All heaven (6). The four *Zōa*, or Living ones, and twenty-four Elders; only here and in No. vii.
- ii. | Those out of the great tribulation (2).
- iii. | Great voices (2).
- iv. | A loud voice (1).
- v. | Great voices (1).
- vi. | Those out of the great tribulation (1).
- vii. | All heaven (4). The four *Zōa*, or Living ones, and twenty-four Elders; only here and in No. i.

\* Singing is mentioned only three times in Revelation: chap. v. 9, xiv. 3, xv. 3.

From all this it is clear that we have to do with Divine handiwork when we come to the study of this book.

We have before us not one of the many Apocalyptic writings which have been put forth at various times by men, which are for the most part unintelligible dreamings\*; but we have one which differs from, and stands out amid, them all; having the Divine impress stamped upon it; thus marking it as worthy of our deepest attention and most reverent study.

It may be well to append a complete list or table of these utterances as a guide to their further study by our readers:—

A TABLE OF THE SEVENTEEN HEAVENLY UTTERANCES.

C<sup>1</sup>. Chaps. iv. and v.

**The four Zōa, or Living ones.** iv. 8. "Holy, Holy Holy," &c. (Three-fold.)

**The twenty-four Elders.** iv. 11. "Thou art worthy . . . to receive," &c. (Three-fold.)

**The four Zōa, or Living ones, and the twenty-four Elders.** v. 9, 10. (A new song.) "Thou art worthy to take the book," &c.

**Many angels and the four Living ones, and the Elders and thousands of angels.** v. 12. "Worthy is the Lamb," &c. (Seven-fold.)

**Every creature.** v. 13. "Blessing and honour and glory," &c. (Four-fold.)

**The four Zōa, or Living ones.** v. -14-. "Amen."  
C<sup>2</sup>. vii. 9—viii. 6.

**The great multitude out of the great tribulation.** vii. 10. "Salvation to our God," &c.

**All the angels round about the throne.** vii. 12. "Amen: Blessing, and glory, and wisdom," &c. (Seven-fold.)

C<sup>3</sup>. xi. 15-19.

**Great voices.** xi. -15. "The kingdom of the world is become," &c.

**The twenty-four Elders.** xi. 17. "We give Thee thanks, O Lord God Almighty."

C<sup>4</sup>. xii. 1-12.

**A loud voice.** xii. 10-12. "Now is come salvation, and strength," &c.

C<sup>5</sup>. xiv. 1-5.

**A voice from heaven.** xiv. 3. A new song (no words).

C<sup>6</sup>. xv. 1-8.

**They that had gotten the victory over the beast, &c.** xv. -3. "Great and marvellous are thy works, Lord God Almighty," &c.

C<sup>7</sup>. xix. 1-16.

**A great voice of much people in heaven.** xix. -1-3. "Alleluia: salvation and glory," &c. (Four-fold.)

**The twenty-four Elders and the four Zōa, or Living ones.** xix. -4-. "Amen, Alleluia."

**A voice out of the throne.** xix. 5. "Praise our God, all ye his people," &c.

**The voice of a great multitude, &c.** xix. -6, 7. "Alleluia: for the Lord God omnipotent reigneth," &c.

\* Such as *The Sibylline Oracles* (180 B.C.-350 A.D.); *The Testaments of the Twelve Patriarchs* (130 B.C.-10 A.D.); *The Psalms of Solomon* (70-40 B.C.); *The Book of Jubilees* (40-10 B.C.); *The Ascension of Isaiah* (1-100 A.D.); *The Assumption of Moses* (14-30 A.D.); *The Apocalypse of Baruch* (50-90 A.D.); *The Book of Enoch* (200-260 A.D.).

We shall note, as we proceed, the relation of these Heavenly Voices to the transactions which follow on the earth. Meanwhile, our readers may make out for themselves a more complete list of these utterances, and study the distinguishing features of each.

Before closing this chapter, we may add the following from Canon Bernard's *Progress of Doctrine in the New Testament*.\* He beautifully expands the thought and the truth involved in the seven pairs of alternate visions which we have pointed out as being "in heaven" and "on earth." He says:—

"We have here . . . a doctrine of the *history* of the consummation: I mean that, besides a prophetic record of the facts of the history, we have (what is of much higher value) an exposition of the *nature* of the history. The book is a revelation of the connection between things that are seen and things that are not seen, between things *on earth*† and things *in heaven*‡; a revelation which fuses both into one mighty drama; so that the movements of human action, and the course of visible fact, are half shrouded, half disclosed, amid the glory and the terror of the spiritual agencies at work around us, and of the eternal interests which we see involved. We are borne to the courts above, and the temple of God is opened *in heaven*†, and we behold the events *on earth*‡ as originating in what passes there. There seals are broken, trumpets are sounded, and vials are poured out, which rule the changes [of the world]. . . . While we are looking down through the rolling mists on things that pass below, we are all the time [in vision] before the throne of God and of the Lamb, and among the four-and-twenty elders, the four living beings, and the innumerable company of angels; and we hear voices proceeding out of the throne . . . and hallelujahs that roll through the universe. We see, further, that there is cause for this participation of the world above in the events of the world below; for it becomes more plain that the earth is the battlefield of the kingdoms of light and darkness. There is a far bolder revelation than we have had before of the presence and action of the powers of evil. The Old Serpent is on one side, as the Lamb is on the other; and the same light which shows the movements of the Head and Redeemer of our race, falls also upon those of the enemy and destroyer. In the sense of this connection between things seen and things not seen lies the secret of that awe, and elevation of mind, which we felt as children when we first turned these pages; and the assurance that it has an ever increasing value to him who has painfully sought to test the mingled form of good and ill, and to discern some plan and purpose in the confused scene around him" (pp. 193, 194).

"The book is a doctrine of the power and *coming* of our Lord Jesus Christ. 'Behold He cometh with clouds, and every eye shall see him.'‡ That is the first voice, and the key-note of the whole. The Epistles . . . [in chaps. ii. and iii.] . . . all take their tone from this thought, and are the voice of a Lord who will 'come quickly.' The visions which follow draw to the same end, and the

\* Bampton Lectures for 1864. Macmillan. 5th Edition. 1900.

† Our italics.

‡ Rev. i. 7.

last voices of the book respond to the first, and attest its subject and its purpose. 'He which testifieth these things saith, Surely I come quickly. Amen. Even so come, Lord Jesus.\* . . . Toward that hope our eyes have been steadily directed in the former Apostolic writings; but it is here presented, not so much in relation to our personal life as to the kingdom of God and to the world itself upon the whole. It appears here as the *συντέλεια τοῦ αἰῶνος* (the *sunteleia* or *consummation of the age*), towards which all things tend. . . . Differences and uncertainties of interpretation as to the details . . . still leave us under the sense that it is a history of the power and coming of our Lord Jesus Christ. This assurance, enjoyed at all times, grows clearer in the days of trouble, rebuke and blasphemy: and *the darkest times which the prophecy forebodes will be those in which its fullest uses will be found*† (pp. 194, 195).

## Contributed Articles.

### THE WORLD'S DOMINION.

A "KAISER'S DREAM," OR "ROME REVIVED."

(Vide *Daily Mail*, Oct. 12, 13, 1900).

WHEN the Lord took Israel out of Egypt it was His purpose—and yet remains—to give them the holy solidarity of a Priestly Kingdom under His own immediate Sovereignty; and then, with the glory and beauty which he would put upon them, to bless the whole world by making them the head of all the nations of the earth.

But Israel would not consent, from the heart, to her Lord's Sovereignty; therefore, when, after many provocations, He withdrew His sceptre from Jerusalem, He gave the government of the world to the Gentiles; until the fulness of the Gentiles should be brought in, and the "Times of the Gentiles" should be fulfilled.

The "Times of the Gentiles" comprise four imperial world powers. The series begins with the Babylonian; followed by the Medo-Persian; and, upon the victory of Alexander over Darius, by the Greek; and finally by the Roman.

The aspect and character of each of these Gentile world powers are discovered to us in Dan. ii. and vii. Under the symbol of an image built up of four metals, we see how imperial world powers look in the eyes of men of the world; men to whom "World Empire" "has been a dream, a sentiment, an aspiration." While, under the symbolism of four beasts, we are shown the inner nature of the spirits which animate them. The first of the series alone has anything human about it. It is made to stand erect, and a human heart is given to it. The second and the third have simply the spirits of wild beasts; while as to the fourth, it is untamable, unnatural, demonic; its malignant nature is beyond the power of human language

\* xxii. 20.

† Our italics.

to describe; no name can be found among men whereby to say "it is like."

These four "imperial world powers" have, each of them, a double manifestation. In the *first* they succeed each other; in the last they are contemporary, and confederated under the headship of him who will "federate the world."

Confining our attention to the fourth Beast, the Roman Empire, we see that, in its first manifestation, it devours, breaks in pieces, and stamps the residue with its feet, before it is in possession of any horns. The horns belong to its last manifestation, *our immediate future*.

The fourth Imperial (Roman) World Power included Britain on the W., Babylon on the E., the Rhine, the Danube and the Black Sea on the N., with the African and Arabian deserts on the S. (*Bib. Dic.*); and, in the height of its power, under the authority of its Cæsars, the title "Imperator" meant, in practice, paramount military authority over the State, as well as over the Army. Cæsar was supreme in secular and in sacerdotal matters. All power became vested in the purple.

The fourth world power of Dan. vii., identical with the Roman Empire, is destined to come to its end through *Divine* judgments. The Beast will be slain, and his body given to the burning flame; and then the "Kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High . . . and all dominions shall serve and obey Him."

The disruption of the old Roman Empire in the west by the barbarous hordes that came down upon it in the fifth century, and the defeat of its eastern branch by the Ottomans in the conquest of Constantinople in the fifteenth, do not correspond with the prophecy. The Beast has not been destroyed as predicted; therefore the fourth, or Roman, world empire will certainly be revived.

But this breaking up of the fourth dominion of Daniel was simply a needful preliminary to its reconstruction as prophesied. The *last form* of the dominion is to be different from the *first*. In its *first form*, it was under the sole authority of one individual. In its *last*, the dominion will be divided among ten kings (precursors of "the wicked ten" of Rev. xvii.). Then, upon the destruction of three of them, the remaining seven come under the headship of the Little Horn. The break up of the *first form* of the Roman empire was inevitable, preparatory to its becoming the *divided* kingdom predicted by the several toes of chapter ii. and the ten horns of chapter vii.

Since the disruption of the western branch of the fourth world power there have been several attempts at effective revival, based upon its *first form*, notably by Charles the Great, whose object was "to obtain the crown of the world." The circumstances of the time favoured his ambition; so that "upon the most holy day of the Lord's birth" (A.D. 800) Leo III. put the crown upon the head of Charles, and the Emperor "was adored by the Pope after the manner of the emperors of old," while the people of Rome "cry with one accord with a loud voice, 'To Charles, the great and peace-giving emperor, be life and victory'" (*Holy Roman Empire*, Bryce).

But the "Lord of the world" died, and was buried; and the natural separation into nationalities of the peoples

whom the sword alone had joined, once more asserted itself.

Again, amid the turbulence, confusion, and strife which followed, especially in Italy, "the Pope (A.D. 960) offered Otto (the German king) the imperial titles if he would revisit and pacify Italy. The proposal was well-timed. Men still thought, as they had thought in the centuries before the Carolingians, that the Empire was *suspended\**, not extinct; and the desire to see its effective power restored, the belief that without it the world could never be right, might seem better grounded than it had been before the coronation of Charles" (*Holy Roman Empire*, Bryce).

Under Otto, the Germans were raised to a pinnacle of greatness; and were regarded among "Europeans as the *imperial race*"\*. The Emperor married his son, Otto II., to a Greek princess of the eastern branch of the fourth dominion; and his son, Otto III., took for the legend of his seal "*Renovatio Imperii Romanorum*."

During the succeeding centuries, many contests arose between Cæsar and Pontifex Max., ending in making the diadem subordinate to the tiara, until the sword of the Corsican flashed through the marrow of effete governments, and taught the Papacy that what the "Child of the Revolution" decreed the Priest must confirm. Francis II., the Austrian, the then titular Emperor, was quick to resign his crown of the Roman Empire lest the Hetman of France should take it from him. On August 6th, 1806, "one thousand and six years after Leo the Pope had crowned the Frankish king . . . the Holy Roman Empire came to an end" (Bryce).

But the shield which the Hapsburger was glad to drop, when menaced by the self-styled "man of destiny," the Hohenzollern, in a period of high diplomatic tension throughout Europe, lifts as lightly as though it were made of basket work.

On the occasion of the laying of the foundation stone of a Prætorium, October 11th, 1900, upon the site of a former Roman fortress in the Saalburg, the German Emperor provided a ceremony which gives a forecast of the line of policy which the empire will take.

The line of development, political and religious, depicted in this imperial function, inaugurating a revival of the old Roman Empire, is exceedingly instructive.

The beginnings of nations contain within themselves the lines of their future developments. Thus we may read in the beginning of the fourth world power the future history of the Roman Empire. It was founded by a murderer, the son of a murderer; and, to secure a population for his city, he made it an asylum for murderers, and runaway slaves. His paternal parent left the mother, whose sacerdotal character he had violated, to be burned or buried alive, as her enemies might choose. [Comp. Rev. xvii. 16; xviii. 21.]

The founder of the so-called "Eternal City" chose to call the first month of his year after the name of his reputed father, Mars (March), the demon god of war, the root meaning of whose name is *murder* and *death*. [Contrast this with the name of the month beginning the year of redeemed Israel, "the month of green ears," speaking of

\* My italics.

resurrection, first fruits, and promise of harvest, and the blessings of peace.]

The ceremony at Saalburg, reviving Imperial Rome, also contains within itself the lines upon which will be developed the last Gentile world dominion. The month in which this Roman imperialism was revived is noteworthy. The ceremony took place in *October*, "the eighth month of the year in Romulus's calendar." The number eight is the first number of a new series, the octave repeating the first. The eighth month "was *sacred* to Mars, and under his protection, when a war horse was offered in sacrifice to him. [In Palestine wheat and barley are being sown; fig trees are laden with fruit; in the northern parts, the vintage is proceeding; it is the month of showers].

In this reclamation of Roman Empire the Kaiser presented the object of his ambition with dramatic effect: "an actor, dressed as a Roman prefect, welcomed the Emperor . . . at the Porta Decumana, in a Latin speech, in which the hope was expressed that all the undertakings of the Emperor might prosper, and that God would graciously protect the Emperor"; "a choir then sang a Latin hymn, and subsequently a Roman 'legate' recited an ode. Herr Huelsen, the director of the theatre, afterwards read to the assembled company a charter in Latin."

The ceremony observed required very elaborate preparations; proving that very much more than a mere court function was intended to be conveyed, not alone to Germany, but also to others beyond the sphere of Teutonic speech. This Roman forecast was enacted for the purpose of rousing up the German people from their winter sleep of centuries to the fact that a new chapter in the world's history has begun, that a new era has flashed upon "western civilization," new, and yet old. The Kaiser calls back from the past the martial glories of the first imperial world dominion; and he determines to rebuild the wastes of other generations, in the hope that the legend of the sleeping Barbarossa, and his knights, descending the Untersberg, shall be realised, in bringing "back to Germany, the golden age of peace and strength and unity." And so he calls his Teutons about him, to be witnesses of a Roman festival of flowers and incense in celebration of its inauguration.

On a small scale, the Roman Empire was, locally, resuscitated, with Roman language, Roman costumes, a Roman Prætorium (associated with painful memories to the Christian, Mark xv. 16), a pagan temple, Roman trumpeting, the eagles of Roman Legions, Roman altars with their pagan priests crowned with chaplets, and with incense going up to the gods, whose long-buried invocations once more assault the heavenlies. Thus the "Imperator" of Rome revived, preceded by Roman youths swinging censers to herald his approach; and, attended by a body-guard of Roman generals, and Germanic chieftains wrapped in bear skins, bearing great willow shields, with German warriors under eagle-winged helmets, chanting Latin hymns to pagan gods, consecrates the rejuvenescence of Imperial Rome, and thurifies his people with the smoke of "*Civis Romanus Sum*."

The speech of "Imperator" reveals the reason for this spectacular pageant. The Kaiser takes the old Roman Empire as the model for the development of Germany as a

"world power." His will is that the Teutonic fatherland shall "become as strongly and firmly welded, and as commanding, as was once the Roman world empire; so that in the future it may be said"—what? "I am proud of being a German citizen?" No—but "*Civis Romanus Sum*": "I am a Roman citizen": which, if it means anything, means that the German Emperor *reclaims* the dominion of the former Roman world power. The sound of the Kaiser's mallet is his signal that the world is no longer "Romeless."

The revived Roman world power, as prefigured in this scene, looks forward to a not distant future; when, instead of a single day filched out of Anno Domini, "the year of Rome" will again demand to calendar the world. Such a rehearsal would never have been enacted without taking account of the political situation. The loose confederacy of the rival "world powers" in the Far East favours Kaiser William's Roman *Tableau Vivant*. The European powers out there have grasped more than, at present, they know how to handle; they are too intent upon watching one another in the Orient to take official notice of an incident in the midst of "western civilization," which none of them knows how to meet. A million armed Teutons might take it into their heads, as has often occurred in other days, to proclaim their "William" "Augustus," and then——?

In this representation of his dream, the Kaiser has shown that he will not make the mistake of those German predecessors of his who belong to the period of the *Holy Roman Empire*. He will not be accountable to any ecclesiastic. He goes straight back to the pagan form of empire; and, like Jeroboam, appoints his own priests, and measures out the incense they shall burn to his divinity.

A German Kaiser, whose ambition is to be a *de facto* Cæsar, has not failed to take into consideration the line of least resistance to the policy which he has set before his Teutonic chieftains. A change in the *personnel* of more than one European court is probably not very far off, especially in that of the Austrian; while the northern Colossus may very well see, *for the moment*, in Thibet, and in China, a safer and more profitable field of "expansion" than might be gained by interposing to prevent a second Sadowa, should that be needed to make the German Kaiser Roman Emperor in Vienna, as well as in Berlin. And beyond Vienna lies the second step to Roman world power, Constantinople. A new, and mightier Germanicus at Vienna, would command the Austrian armies; and would add them to his own eagle winged legions; and the necessities of the position would compel an advance eastward; which would mean a "bag and baggage" departure of the official Osmanli from Europe. Such a conflict would unite the whole of middle and eastern Europe in a crusade, which would quench the crescent in blood, and plant the Labarum on St. Sophia.

In this revival of Roman Imperialism we have a mixture of Paganism and Christianity, an attempted world power concord of Christ and Beliar, of God and Apollo. "To bend the world to his will" the Emperor determines, as *Pontifex Maximus* the objects, as well as the mode, of worship. This consecration of the renewed Roman world power, which will presently include all "world powers"

arising within the dominions of the fourth Beast of Daniel vii., should show all Christians, who have yet to learn the meaning of "separation" the character of that to which they are joined; and also that that to which they are joined is doomed, in God's word, to eternal destruction. Such a revival and consecration is a token and a warning: a token of the near approach of the end of Gentile dominion; and a warning to the worldly Christian, bidding him to "come out" lest he become so entangled that but one way shall be left to save him from destruction, death without honour.

"Other foundation can no man lay." There is such power in the name of Christ that nothing can now be done without it; and His name will be used to float Apollo to the pinnacle of the Temple of God, in the belief that from thence he will, by his own power, be able to waft himself above the stars of God.

A renewed Roman world power, foreshadowed in this episode in the Saalburg, we know *is to come into being*: and, in fact, the effective elements of it, like atoms moved by an unseen magnet, are shaping themselves unconsciously into the last form of the fourth Beast of Daniel vii. This scene is but the prologue. A new era *is born*: and "the old Roman Castle springs, like a Phoenix from its ashes, a witness to Roman might." But this dream of Roman imperial world power, with Kaiser William for *its sole Cæsar*, is not likely to crystallise into fact. He who wishes to be the Cæsar of Rome revived will not find Europe exactly in the same condition as did the first Augustus. The last form of the fourth Beast dominion will consist of a confederacy of *ten kings*: among them will arise another, not highly esteemed at the first; but, after he has humbled three of them, the opinions of most of the others will quickly change, and they will acknowledge *his* supremacy. After that—assassination—and then—his return, with hosts like himself, superhuman, from the abyss—defiance of the Son of Man coming down from heaven—final destruction in the lake of fire of all world powers arising out of the Roman Empire—and then God's King of Kings, and Paradise once more on the earth.

A. STACY WATSON.

## Signs of the Times.

### RELIGIOUS SIGNS.

#### THE PULPIT REPROVED BY THE PRESS.

This is indeed a reversal of things which we are not at all surprised at, though we hardly expected it yet. Worldliness in the churches and chapels is growing at such a rapid rate that the following advance by the Rev. W. Carlile, at the Church of St. Mary-at-Hill, in the city of London, is merely a little more logical in carrying out the system of tricks and contrivances a few steps in advance of the crowd that is quick to follow.

The heathen put modern English so-called Christianity to shame. They do have some sort of reverence for their gods, though they are idols. No one yet ever heard of the heathen having concerts or amusements in the form of musical services in their Idol-Temples. And until quite

recently English "places of worship" were considered as being used for the purpose for which they were erected. But now concerts on week-days, and on Sundays also under the name of "musical services"—are the order of the day.

They can refuse church-membership to a grocer who sells bottled ale, but practise intemperance themselves of a much worse kind by flooding their own church with worldliness. They exact a pledge from a church member that he shall not drink a glass of wine with his meal, but put no limit on the amount of worldliness he may go into on the seven days of the week.

Truly, "they are drunk, but not with wine." They are intoxicated with music, and use it for the destruction of the only worship which the Father seeks and accepts; and for the hindrance of the ministry of God's Word.

These thoughts are suggested by the remarks of *The Standard* newspaper (London, March 21, 1901), which administers the following reproof to one of the leaders of this down-grade race of irreverence and Sunday desecration:—

"The Rev. W. Carlile, of the 'Church Army,' has been good enough to send us a circular describing the new attractions he proposes to put before his congregation in St. Mary-at-Hill to-morrow. 'Electricity,' we are told, 'is now the handmaid of photography,' which seems a good reason why it should be used in a studio, but not an obvious excuse for introducing it into what professes to be worship. An Electrophote, which is 'the first of its kind,' has also 'just been completed for the Rector under the supervision of several expert electricians.' Mr. Carlile has caught very fairly the style of the puff preliminary usually associated with places of avowedly secular entertainment. The object of employing these mechanical toys is, we gather, to lighten the tedium of 'the remarkable service' (we thank Mr. Carlile for not saying Divine) 'which draws large congregations of business men there daily during the dinner hour.' This is quite the formula of the theatrical or music-hall advertisement. The spectators will be gratified by seeing the electrophote represent 'the highest devotional art of all Europe'—which we take to be a way of saying that it is an improved magic lantern. Nor are the unrivalled attractions of this Ecclesiastical Palace of Varieties exhausted by the electrophote. A 'monsterphone' will convey to the audience a sermon by the Bishop-Designate of London, confined to the modest length of two minutes. Dr. Winnington-Ingram will be supported by 'well-known professionals,' who will perform 'vocal and instrumental solos.' Whether these 'turns' will provide us with samples of the highest devotional music of all Europe, the circular omits to tell the public. Nor do we know whether the performers are to sing and play (nothing is said of dancing, so far) while the handiwork of the electrician is projecting pictures, or whether the pleasures of eye and ear are to be enjoyed in alternation—lest one should detract from full appreciation of the other. But it seems quite clear that nobody will have time to become bored, since the whole of this truly 'remarkable service' will last exactly half-an-hour. We are bound to believe that the Rector of St. Mary-at-Hill acts with the best intentions; but that is all the praise we can give him. It is unquestionably an excellent thing that City men who wish to take part in a religious service during the working-day should be enabled to satisfy their desire. But that good object is not achieved by turning the church into a variety entertainment, with snippets of sermons, songs, and biographs or similar music-hall novelties. When an eminent Bishop of the last generation heard a clergyman lament that the Church had nobody like a then popular Dissenting preacher, he broke in with 'Thou shalt not envy thy neighbour's ass.' This was not kindly said, but it expressed a view which may be commended to those too progressive divines of the Church who think it permissible to imitate the sensational devices of the Salvation Army."

*The Daily Telegraph* also had a leading article on the same subject, longer than the above, but equally condemnatory, and on the same grounds.

#### THE HIGHER CRITICS AND TOM PAINE.

It is a remarkable sign of the times when we find the press standing more in "the old Paths" than the pulpit; *The Evening News* (Edinburgh) is an example of this. There is a remarkable leading article in the issue of February 5th, 1901, which we give in full, as it

puts the matter in a new and striking light. It has no title:—

"At the close of last century there appeared a work by the notorious Tom Paine, entitled 'The Age of Reason.' It caused a tremendous stir in the religious world. On all sides the book was denounced as an infidel publication, and those found printing and circulating it were sent to prison. What was the nature of that famous book? It purported to be an examination of the Bible at the bar of Reason. And what were the conclusions reached by Paine? Pretty much the conclusions reached by the Higher Critics who to-day fill the highest positions in the Protestant Churches. In order to justify this assertion it will be necessary to examine the views of the Higher Critics in detail. Let us begin with the first book in the Bible, Genesis. What do the Higher Critics say about that book? For answer let us turn to the article on Genesis by Professor G. F. Moore in the second volume, just published, of the 'Encyclopedia Biblica.' According to Professor Moore, Genesis was written about the eighth century B.C. Consequently, Moses could not be the author. As to its historical value, the Professor shows what he thinks of it by talking of 'the legends of Abraham, and especially of Isaac.' Paine in his books gives ground also for believing that Genesis could not be the work of Moses, and that it was a collection of traditions, stories, and fables. Thus both the theological professor and Tom Paine reach substantially the same conclusion.

"The close agreement between the Higher Critics of to-day and Paine is still further seen in the article on Historical Literature, also by Professor Moore, who remarks that 'the stories of the patriarchs Abraham, Isaac, Israel, and his sons are told with a wealth of circumstance and a vividness of colour which show that we have entered the realm of pure legend.' Let us turn to the article 'Elijah,' and what do we find? At the opening of the article we find the author, the Rev. W. E. Addis, Oxford, writing as follows: 'We shall be better able to appreciate his (Elijah's) position when we have examined the legendary narratives in which his history is enshrined.' It is the same with Elisha. Mr. Addis here complains of the difficulty of reaching historic fact on account of the legendary nature of the Biblical account. Here, too, is substantial agreement with Tom Paine, who instead of using the word 'legendary,' uses the word 'romancing.'

"Turn now to the article 'Jonah,' by a distinguished pillar of the Church, Professor T. K. Cheyne. The narrative of Jonah and his adventure with the whale, we are told, is not history; it is a religious story to be classed with the stories of Tobit and Susannah. Professor Cheyne traces a connection between the Biblical story and the great dragon-myth. In a word, the story of Jonah and the whale is not true. Here, too, we find the Higher Critic of to-day quite in accord with Paine, who, in a few pages, contemptuously disposes of what he considered to be an ancient fable.

"How, then, does the matter stand? If Tom Paine were alive to-day, instead of being persecuted as a base infidel, he would be drawing a handsome salary as a professor of Theology in a Protestant Church. The Higher Critics are now teaching, in the name of religion, opinions which in the days of Paine were associated with the devil and his angels. Truly, THE CHURCH HAS BECOME AN ORGANISED HYPOCRISY, AND THE CLERGY A BAND OF SLEEK-FACED JESUITICAL TRIMMERS, WHOSE MORAL OBLIQUITY IS ONLY EQUALLED BY THEIR INTELLECTUAL DISHONESTY."

#### SPIRITIST SIGNS.

##### "DENYING THE FAITH."

The exposure and condemnation of Spiritism has been, on our part, from the standpoint of Divine revelation. We bring before our readers an extract from a writer of eminence in the secular press (Clement Scott), who has examined into it from personal investigation at seances. This is his verdict, as given in *The Free Lance* of March 30, 1901:—

##### "THE SPREAD OF SPIRITUALISM.

##### "ITS FOLLY AND ITS PERIL.

"The vast floating mass of human credulity is exploited in many ways for the advantage of those bandits and buccaneers who variously dub themselves palmists, astrologists, crystal-gazers, clairvoyants, mediums, Christian science healers, sporting tipsters, and outside stockbrokers. But whereas the last-named two classes merely empty the pockets of their



victims, the rest frequently unhinge the reason and corrupt the conscience of those unhappy creatures who fall into their clutches. Reference has already been made in *The Free Lance* to the plague of palmistry and to the immoral plots and intrigues which are hatched in the haunts of these thriving reptiles. Richly as they have profited of late years, and many as are the homes upon which the curse of their evil presence has fallen, the palmists cannot claim the distinction of being the most ignoble and despicable members of the craft. That proud eminence is reserved for the spiritualistic medium who advertises his or her willingness to place you in possession of the secrets of eternity at eighteenpence a time. A poor profession, the reader may exclaim; but the medium does not look to the eighteenpence. He knows that sooner or later in his wild guesses he will make a good shot and bring down a wealthy and leisured inquirer under the direction of his departed grandmother. The writer calls to mind two miserable examples: the one a retired army officer of considerable means, who has actually set up a couple of mediums, mother and daughter, in a West End house, and who has taken up his abode with them, and apparently lives only for the sake of gratifying their tastes; and the other a widow who pays a handsome salary to a medium for the privilege of carrying on bogus conversations with her dead husband. One good customer is enough to provide a comfortable livelihood for these wretches . . . ."

The only difference in our conclusion is this. We look upon these manifestations as energised by Satan, while this writer would seem to think they are nothing but tricks and jugglery. Our conclusion is that it is "full of peril" for all classes alike, whether they be learned, or (as he says) "below the average of intelligence."

"It must be borne in mind that there are, of course, many thousands who are below the average of intelligence, and it is for these people that spiritualism is full of peril. Temporary insanity is by no means an uncommon complaint. It leads sometimes to suicide, and sometimes to spiritualism; and frequently temporary insanity may be changed into permanent insanity by this feverish and ever-increasing craving for mysticism and the revelation for the future. In the United States the number of inhabitants who make it their habitual practice to consult a medium before taking the most trivial step in domestic, commercial, or amorous affairs, runs into millions; and one cannot take up a daily paper from any part of the country—New York, Chicago, San Francisco, or elsewhere—without seeing a long list of advertisements of mediums, clairvoyants, psychometrists, magnetic healers, and the like. Cases are frightfully common in which the victim becomes totally insane, and an immense amount of domestic strife and unfaithfulness, mental torture and moral disorder has origin in the quackeries and machinations of these unscrupulous rascals. It is an unhappy fact that highly strung persons of artistic temperament seem to be prone to this trifling with the supernatural. A celebrated actress, overwhelmed with grief at the sudden death of a friend, sought the aid of mediums, and was driven into a pitiable state of nervous prostration by the communications which they made to her as coming from her old comrade. In all the records of religious mania there is nothing so awful as the

final condition of the extremist in spiritualism. It is the most terrible of all tyrannies, ruinous to brain and body. The power which the clever medium acquires over his victims is practically unlimited. Within his circle the married women and young girls who fall under his spell become his abject slaves. . . .

"In this country spiritualism is spreading with alarming rapidity. In the last generation its folly was thoroughly exposed over and over again, but all this seems to have been forgotten, and it is necessary to issue a warning of the manner in which the taste for these abominations is gradually increasing throughout England."

#### THE PULPIT AND SPIRITUALISM.

We shall now proceed to shew how the pulpit is proving a handmaid to the advance of spiritism, which Mr. Clement Scott avers "is spreading with alarming rapidity."

#### 1ST EXAMPLE.—DARWINISM.

##### (1) THE PREACHER.

The first extract is taken from *The Bournemouth Directory*, Feb. 23, 1901, from an account of lectures delivered by Sir Robert Ball:—

"The Rev. T. B. Rowe introduced the lecturer. In doing so, he observed that it was significant that the man who had brought this scientific lecturer to Bournemouth to give an account of the origin and the history of things . . . was a clergyman (the Rev. F. E. Toyne), a man for whose orthodoxy they could safely become guarantee. The fact was that the time had gone by for jealousy to exist between science and religion. Any clergyman now might proclaim his entire acceptance of the doctrine of Darwin—the great glory of the 19th century—and of other doctrines which were once received with such howls of derision, without drawing upon himself any charge of want of faithfulness to his Christian profession."

##### (2) THE SPIRITIST.

But the spiritist is bolder in his blasphemy; for *Light* (Feb. 23, 1901), in its advocacy of the same wicked teaching, gives the only logical conclusion that those who hold this theory must come to. It sweeps away the Holy Spirit's pronouncement that Christ "is the image of the invisible God, the firstborn of every creature: for by Him were all things created, that are in heaven, and that are in earth . . . all things were created by Him and for Him: and He is before all things, and by Him all things consist" (Col. i. 15-17):—

The Editor of *Light* says:—

"We may now fairly claim to know how the human race began, or, let us say, how life first started on the great career which at length produced the human race. And from such trivial beginnings!—from specks of protoplasm: sensitive and nothing more. All we can say of it is that it is just alive. 'As this life unfolds and develops, what does it mean; it means that certain ether waves play upon this sentiency, and the capacity to feel grows and grows to more and more. Certain aërial vibrations play upon it, and ears gradually respond to what becomes sound. Certain other vibrations play upon it, and eyes come out to see all the wonder and beauty of the world. Some other force plays upon it, and the ability to taste is developed; still others, and all

the sweet fragrance of the world can be appreciated by the nerves that are sensitive in that direction.' And so it was that these wondrous ether waves came to give physical life. But that is only the beginning of the mighty story."

After describing the theory further as to the evolution of the five senses, he adds:—

"We marched from unorganised protoplasm to the first rough sketches of fish and reptile and bird, by the same law that has been forceful in our march from the **savage in his cave to Jesus on the cross**—from the beast-man caring only for himself to the **divine-man** laying down his life for all: from the fighting brute to the idealist who sees the utter horror and devilry of war."

#### 2ND EXAMPLE.—THE FALL.

Then, again, the Divine account of man's fall, and the entry of sin into the world is cast to the winds.

##### (1) THE PREACHER.

Rev. Dr. K. C. Anderson preached in Ward Chapel, Dundee, on Feb. 24, 1901. He said:—

"There are few scholars in any of the Protestant sects who will maintain the old dogma of Bible infallibility. . . . The Protestant theology . . . is built upon the literal historical truth of the story of the fall of Adam and Eve in the garden of Eden.

'Never was there such an immense superstructure based upon such a slender foundation. It is the most formidable speculation ever reared upon a minimum of doubtful fact . . . Now, if anything has been made clear by the recent study of the Bible, it is that the story of the Fall . . . is not literal historical truth . . . All the evidence in our possession goes in the opposite direction—to show that man has risen from inconceivably low conditions; not fallen from a state of holiness and virtue . . . But if that story be not historically true, the fabric of dogma built upon it comes down. If no Fall, then the whole idea of Redemption changes."

That is the Pulpit.

##### (2) THE SPIRITIST.

Here is the teaching of Spiritism on the same subject, and following the same lines.

"From recent discoveries, it is now clear that the story of Eden was an ancient Babylonian tradition." (*The Two Worlds*, Feb. 22, 1901.)

#### 3RD EXAMPLE.—HUMANITY.

The next instance of teachers denying the faith is taken from a so-called religious magazine, and is from one of the high ecclesiastics, The Right Rev. Boyd-Carpenter, Bishop of Ripon:—

##### (1) THE PREACHER.

"*Christ's Teaching about man.*

"Nothing can be higher than His thoughts of Man. Man is truly and unalienably the Son of God. . . .

"He takes it for granted that men are the Children of God. 'Your heavenly Father,' He says."

"Or again, 'When ye pray, say—Our Father.' In the light of this truth He also takes it for granted that man should grow into likeness to his Father."

"In the teaching of Jesus Christ, then, men are the Children of God." (*The Quiver*, December 1900.)

##### (2) THE SPIRITIST.

Here, again, the teaching of evil spirits is in agreement with the pulpit:—

"The Gospel of humanity is the Gospel of Jesus Christ. It is the only gospel that man needs; the only one

that can reach his wants and minister to his necessities." (*Spirit Teachings*, by Stainton Moses, page 87).

And *Light* says (p. 521-2) the same, in other words:

"'God in man'; that is a grand thought. Man rising up to and into God; that is even deeper—as consciousness is higher than mere condition. It is the highest prerogative of man,—to perceive and feel that his selfhood is rooted in God. Illimitable possibilities are involved in that. But, on that upward path, man must will to rise; he must be, as Paul said, a 'fellow worker' with God. What a responsibility! what an honour! what a prospect! Dr. J. Gilbert Murray said well:—

"It seems more and more clear to me that man's place in the divine economy is will: that he only ascends to higher planes of spiritual understanding and realisation as he wills to know, to do, to be. This will, which is his own individual will, is none the less the Infinite promptings within him, even when manifesting on the lowest plane. It is still the divine will, and he is being led by a greater love than he has learned to express; but it is only as a conception of divinity dawns within him, that he begins to make conscious effort to manifest his spiritual being, to grow into the larger selfhood, which is God. To recognise God is to express God. To express God is to be like unto, one with, indential with God—eternally one, not two."

The above extracts furnish solemn evidence as to the truth of our statement, given above, that *the Pulpit is fast coming into line with Spiritism*. They make it abundantly clear that the times are indeed "perilous"; and furnish us with their most significant "sign."

Even religious journals seem to be eager to snap at anything that will make the path easy to at last "believe THE LIE." The people are not even "fed with milk," much less with "strong meat" which is declared to be necessary in order to have the senses exercised to discern both good and evil (Heb. v. 12-14). "Milk" is needed, but milk-and-water is given instead: and when they ask for bread they are treated to *Ethics*.

## Editor's Table.

### CORRECTION.

In our last issue we spoke of *The Captain* as being an "R.T.S." paper; but it is not. It is published by G. Newnes & Co.

### REVIEW.

Those who wish to see a presentment of the case of Bible astronomy *versus* the theories and hypotheses of modern astronomy cannot do better than get a work just published by Simpkin & Marshall, called *Terra Firma; or, the Earth not a Planet, Proved from Scripture, Reason, and Fact*, by David Wardlaw Scott. Price 3s. 6d.

When an eminent astronomer like Professor Simon Newcomb writes in *The Windsor Magazine* on "The Unsolved Problems of Astronomy," and says "Some astronomers are now enquiring whether the law of gravitation itself may not be a little different from what it has always been supposed," there is room for Mr. Scott to tell us what Scripture, Reason, and Fact have to say.

# THINGS TO COME.

No. 84.

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## Editorial.

### THE RIGHT RECEPTION OF PROPHETIC TRUTH.

THE prophet Daniel was the recipient of many important visions and revelations. The higher critics bring the date of his book down to some 150 years B.C.: which makes him no prophet at all; for many of his most important prophecies had by that time become history. But we can dispense with their conclusions, until they can produce some which are based upon facts instead of theories and imaginations.

There is evidence, both direct and circumstantial, which places the matter beyond any doubt, that the men of the "Great Synagogue" founded by Ezra formed the Canon as it was in the days of our Lord, and as we have it now.

The evidence is documentary, and was never called in question till quite the close of the eighteenth century.\* Of course, its repudiation is required by the exigencies of the higher critics.

The Great Synagogue consisted of 120 members, representing the five classes of the people (See Neh. x. 1-10), and lasted from about 410 B.C. to 300. When its (inspired) work in the formation of the Canon was completed it merged into the Sanhedrin, which existed in our Lord's day.†

We are not to be disturbed, therefore, by the theories and imaginations required by the conclusions of the higher critics; but we are to believe that, in reading the book of Daniel, we have the words of the Holy Ghost, and the "Visions of God" which Daniel received.

The book of Daniel is the Apocalypse of the Old Testament; and the Apocalypse is the Daniel of the New Testament.

When John received his first vision he says "I fell at His feet as dead." And Daniel repeatedly speaks of the effect of the visions and revelations upon himself. From this we learn what the effect upon ourselves should be as we study the Apocalypse and the book of Daniel.

"I Daniel was grieved (or pained) in my spirit in the midst of my body, and the visions of my head troubled me" (vii. 15; so verse 28).

"And I Daniel fainted, and was sick certain days" (viii. 27).

"In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all" (x. 2, 3).

\* Richard Simon, Jacob Altung, F. E. Raus, Aurivillius, de Wette, and others.

† After the destruction of Jerusalem it was transferred to other places, and became extinct in the year 425 A.D.

"I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength" (x. 8).

"And when he had spoken this word unto me, I stood trembling" (x. 11).

"And when he had spoken such words unto me, I set my face toward the ground, and I became dumb" (x. 15).

I said "O my Lord, by the vision my sorrows are turned upon me, and I have retained no strength" (x. 16).

"As for me, straightway there remained no strength in me, neither is there breath left in me" (x. 17).

When God makes known these solemn revelations to us, what ought our attitude to be? What should be the effect produced in us? Surely it should be the same, in measure and in part.

When Daniel and John were thus moved, ought we to be unaffected as we read their visions? or heedless as to the things revealed?

Furthermore we learn from Dan. x. 19, that these revelations sprang from Divine love to Daniel. It was the same in the case of the beloved disciple John.

A like reason is given by the Lord Jesus for the revelations made to His disciples. He called them "friends," because He had made known future things to them (John xv. 15).

To all who tremble at His word He says "Fear not." "Peace be unto you."

Those who fear Him are never afraid of Him; though they stand in awe and reverence before Him who speaks of future things as present.

Whatever may happen, we are assured that we are safe in His love. For the same word which tells of coming judgment declares that all judgment is past for those who are in Christ Jesus (John v. 24. Rom. viii. 1).

On the other hand, true fear of God makes us afraid of ourselves. When we see Him by the eye of faith, we abhor ourselves (Job xlii. 5, 6); but rejoice, and have peace and rest in that All-Perfect One.

One source of Daniel's trouble was the length of the time involved (x. 1). Those who know the times and wait for their Lord, may be troubled as to outward things, such as times and circumstances, but they have peace within. They know God's Christ as their Saviour, and life-giver, and peace, and strength. They hear His voice saying "Let not your heart be troubled." They remember the words which tell how the Lord Jesus, "having loved his own which were in the world, loved them unto the end." Therefore, it is that they can learn about that "end" with great calm in their hearts: knowing that there can be no confusion, no failure in the counsels and purposes of God.

This peace brings strength: for in the midst of all the turmoil and conflict around, God rules and overrules, and

\* i.e., habitually: the Tense is the Present Imperative. So in xiv. 27 again.

His purposes must stand. There can be no chance: here is the source of strength. It is given by the living, risen Christ who says, "Fear not; I am the first and the last; I am he that liveth and was dead; and, behold, I am alive again for evermore, Amen" (Rev. i. 17, 18).

Yes! Here is strength; a living Christ within, and His word dwelling richly in our hearts. No ponderous machinery of forms and ceremonies can give such peace and strength. Those who possess it can look on with calmness and confidence on all the increasing corruption and confusion; and possess their souls in patience.

An unbelieving world sips the cup of pleasure to drown its fears; and, while it talks loudly of "a good time coming," it cannot shut its eyes to the bad time present.

It boasts that "all things continue as they were." It asks "Where is the promise of his coming?" But Jehovah has said:—"Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come" (Hag. ii. 6, 7).

The end of sixty centuries finds the world in a chaos of government; if we can dignify by that word what is chiefly a struggle for votes, and place, and power.

Its long week of sorrow and death draws to a close. Its Saturday night has come. But we who have the "more sure word of prophecy," turn to it, as the only Divine light in this dark place.

The professing church heeds not the prophetic word. It thinks it does well to avoid it. Many of its ministers are "turned unto fables"; others are learning and teaching the "doctrines of demons." Demoralization in theology runs a mad race with political corruption.

Oh how blessed and happy is he who, like Daniel and John, is thinking and speaking of Him whose omnipotent hand is about to apply the remedy for it all.

It is here that the question returns with all its force to our hearts. What are we doing with the prophetic word? Are we deeply moved and stirred by its solemn announcements? Do we study it and seek to understand what God has said rather than what any man thinks? And, above all, are we "waiting for God's Son from heaven," and interested in prophecy because it concerns Him?

He is the great subject of all prophecy. It all finds its centre in Him, and we should study it because it concerns Him and the restoration of His royal rights, with whom we are one for evermore.

## THE PAULINE CHURCH EPISTLES.

### *Concluding Summary.*

#### FORMING AN INTRODUCTION TO THE WHOLE.

WHEN the Apostle Paul preached the good news concerning Christ and His Church, at Ephesus, his ministry continued in Asia for the space of two years (Acts xix. 10). We read that the Word of God grew mightily and prevailed, and that "all they which dwelt in Asia heard the word of the Lord Jesus." And yet, at the close of his ministry, and of his life, he writes his last Epistle to Timothy, when he says "I am now ready to be offered, and the time of my departure is

at hand" (2 Tim. i. 15): "This thou knowest that all they that be in Asia have turned away from me."

We are told, on every hand, to-day, that we must go back to the first three centuries to find the purity of faith and worship of the primitive church!

But it is clear from this comparison of Acts xix. 10 and 2 Tim. i. 15, that we cannot go back to the first century. No, not even to the apostle's own life-time!

This turning away could not have been merely personal; but must have included his teaching also. For in chap. ii. 18, he speaks of those "who concerning the truth have erred." In chap. iii. 8, he speaks of those who "resist the truth." In chap. iv. 4, he speaks of those who "turn away their ears from the truth" and are "turned unto fables."

It was Pauline truth and teaching from which all had "turned away."

It was this turning away from the truth as taught by the Holy Spirit through Paul, especially as contained in the epistles to the Ephesians, that led necessarily

(1) To the loss of the teaching concerning the Mystery; that truth concerning the one Body of Christ. The effect of this was at once to put everything wrong ecclesiastically, and to make room for all the various and different "Bodies," so-called, with all the consequent divisions and schisms of the church.

Instead of recognising "the One Body" which God had had made, men set about making their own "Bodies" and Sects! and with this ecclesiastical confusion came the loss of the truth as to the Christian's perfect standing in Christ as having died and risen in Him.

2. Next, after this, went the truth of the Lord's promised return from heaven; and of resurrection, as the one great and blessed hope of the church. Other hopes, or rather fears, came in their place, and "death and judgment" took the place of those lost hopes. Having lost the truth of what God had made Christ to be unto us, and the joy as to our standing thus given, in looking for that blessed hope, preparation for death and judgment was the necessary result, and therefore

3. The next thing to go was the truth as to what God had made us to be in Christ; and "justification by faith" and by grace was lost. The way was now open for the full tide of error to come in: and it came in, like a flood, with all the corruption and superstition which ended in centuries which have the significant description "the dark ages."

Everyone is familiar with the term, and with the fact. But what were the dark ages? How did they come? They were not brought on suddenly by some untoward event. There must have been some cause, something that made them possible. The corruption is historical. The Eastern churches to-day are in similar darkness. And the Western churches, where the Reformation has not removed it, are in the same darkness.

The Reformation itself—what was it, but the beginning of a recovery of these great truths? The remarkable fact is that the recovery of these truths has taken place *in the inverse order* to that in which they were lost.

Justification by grace through faith was the first great truth recovered at the Reformation. This was the truth

over which that great battle was fought and won, though the victory was far from complete. For not until the nineteenth century had well begun did the Lord's return from heaven begin to become again the blessed hope of His church. In later years the subject has become more and more precious to increasing numbers. But this great and "blessed hope" is not yet really learned, because it ought to be the natural outcome of truth received and held, instead of being treated as an independent subject artificially produced. It must come from the heart into the life, and not be merely held and retained in the head, if it is to be productive of the blessed results seen in the Thessalonian church. It must be learned experimentally as a vital and essential part of our standing as Christians, and not be studied as if it were an extra subject, in order to produce Thessalonian fruit. Hence, it is that we more often see prophecy taken up as a study, rather than as the result of waiting for God's Son from heaven.

The last of the three truths to be recovered is the truth taught in Ephesians; and it is only in our own day that we see any real sense of the loss, with any real effort to recover it.

The truth of the Mystery, as it was the first to go, so, it seems, is the last to be recovered.

It is with the hope of doing something to recover this truth that these papers have been written on the Church Epistles. May the Lord use them to bring back vital truths to their proper place, that their power may be felt in the hearts and seen in the lives of an increasing number of the members of the Body of Christ.

The cause of all the confusion around is that thousands of those who profess to be Christians know little or nothing of these Church Epistles. There is no other profession which they could enter without being able to pass a satisfactory examination in the text-books set forth for that purpose. There is no position in life that any one could apply for without being asked how much one knew of its duties and responsibilities. But the Christian "profession" is treated in quite a different manner, and as quite a different matter. Anyone may undertake that, and all the while be totally ignorant of these Church Epistles:—"The Creed, the Lord's Prayer and the Ten Commandments," are considered as *sufficient* for Christian position and profession. Hence the almost total neglect of these Epistles. The four Gospels and the Sermon on the Mount are taken as the essence of Christianity, instead of the Epistles specially addressed to Churches. Hence the great ignorance of Christians as to all that God has made Christ to be unto His People, and all that He has made them to be in Him. Not knowing their standing in Christ, and their completeness and perfection in Him, they are easily led into error concerning their *state* and their *walk*. Many, who know they are justified by grace, yet seek to be sanctified by works.

Nothing but full knowledge of what is revealed for our instruction in these Church Epistles will effectually deliver us from all the new doctrines and schools of thought which find an entrance into our midst.

May the great Head of the Body the Church, own this effort, and use it and bless it to the deliverance of many from all the variable winds of doctrine, and build them up in their most holy faith.

## Papers on the Apocalypse.\*

### THE INTRODUCTION.

#### CHAPTER I.

WE now have to deal with each of these *eighteen* large members (as shown on page 117). We must expand the structure of each; and then give a translation, with such explanatory remarks as may be necessary to help us in understanding the inspired words.

We are aware that some persons consider these structures as more or less fanciful.

But we may ask, why are we to make a distinction between God's *words* and God's *works*? "All his works are perfect." Students of science never weary in examining them; and the more closely they examine them the more of this perfection do they discover in their structure, order, arrangement, beauty, etc., etc.

But God's *words* are part of His works. Why should not students of God's Word deal with it in the same way, and expect to find the same perfection of structure, order, and beauty? Why are His *words* to be treated as though they were imperfect, and His works perfect?

It is written, "The works of the LORD are great, sought out of all them that have pleasure therein" (Ps. cxi. 2).

We believe that His words also are great and perfect; and as we have, and trust our readers also have, intense "pleasure therein," we propose to seek them out and to "search" the Scriptures, so that we may all be able to say, "I rejoice at Thy word, as one that findeth great spoil" (Ps. cxix. 162).

Our readers are exhorted to study them carefully, for they are the key to the whole Book. They show us what is the *Scope* of the whole; and also of its various parts. They tell us what is emphatic; and what are the special points on which we are to fix our attention. Thus we shall have a constant and never-failing guide ever at hand to direct our studies and control our thoughts.

In the consideration of these Structures we shall get such an impression of the Divine source of the Book and of its perfections (even though we may not fully grasp them), that we shall be impelled to receive its revelation as "the Word of God," and "not as the Word of men" (1 Thess. ii. 13).

THE INTRODUCTION (chap. i.) is constructed on exactly the same plan as the CONCLUSION (xxii. 6-21).

Each consists of four pairs of four members each.

It is not always, or even often, that the Introduction and Conclusion of a book thus correspond with each other.

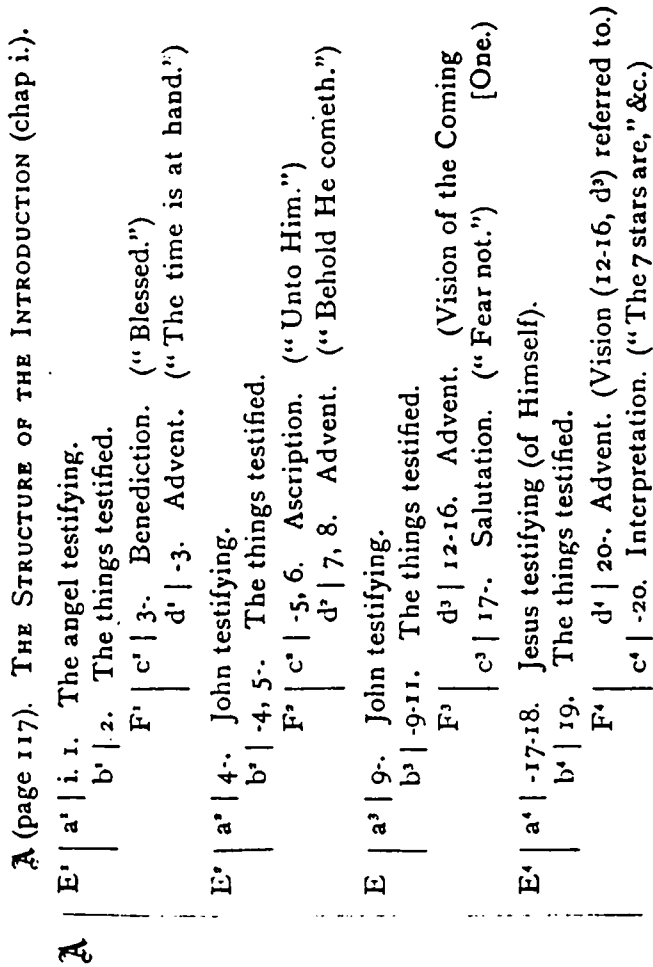
But this book of the Revelation is peculiar. *Four* is the number symbolising that which has to do with the *earth*; and *sixteen* is the square of four. It is significant

\* These papers have been copyrighted in view of their future separate publication.

that this book should be rounded off so perfectly as to declare, thus, outwardly and symbolically, that it relates to this *earth*; and to the putting *square* of all that concerns it.

Everything is out of course now: but all is to be put square ere long; and in this book we are told how it is going to be done.

The following is the structure of chapter i., which forms the "Introduction" to the whole book. To appreciate it more, we ought carefully to compare it with the structure of the "Conclusion," which will be given in its place.



This Structure shows us that the emphasis is specially placed on two things:—

- The Advent* (F), and
- Testimony concerning the Advent* (E).

In each of the latter of the two pairs (F<sup>1</sup>, F<sup>2</sup>, F<sup>3</sup>, and F<sup>4</sup>) the *Advent* is alternated with four other subjects:—

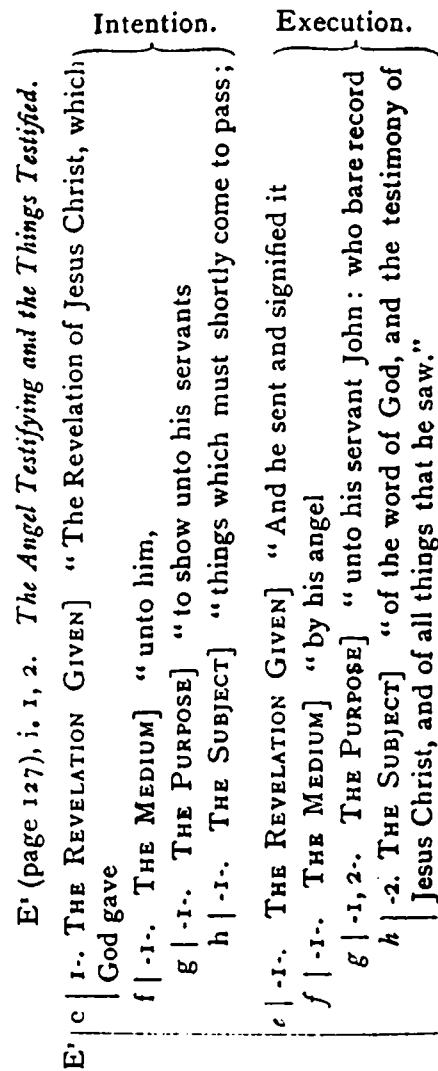
- Benediction,*
- Ascription,*
- Salutation,* and
- Interpretation.*

But these are introverted. For, whereas, in the first two pairs the *Advent* follows the *Benediction* and the *Ascription* respectively, it precedes the *Salutation* and the *Interpretation* in the last two pairs.

Moreover, the *Advent* is testified in two ways. In the first two pairs (d<sup>1</sup> and d<sup>2</sup>) it is testified in *words*; but in the last two pairs (d<sup>3</sup> and d<sup>4</sup>) it is testified in *vision*. Our attention is called to this difference by the Introversions in F<sup>2</sup> and F<sup>4</sup>.

And now, to show how perfectly, not only the introduction, as a whole, is constructed, but also, how perfect are each of its parts (or members), we must expand the first member, E<sup>1</sup>, as an example, in full.

This makes it perfectly clear that in these first two verses we have the essence of the whole book. This first member, consisting of these two verses, is divided into two parts, which have a perfect correspondence with each other. This correspondence is hidden by the faulty human verse-division. In each division we have the same four subjects, viz., *giving* of the Book; Its *medium*, *purpose*, and *subject*; first, in *Intention*; and then, in *Execution*.



We need not proceed further with the expansions of all these members.

Our readers will have noticed that, in E<sup>1</sup>, we have combined the full text with the outline or skeleton of the structure. But this text is from the Authorised Version. In our Exposition we propose to give our own Translation, with such explanatory notes as may serve to make it clear.

THE TRANSLATION OF E<sup>1</sup> (page ), chap. i. 1, 2.

1. **The Revelation of Jesus Christ]** This is the Divine title of the book. All other titles, whether ancient or modern, are human, and are therefore not worth discussing, or even enumerating. The book is often called the *Apocalypse*, which is the transliteration



of the Greek word rendered "Revelation." Ἀποκάλυψις means literally *an unveiling*, from ἀπό (apo) *away from*, and καλύπτω (kaluptō), to *veil*: and may be understood either of the taking a veil from a person, and so causing him to become visible (as when a statue is said to be *unveiled*); or of taking a veil from the future, and disclosing the course of events which shall take place.\* Probably both senses are true here. And, if the latter, then it shows us that what follows in this book is to be taken *literally*; for, when the Lord would not reveal, but would *hide* the meaning of His words, He spoke in parables and used emblems (Matt. xiii. 10-16. Mark iv. 11, 12.)

**which God gave to Him]** Here it is not the Father who instructs His children; but, it is "God," as Sovereign, who informs His "servants" through Christ, who is (in His mediatorial character) emphatically *the* Servant (see Is. xlii. 1, 7, &c.), where, as a "bruised reed" and "smoking flax," He is not broken or quenched "till He have set judgment in the earth." The time has now come for Him to execute this judgment: and therefore God, from His throne of government, gives to His Servant, Jehovah-Jesus, to show. (Compare John v. 19, 20; vii. 16; viii. 28; xii. 49; xiv. 10 xvii. 7, 8. Matt xi. 27. Mark xiii. 32. Acts i. 7.)

**to show]** Here we have the same word as that which is used in the opening of the "Conclusion" of this book (xxii. 6). It means *to present to view*, and has a close connection with the visions and signs (compare Matt. iv. 8; viii. 4). But it must not be restricted to this, as is clear from Matt. xvi. 21.

**to His servants]** Not "all Christians" (as such), as Alford says, but to Israel, to whom the word "servant" peculiarly belongs. We have already said something on this subject (see pages 27-30), so that we need only add that it is not used of Christians in the Pauline, or Church Epistles, except in 1 Cor. vii. 22, and in four cases where he refers to himself and others as singled out for special service. Indeed, in one place an important argument is built on the emphatic distinction between *servants* and *sons* (Gal. iv. 7): "Wherefore thou art no more a servant, but a son." (See 2 Cor. vi. 17, 18, and compare John xv. 15).

On the other hand, it is used *fourteen* times of those who are the subjects of the Apocalypse. In the Old Testament it is the common word for Israel under the covenant of works. (See Lev. xxv. 42, 55. Is. xlix. 3; lxxv. 15, &c., &c.)

\* We give a list of all the occurrences of the word, with its renderings on pages 31, 32, so that our readers may be able to judge for themselves what is the sense in each passage. It is rendered *revelation* in Rom. ii. 5; xvi. 25. 1 Cor. xiv. 6, 26. 2 Cor. xii. 1, 7. Gal. i. 12; ii. 2. Eph. i. 17; iii. 3. 1 Pet. i. 13. Rev. i. 1.

With ἐν (en) *in*, i.e., *When he shall be revealed*, 2 Thess. i. 7. 1 Pet. iv. 13.

*Manifestation*, Rom. viii. 19.

*Appearing*, 1 Pet. i. 7.

*Coming*, 1 Cor. i. 7 (marg. *revelation*).

With εἰς (eis) *into*, *To lighten*, Luke. ii. 32.

† The word occurs in this book *eight* times, viz., i. 1; iv. 1; xvii. 1 xxi. 9, 10; xxii. 1, 6, 8.

**what things must needs come to pass]** by the necessity of Divine ruling and over-ruling. That is to say, they are not left to chance, for they must needs come to pass. We have the exact words here from the Septuagint of Dan. ii. 29. In other words, God will fulfil that which He reveals.

**with speed]** ἐν τάχει (en tachei) occurs *eight* times,\* from which our readers may themselves see that it is used in two senses: *quickly*, as to speed; and *soon*, as to time. Both may be true here: and, if the latter (according to Luke. xviii. 8) be relied on, then we must note that delay is implied, "though He bear long with them" (verse 7). Such delay is implied in Rev. x. 6: "for there shall be no more delay." In God's speedy time (with whom a thousand years are as one day, 2 Pet. iii. 8), He will bring them to pass; and when that time comes He will do it with speed, and "make a short work of it" (Rom. ix. 28).

**and He signified it]** i.e., God, see xxii. 6. The word means (etymologically) *to show by signs*: but it must not be restricted to this meaning, as the other occurrences of the word clearly show. See John xii. 33; xviii. 32; xxi. 19. Acts xi. 28; xxv. 27. Rev. i. 1. The restriction referred to has caused the Apocalypse to be looked upon as a book of signs and symbols which no one can understand. The fact is that about half the symbols (14) are definitely explained (though these explanations are often again taken by expositors as being symbolical!) Being Divinely explained, they serve as a key to those which are unexplained.†

**sending by His angel to His servant John]** John, like Paul and others, was singled out for this special service to his own fellow-servants. Compare Is. xlix. 5. Amos iii. 7.

**2. who testified]** The past tense shows that the Introduction, though coming first, was necessarily written last. The word connects the Introduction with the Conclusion. Compare i. 1 with xxii. 16, 20. The only three occurrences in this book. It means here not only testified, but published and made known.

**of (or, as to) the Word of God]** We have seen above (pages 34, 35) that this is the common idiomatic phrase for a direct prophetic communication. This, therefore, stands first, and is used of the whole book.

**and the testimony of Jesus Christ]** i.e., which He testified when on earth. This book or prophetic word does not go outside the scope of what Jesus bare testimony to, in His own prophetic teaching. That is the essence of the prophecy of this book, and the "spirit" of it. See xxii. 6.

\* It is rendered *quickly*, Acts xii. 7; xxii. 18. *Speedily*, Luke xviii. 8. *Shortly*, Acts xxv. 4. Rom. xvi. 21. Rev. i. 1; xxii. 16. To these may be added 1 Tim. iii. 14, where Lachmann and Tregelles prefer it to ταχίον (tachion).

† Thus, "Lampstands" are explained for us as representing assemblies; "Stars," angels of the assemblies; "Torches," spirits; "Horns" and "Eyes," spirits; "Incense odours," prayers of saints; "Dragon," Satan; "Frogs," unclean spirits; "Wild Beast," a king (xvii.); "Heads" of the Wild Beast, mountains and kings; "Horns," kings; "Waters," peoples; "Woman," a city; "Fine linen," righteous awards; "City of God," Bride of the Lamb.

what things soever he saw] Not only what he heard as a direct prophetic message, but what he saw represented in vision. God gave the Revelation to Christ; Christ signified by His angel to John; and John hereby makes it known. He says, in xxii. 8 (where we have another connecting link between the Conclusion and the Introduction), "I John saw these things, and heard them." We have also another proof, in this past tense (i. 2), that the Introduction was written last; or, at any rate, after the seeing and the hearing referred to.

## Things New and Old.

### "WHY TROUBLE YE HER?"

*"And Jesus said, Let her alone, why trouble ye her?" Or rather, "Why do ye occasion her grief" or "vexation?"*  
—Mark xiv. 6.

SHE had made no complaint—she had expressed no sorrow—but doubtless her countenance was cast down with "grief" at the indignation and false accusation of the disciples. The Lord saw it, and at once took her part, and pronounced her blessed in expressing His approbation of that act which others had condemned. Oh! how necessary it is to cease from man, and seek only to commend ourselves to the Lord in all we do. How readily man shows indignation, if matters are not done according to his standard. How readily man imputes wrong motives, when conscience is really void of offence toward God and man. Well! it is a comfort that the Lord—the gracious, compassionate Lord Jesus—is our Judge.

When, therefore, the heart beats quicker, and grief swells the bosom, because of the unjust judgments of our fellows, let this be our comfort, that the Lord knows all, and that He who so quickly and so firmly took Mary's part, is still the watchful friend and defender of His loved ones, and that He will, in His own time and way, according to His own word, bring forth their righteousness as the light, and their judgment as the noonday. Jesus said, "Let her alone, why trouble ye her?"

### THE NEW "ENCYCLOPÆDIA BIBLICA."

IF the Bible be what the higher critics now say,—a mere collection of old writings, mostly forgeries,—it is amazing that it should be thought worthy of having an "encyclopædia" all to itself! We are not aware of any other subject or thing which has this unique honour. The very fact of the publication of this new work is sufficient to condemn its editors and authors and all concerned in it. If the Bible be what the higher critics all assert, why do they devote all this labour and spend all this money upon it? Why not leave it alone? But if it be worthy all this toil and expense, surely it cannot be as worthless as they would fain make out!

### CHINESE JEWS.

THE Chinese Jews—Jews native of China—have been re-discovered. The finder happens to be a Jew, Herr J. J. Liebermann, an officer in the German army of occupation in Kiatschou. Re-discovered is a correct term, for from Marco Polo to the present time Chinese books of travels have made constant reference to the "stickers of the sinews" to the white and the black Jews of China. Herr Liebermann writes of a dwindling community that has been settled for 2,000 years at Kaifengw, capital of the province of Honan, on the Yellow River. He noticed in that city people of a Semitic cast of countenance, and these he was informed were the "Tian-Kin-Tchians," the tearers of the sinew. On the door of the Chinese shingle he read in Hebrew the word *Jekaniah*, which he translates "place where God assembles his people." There is, however, no evidence that these people belong to the "lost ten tribes." Such speculation depends upon their ignorance of the Ninth of Ab, but the high priest informed the German Jewish officers that his people came *via* Persia, Khorassan and Samarcand to China "three years after the destruction of the Temple in Salem."

### JEWISH NEGROES.

A RUSSIAN Jew, resident of Meadah, gives information concerning a great number of Israelites, inhabiting the oases of Sahara, and dwelling also at Bather, Bis Arabi, Taggert, Bausra Bein, Uzab, Loquaz, etc. There are in each of these places as many as a hundred Jewish families, and in some of them even more. In one place there are six hundred families, with numerous synagogues and about one hundred copies of the Law, written upon parchment, some of which were more ancient than any he had before seen. But this is not all. A Jew who had accompanied a traveller as far as Timbuctoo, found near the Barbary a large number of Jewish negroes. Nearly every family among them possesses the Law of Moses, written upon parchment. Although they speak of the prophets, they have not their writings. Their prayers differ from those of other Jews, and are committed to little leaves of parchment, stitched together and containing numerous passages derived from the Psalms. These Jews have mingled some of the superstitions of "oral law," which they have not committed to writing, with some of those of their neighbours, the Mohammedans.

They enjoy equal liberty with other subjects of the African chiefs, and have their synagogues and their rabbis. The explanation which they give of themselves in connection with their black skin is this: that after the destruction of Jerusalem, the time of the first captivity, some of their ancestors, having neither goods nor land, fled to the desert. The fatigue which they endured was so great that nearly all the females died by the way. The children of Ham received them with kindness, and by intermarriage with their daughters, who were black, they communicated their colour to their children. These children became, generation by generation, of a deeper hue, until no distinction of colour now distinguishes the children of Shem from those of Ham. The forms of their features, however, are quite different from that of the negroes around them.

## THE JEWS IN EUROPE.

IN an attractively written book called *The Making of Europe*, by "Nemo," published by Thomas Nelson and Sons, occurs a sketch of the Jews in Europe, which we abbreviate as follows:—

"They existed, as they do to-day, in little scattered groups, bound together by the bonds of a common religion, a common history and a common descent. They were interlopers, with no political rights or privileges—indeed, with scarcely a legal right to exist. In their family life, in their religious practices, they held aloof from the Christians among whom they dwelt. A special quarter of the cities in which they dwelt was assigned to them, and they were forced to wear a distinctive dress. They were the despised remnants of an ancient people, and they asked nothing but to be left alone. Unfortunately, that slight boon was not granted them. They were barbarously persecuted, and driven from this country to that. Yet they managed to do a great work for Europe. They laid the foundations of international trade, the surest guarantee of peace, and the greatest source of national wealth.

"They were restricted from devoting their talents to the practice of law, medicine, or statesmanship. These highly-gifted and intelligent people were forced into trade. They became at first money-lenders, for usury was forbidden to the Christians. They were the "King's chattels," and were looked upon by him as a sponge to suck up money for the royal treasury. Whenever a King wanted money, he squeezed the sponge. In 1187, when the nobility of Christendom were preparing to wage war on Saladin, Henry the Second, of England, made his subjects give him one-tenth of the value of their property. This amounted to £70,000. The small body of Jews in England were forced at the same time to give up a quarter of their property, which produced no less than £60,000.

"The Jews had special and exclusive facilities for trade. They were the only people in Europe who had a common language, and reliable correspondents in every country. Isaac in London would buy one hundred dozen English spades for £100, and send them to Jacob at Valencia, in Spain. Jacob in Valencia would send Isaac in London £100 worth of raisins. No money would pass between them, only produce. Then Isaac would sell his dried grapes to the Londoners, who were glad to get such luxuries, for £200, and so make £100 profit; while Jacob would dispose of his one hundred dozen spades to the Spaniards, who were delighted to get such good tools for £200. Each of them would thus make £100 profit without any exchange of money. Englishmen and Spaniards could not do this, because they did not know each other's language, nor could they trust each other. Jacob in Valencia knew both Spanish and Hebrew, and Isaac in London knew Hebrew and English. Thus they could carry on their business with their customers in the customer's own language, and could communicate with one another in Hebrew. When we apply the case of Isaac and Jacob to every European country, with Jewish settlers in all of them, we see at once what a great international trade the Jews must have organised. The Jewish were the first people to perceive the great part that money was destined to play in the modern world. Their commerce and their accumulation of wealth led to banking and to international banking or money-changing, the most lucrative of all businesses. For hundreds of years there was no competition in money-changing except among the Jews.

"The Jews not only exchanged wealth, but they unconsciously created it. When the Valencia grape-grower found that, thanks to the Jews, he could sell as many grapes as he could grow, he increased his vineyards and grew as many grapes as he could. Without the Jew, he could not sell any grapes at all, because all his neighbours grew grapes for their own consumption. Thus the Jews, in creating an international trade, furnished an international market. In this way they increased the productions of the soil and the output of the factories. As a natural consequence they enriched every country in which they settled and were allowed to trade. Holland was one of the first countries to favour the Jews; and this was one of the reasons why that damp little land, which is not in itself a rich country, became prosperous. Fifty years later, Oliver Cromwell recalled the Jews to England after they had been banished. He was far-sighted enough to perceive that their presence was of the greatest advantage to England. Similarly Napoleon Buonaparte, with equal common sense, favoured their presence in France, and reaped the reward. Only within fifty years have all the disabilities of the Jews in England been removed. In 1846, the law which compelled the Jew to wear a distinctive dress was repealed. It had, however, been in abeyance for nearly two centuries. About the same time, too, the Jews were permitted to become naturalised Englishmen. In 1858, they were freely permitted to become members of Parliament. In 1885, Baron Rothschild, a Jew, was made an English peer."—*Jewish Chronicle*, Jan. 26, 1900.

## Questions and Answers.

QUESTION No. 265.

## HOW MANY CREATIONS?

A. M., Gloucester. "If Genesis i. and ii. refer to one creation of man, how are we to account for the great age of cities now being discovered? It has been suggested to me that Genesis ii. is a new creation of man, the first having fallen."

A similar question is sent by R. F., Frodsbam.

It is unwise in the extreme to make human theories the basis of Scriptural inquiries; and it is the merest theory that the cities referred to in the question are of the age attributed to them. Two general remarks, however, may be allowed. The first is, that the Bible deals only with Adam and his world; and even that merely as introductory to the story of Abraham and "his seed." If, therefore, the existence of an earlier economy of intelligent life on earth were to pass from the region of theory to the domain of fact, it would not touch the authority of the Bible in any way. And, secondly, the scheme of Biblical chronology is full of difficulty. We know that there is a mystical element, not merely in prophetic eras, such as the 70 weeks of Daniel, but also in seemingly historical eras like the 480 years of 1 Kings vi. 1. It is possible, therefore, that the whole scheme of the chronology of Scripture may be subject to this law. That it is a scheme is beyond doubt. The call of Abraham is made the central point between the Creation and the Cross. The period from Adam to Abraham is 1656+430 years; the period from Abraham to Christ is 430+1656 years (see Dr. Anderson's *Coming Prince*). To attribute this to editing is obviously absurd: to dismiss it as a coincidence is the credulity of unbelief. But the actual years that elapsed before the Cross may have been far more than 4172; just as the actual years from the Exodus to the Temple were far more than 480. In a word, these may have been mystical eras, framed upon a Divine plan, as was the era of 480 years (see *Coming Prince*, p. 83). It is the *Divine* chronology of man's world. If we look to the Bible for a *human* chronology, we shall look for it in vain. Historical chronology begins with the era of the Kings of Judah and Israel. It may be well to add that the marginal chronology of our authorised version depends altogether on human Editors, and has no Divine sanction. Though useful in the main, it is in some respects admittedly inaccurate. A.

QUESTION No. 266.

## PALMISTRY.

E. C., Bath. "Is it right for Christians to tamper with arts professing to foretell the future, such as Palmistry, &c.?"

Any attempt at divination is abhorrent to God. We know that many Christians are doing this sort of thing as an amusement; but it is an offence to God. "Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their lips; for *there is no answer of God*" (Micah iii. 7).

## QUESTION NO. 267.

## BATTLES OF EZEKIEL AND REVELATION.

W. H. " (1) When does the battle of Ezekiel xxxviii. and xxxix. take place? Before or after the Church is caught up? (2) Is the battle in Rev. xiv. 20 and xix. 21 identical with Ezekiel's?"

1. The battle of Ezekiel is directed by *one* great leader, called the Chief of Rosh, Mosch, and Tobolsk. "Rosh is the most ancient form under which history makes mention of Russia." (See *Things to Come*, December, 1898, p. 67).

This battle, you will see, is the gathering of this enemy by God Himself, "that the heathen may know ME, when I shall be sanctified in thee, O Gog, before their eyes" (Ezek. xxxviii. 16).

2. The battle of Rev. xvi. 14 is another gathering altogether. Here, the power that brings together is described as three unclean spirits, like frogs. . . . "For they are the spirits of devils, working miracles, which go forth unto the *things of the earth* and of the *whole world*, to gather them to the battle of that great day of Almighty God."

We should judge that this battle takes precedence of the others.

## QUESTION NO. 268.

## RETURN FROM BABYLON.

E. C., Bath. "Is it possible to distinguish exactly (a) Which prophecies refer *exclusively* to the return from Babylon? (b) Which refer *only* to the final restoration? (c) Which may have a double fulfilment?"

The context will generally show what relates to the return from Babylon, and what is future. The Scriptures referring to what is past and what is future are fairly explicit. A careful study of the context will generally show which is meant; and the English spiritual reader can rightly divide these. It needs no fleshly wisdom.

## QUESTION NO. 269.

## "I CREATE EVIL": AND JOHN XI. 25, 26.

E. M. H., Chattanooga. "(1) Isaiah xlv. 7. What does 'I create evil' mean? (2) John xi. 25, 26. Is reference intended to the quick and the dead at Christ's *Parousia*? The A. and R. V. seem to warrant this—but Rotherham inserts 'again.'"

1. The answer to (1) is the figure of Idioma, by which, according to Hebrew idioms, one is said to *do* that which he only *permits* to be done. (See *Figures of Speech*, pp. 823, 824).

2. We do not think that this belongs, by *interpretation*, to the Church. The Church of God will rise when "the Lord Himself shall descend from Heaven," and then be for ever with the Lord. This was a subsequent revelation to that in John xi. 25, 26; and need not be read into this latter Scripture in order to make it clear. Martha understood it without knowing anything of that special subsequent revelation which Paul had "by the Word of the Lord" (1 Thess. iv. 15). What the Lord said to Martha was, "I am the Resurrection and the Life:" *i.e.*: "I am the Worker of Resurrection and the Giver of Life; he who believeth on Me, though he die, yet will he live again;" and (not only so, but) "he who is (thus) living again and believing on Me will by no means die for ever" (or eternally, or again). Unbelievers will be raised; but, after their judgment, they will die again, and that for ever, suffering the pains of "the second death." As to those who really "live

again," in resurrection life, "on such the second death hath no power" (Rev. xx. 6).

## QUESTION NO. 270.

## MARCION'S HERESIES.

M. E. G., Sutton. "I have lately seen it stated that *Things to Come* teaches the heresy of Marcion. I shall be glad if you will kindly help me by explaining what his heresy was."

Marcion, who lived in the second century, was the founder of an extremely ascetic gnostic sect. He was excommunicated. He taught that the Gospel of Christ consisted in free love of the good, that there is an irreconcilable opposition between the respective Authors of the Law and the Gospel (*i.e.*, the Creator on the one hand, and the God of the Christians on the other). Marcion entirely rejected the Old Testament, and, of the New Testament, all but a few Epistles and the Gospel of Luke. He prohibited wedlock in all the members of his sect, and forbade the use of wine, flesh, and all the external comforts of life. In spite of this severe discipline great numbers embraced his doctrine, and subsisted as a distinct sect until the sixth century. You will, therefore, be able to judge for yourself how far the teaching of *Things to Come* is in harmony with this.

## QUESTION NO. 271.

## "WHOSE SOEVER SINS YE REMIT."

E. M. G. "Will you kindly explain the Lord's words in John xx. 23?"

It is a common Hebrew idiom to put what is *said to be done* for the *declaration* that it should be done. See Isa. vi. 10. Jer. i. 10; iv. 10; xxxviii. 23.

But those who prefer to believe a lie will not be convinced by a fact like the above. Therefore, for the sake of argument, it is best to admit their interpretation, and then ask them to point out one word which shows that the Apostles (to whom the words were spoken) had any power or authority to give this gift (whatever it was) to others; or, to give others the power and authority to transmit it again. See *Figures of Speech*, pp. 569 and 572, etc.

## QUESTION NO. 272.

## THE FEAST OF TABERNACLES.

B. S., Devon. "How do you reconcile Ezra iii. 4 and Neh. viii. 13-18? In the former passage it is said 'They kept the feast of Tabernacles'; and, in the latter, it says that it had not been kept since 'the days of Joshua.'"

In Ezra iii. they kept the Feast so far as the proper sacrifices were concerned. But in Nehemiah viii. they did more; *they dwelt in booths*: and, though the Feast had been observed (as in Ezra), yet "since the days of Joshua the son of Nun unto that day had not the children of Israel done so" (v. 17); *i.e.*, they had not kept it by dwelling in booths. The word rendered "so" is emphatic in the Hebrew.

## Signs of the Times

### JEWISH SIGNS.

#### A SET DEBATE ON ZIONISM.

This took place in London in March last, and the report of it is very interesting reading. Here we may learn what are the aims and hopes and objects which are stirring

Jewish hearts at the present moment, and it comes to us as one of the most remarkable "signs of the times."

Mr. G. de Haas opened the debate by saying that—

"More than 1,800 years ago there existed a people great in their racial love, and strong in their determination to uphold their national existence and to preserve their ethics and religion. They fought for the maintenance of their national independence: they fought and lost. But they fought with honour, and created a glorious epoch in history. They have since undergone a woeful tragedy, and passed into the miseries of the diaspora, and still found a noble ideal to live for. This people still exists—but how changed from 1,800 years ago! Now they fawned and crawled, and held their hands in fear. For 1,900 years they had undergone a martyrdom, and to-day they were physically degenerated by Ghetto life, and mentally oppressed—called pariahs and parasites.

"Only in the last two decades had some asked themselves: Can the chosen of the past be the chosen of the present? Now their resolve was to uplift Israel to a sublime height, to raise the Jew of Galicia and Rumania to intellectual heights, to make the

#### JEW OF ENGLAND

and France conscious of their own degradation. This is Zionism. Their resolve was to renew their devastated country, to rebuild its ruined cities, to restore it to the condition of eighteen hundred years ago in beauty and happiness—to make it once more a land flowing with milk and honey. At the beginning of the nineteenth century revolutions broke down the Ghetto walls, and the principle of culture was made a goal. The ideal of assimilation was propagated, and the sooner the Jews adopted this the sooner would they rid themselves of oppression. This theory was thought correct till 1862. In that year Moritz Hess, in his 'Rome and Jerusalem,' showed that as the people of Italy had wrought a revolution to the benefit of their country, so the Jews might do similarly for their own good.

"The Zionists wanted the Hebrew language and a Jewish atmosphere; they desired international authority to preserve Jews as Jews. Instead of a thousand little institutions, they wanted one great institution.

"To-day the Jews had a mission to themselves—to raise themselves up. The mission of Israel must be left till the Jews were in Palestine. Israel must have a heroic plan, for only as a hero could Israel have any existence.

"The Rev. Gerald Friedlander said that the Messianic idea had taught, that the Jews would be ultimately re-established in their land of promise when the nations of the world were at peace. Mr. de Haas had given two definitions of Zionism: (1) To uplift the modern Jew, and (2) to restore Palestine. But this had nothing to do with political Zionism which was 'The Jewish State' of Dr. Herzl. He, not Mr. de Haas, was the exponent of Zionism. Now, is this Zionism in harmony with the Torah of our Rabbis? Dr. Herzl's plan was that the Jews should leave the countries where they were not happy and go to Palestine. This was to be bought, and we had to get the approval of all our enemies—Turkey, France, Russia, and Rumania. What did Judaism teach?

"Mr. G. Friedlander read an extract from 'The Jewish Religion' of Dr. M. Friedlander to the effect that the Jews had been driven out of the Holy Land because of their idolatry and luxury, but when the guilt of Zion had been atoned for there would be a restoration under the Messiah. We had not to cherish any thoughts that would lead to intrigues or political combinations to regain Palestine. *We must seek the welfare of the nations among whom we live and await the miraculous fulfilment of the prophecies.* Even if the land were bought the prophecies could not be regarded as fulfilled. We must have faith in God.

"Mr. de Haas: What is your solution of the Jewish problem?

"The Rev. G. Friedlander: What my father taught me and his taught him: that God who had taken us out of Egypt and established us in Palestine would restore us to that land.

"Jeremiah, the first Zionist, had counselled them to pray for the peace of the kingdom in which they live.

"In the continuation of the debate, which was frequently interrupted by ejaculations, the question of Sabbath observance was treated. Mr. de Haas said that Zionists proposed, not to buy the land of Palestine, but to purchase the rights of exploitation there. The Jewish Parliament, which would be a democratic institution, would decide the matter. To this Mr. Friedlander objected that no Parliament had a right to tamper with the Jewish religion. Finally Mr. de Haas expressed the aspiration that the surge of emotion now stirring in the community would carry them all to Zion."

#### ZIONIST NEWSPAPERS.

"There is a constant increase of newspapers devoted to the Zionist movement. Hebrew and Yiddish journals have led the way. The Russian *Woskod* has now been Zionist for some time, and the well-edited *Budushtsknosty* is already in its second year. The Roumanian *Egalitate*, *Macabeul* and *Nasaritul* are published to meet the demand in that language. The articles in the *Echo Sioniste* are always bright

and vigorous, and in its last issue there is a trenchant attack by Dr. A. Rokéach on the policy adopted by the Jewish Colonisation Association towards the Jewish agricultural labourers in the Palestine colonies. Besides the *Corriere Israelitico*, there now appears another Zionist periodical in Italy, the *Idea Sionista*, and in Germany the Breslau Zionist Association have issued a new monthly, *Der Zionist*."

#### POLITICAL SIGNS.

The "Things to Come" which we have to deal with are those which God has revealed in His Word. But it is not without interest to note from time to time what the world's politicians are looking for.

An article in the *North American Review* (January 15, 1901), by Monsieur de Blowitz, the *Times* correspondent in Paris, who occupies an unique and commanding position, is most significant. It is entitled,

#### "PAST EVENTS AND COMING PROBLEMS,"

and we give our readers the following extract:—

"I should like to read the intimate thoughts of those who took part in the Inter-Parliamentary Congress of Peace during the Paris Exhibition. Are there really any among them who believe that the era of wars can so soon be closed, or, in fact, can ever be ended? Struggle is the very evidence, the very manifestation of life, the stimulant of the race; and the cessation of combat is the cessation of life. For my part I believe that the twentieth century will witness numerous and terrible wars throughout the entire globe. In the centre of Europe I see war break out on the morrow of the death of Francis Joseph.

"There is not a single reflecting being who can suppose that, at Francis Joseph's death, the marvellous mosaic which, from the Austria of yesterday, has become the Austria-Hungary of to-day, will continue to remain what it now is. With the disappearance of the direct heir to the throne vanished all possibility of a peaceable succession; and, most extraordinary of all, by imposing upon François d'Este, the present heir, a solemn oath renouncing for his descendants all rights to the succession, the Austro-Hungarian monarchy has deprived the successor of Francis Joseph of still another chance of reigning, for it has reduced to his existence alone the duration of his succession. Just how the war which will follow Francis Joseph's death will occur, it is impossible to foresee, for the very reason that it is inevitable, and any and every circumstance may light the spark. But that it will break out is certain, for Roumania, encouraged by Russia, will wish to seize Transylvania from Hungary, which Hungary in turn never will give up.

"It will break out, because the Slav countries, also encouraged by Russia, will refuse to live both under the shadow of the Hungarians and under the shadow of the Germans. It will break out because neither Russia nor France, nor the other Powers, will ever peaceably suffer Germany to be augmented by the six millions of Germans in Austria. It will break out because Bosnia and Herzegovina will find themselves covered by Montenegro, Bulgaria, Servia, and Slav Croatia. It will break out because Italy will dream of extending its territory from Trieste to Cattaro, and of recovering its Adriatic Coasts, of which it possesses to-day the immortal and ever-glorious queen, Venice. It will break out, and if arbitration were not a mad chimera, it would be indeed a case in which to apply it, this death of Francis Joseph; since no one would venture to have recourse previously to the solution of the assembling of a vast European Congress.

"As for Germany, the task incumbent upon her during the coming century is to transform its union into a real unity, and to complete itself imperially by the incorporation of those six millions of Austrian Germans who will make her the most formidable nation in Europe.

"If to her material power be added her ingrained national obstinacy . . . and her ambition to keep what she has won, it will be understood that she is destined in the twentieth century to constitute the most absolute force in Continental Europe.

"And finally, in the midst of this explosion which is to resound throughout the opening years of the century, what will be the rôle of France? Will she confine her activity to the task of seeking to cure the internal ills which menace and devour her; or will she, too, in the vast mêlée of covetous ambitions, seek to recover her lost frontiers, or undertake to secure for herself, by compensations which it would be rash to define, fresh boundaries?

"I lay down my pen here. . . . Yet scarcely have I given a glimpse of the problems to come which haunt every thinking brain whenever it lets its thoughts play freely in observation and reflection.

"I have the presentiment, if not the absolute certainty, that the nineteenth century has been but the preface of the solutions which are to be the privilege of its successor. My conviction is that there is a force, whose real scope and power remains unsuspected by men, for it



is as yet hardly wrested from the enigmatic obscurity in which it lurks. I refer to Electricity. . . . The solution of all the problems which are tormenting the human mind is bound up in this one.

"The solution will suppress frontiers, change the aims of armies, subject the planetary spaces to the human will, *modify altogether the faith of the race*, and give in general to the efforts of its intelligence a fresh direction and an object as yet undreamed of."

#### ROME AND THE ITALIAN CENSUS, 1901.

The Rev. Dr. Robertson, of Venice, writes a most instructive article on this subject in *The Christian* of February 28. We give his opening paragraphs as a sign of the times as regards the position of the Papacy in Italy:—

"The Papal Church in Italy feels sorely aggrieved by the action of the Government in the taking of the Census, and the Vatican journals are giving vent to the Pope's feelings in lamentation and vituperation. Since Italy became a kingdom one and indivisible, the Census has been taken every ten years, so that this one of 1901 is the fourth. The Papal Church feels aggrieved that a Census should be taken at all, for such a thing never fails to set in relief the happy, prosperous state of Italy under the House of Savoy, compared with its state before the fall of the Temporal Power, under the misgovernment of the Pope.

"Taking Rome, the capital, for illustration, we find that, whereas in 1870 it had but 180,000 inhabitants, it has now 500,000; whereas the mortality amongst children in 1870 was 40 per 1,000, it is now 25; whereas in 1870 the illiterate formed 75 per cent. of the population, now they form about 35 per cent.; and whereas 20 out of every 1,000 of the population were guilty of grave crimes in 1870, mostly stabbings, poisonings, and murders, now such crimes have practically disappeared. Similar statistics hold for all other parts of Italy. What a commentary they form on the impotence and malevolence of Papal rule, the rule which the Duke of Norfolk prays to have re-established in Italy!"

Dr. Robertson goes on to speak of the importance of the Census as it affects the religious side of the question.

#### RELIGIOUS SIGNS.

##### THE APOSTASY OF THE CHURCHES. BROADENING THE ROAD.

Another example of this comes from the United States. The Rev. David W. Bartlett, of Los Angeles, Cal., is the pioneer of a new movement. After a year with the late Mr. Moody, he went to St. Louis, then to Utah, and four years since to Los Angeles. There he is the minister of "Bethlehem Institutional Church," so called we suppose because of the various institutions connected with it—"political, social, and religious." A large orchestra and choir occupy of course a prominent place. They performed, on the opening night, "delightful productions," and soloists sang "with much tenderness," etc., etc.

The Rev. D. W. Bartlett was the preacher, and, among other things, he said (according to the *Los Angeles Daily Times* of June 11, 1900):

"Tomorrow night and through the summer you will hear from this platform much talk about industrial slavery—and there is industrial slavery—but I appeal to you to escape from the slavery of sin.

"I never expect to see many people won by preaching. When you are ready to do the simple, brotherly act and show an interest in one another, then I expect to see men won to Christ. I have no creed save God."

"It was a sermon full of fire, and the burning words were characteristic of the man."

The same paper (Jan. 17, 1901) has an Editorial note on another preacher:

"Rev. Frank O. Ballard, of Indianapolis, in closing an address on the conditions in the churches of to-day, said he was 'sick of the whole damn business,' and the other ministers heartily applauded. The Rev. Ballard and his colleagues can hardly expect to win men to Christianity by such expressions of disloyalty to the cause they represent."

The worst of it is, it is a new fashion, and will be certainly imitated by many on both sides of the Atlantic.

##### "DECLINING SUNDAY SCHOOLS."

Under this heading the following appeared in *The Daily Telegraph* for March 14 (the italics are ours):—

"The proceedings of the Council of Evangelical Free Churches were

resumed yesterday at Cardiff, the Rev. J. G. Greenbough, M.A., presiding. Papers were read on 'Sunday Schools,' and Mr. Howard Evans adduced figures showing that there is a declining attendance of scholars, which he attributed to the employment of untrained teachers and the use of obsolete methods. Dr. Munro Gibson, in a paper on 'The Old Testament in the Sunday School,' urged that *teachers should face the results of the higher criticism, even if it caused some unsettlement*. Much of the unbelief of the day was due to the dogmatism which taught that the whole Bible was discredited if doubt was cast upon any particular statement. Professor Rendel Harris said they must study the Bible in the light of the *larger Bible of nature*, or the scholars would have much to unlearn in later life. In the afternoon a resolution was carried urging a scheme for girls' guilds."

This is the Council of the *Evangelical Free Churches*, not of Freethinkers or the Higher Critics!

#### CHURCH CHOIRS.

We are glad to see that the growing evil arising from this source is beginning to attract a little attention, at any rate on the other side of the Atlantic. We are glad to note the following remarks from a Montreal paper:—

"New York, Feb. 27.—Dr. Frank Damrosch condemned operatic music in church and the employment of quartette choirs, last night, at the annual dinner of the Methodist Social Union. Dr. Damrosch said he saw three main uses of music in the church—as a preparation for spiritual thought, as a means of expression of the deeper emotions, and an elevating force for bringing the soul nearer to the divine power. 'I do not want an Italian operatic melody,' said Dr. Damrosch, 'when I enter a church, and, moreover, the organ should never imitate an orchestra. It is big enough, fine enough, and grand enough to stand on its own basis.'

"Dr. Damrosch condemned the mutilation of the works of great composers to furnish tunes for hymns.

"That is vandalism,' he exclaimed, 'and should not be permitted, and you should have a committee of safety appointed to prevent it. The quartette choir is an American institution, and it is perhaps the cause of more trouble in the church than any other thing. I would not advise Americans to be proud of it. Not that we have not excellent quartettes, but the more excellent they are the less fit they are to be in the church.'

The existing musical performances in most of our churches,

##### UNDER THE PLEA OF WORSHIP,

is distinctly in opposition to God's plainly-written Word, and is not the mark of those whom the Father seeketh to worship Him. They are no better, but rather worse, than the *bonâ-fide* Sunday Concerts in Halls and Theatres. These are at least honest and what they profess to be: whereas the others are rank hypocrisy, making provision for the flesh, while pretending to "worship God in the spirit." It is thus the lowest form of Sunday Desecration.

##### "VANITY FAIR" RECOGNISES ITSELF.

"Advertisement by photography is the latest refuge of the destitute parson. . . . The other day a West End cleric, clearly a man of resource, hit on the novel plan of photographing his people in church. . . . the demand for copies being brisk, and the subsequent offertory being brisker. . . .

"Religion must be in a poor state if such flimsy trickery has to be resorted to in order to induce people to attend church."—*Vanity Fair*, March 28, 1901.

##### THE SWEET-STUFF SERVICE.

"Mr. Carlile proposes to give the poorest children of Spitalfields and Whitechapel, a special delectation, lest the rise in the price of sugar should affect their sweets. Every member of the St. Mary-at-Hill congregation next Sunday evening is invited to bring a pound of pure sweets, which will be first presented at the altar as 'offerings in kind,' and then despatched to delight the little ones."—*The Daily Telegraph*, April 25th, 1901.

##### "EVENING DRESS SERVICE.

##### "INNOVATION IN WORSHIP IN MAYFAIR."

So runs a news heading in the *London Daily Express*, April 29th.

"In a Mayfair chapel last night was seen the novel spectacle of ladies and gentlemen worshipping in evening dress. It was the second of the special late services in St. George's Chapel, Albemarle Street . . . for the benefit of people who may like to attend church after dressing



on Sunday evening, instead of going to a concert or club or party. . . . The first of the late services took place yesterday week, but all the congregation were in morning dress. Last night, however, several ladies in evening dress, with wraps, rustled up the aisle, attended by gentlemen wearing the white badge of civilisation. When the late services were first announced, the rider was added: 'Ladies in evening dress are asked to wear bonnets or hats.' This request was afterwards withdrawn. . . ."

#### THEATRE SERVICE.

Yet another new "service" is recorded in *The Daily Mail*, of April 30th, from its correspondent at San Francisco, Monday, April 29. It is headed, "Church and Stage United"; and is as follows:

"The Rev. Jay Hudson, the pastor of the People's Christian Church of Santa Rosa, California, has successfully accomplished the union of Church and stage.

"Finding men generally were averse to attending church services, he has had his church arranged like a theatre, with a regular stage, footlights, drop-curtain, and scenery.

"During the week he gives dramatic performances, choosing the actors and actresses from his congregation.

"He says that people crave for theatrical entertainments, and that the Church should give them and influence the tone of the theatre.

"He has thus far attempted only simple plays, but he has hopes of a Shakespearian season.

"On Sundays, Mr. Hudson preaches and lectures, and the congregation now includes many men who never attended services before."

#### MISSIONARY "TESTIMONY."

In a leaflet thus headed, the "testimony" is borne by the Bishop of Mombasa to the work of one of our Bible and Medical Missions which stands high with Evangelical Church people. He says:

"Doubly blessed are sender and messenger who *make God their debtor* by gifts of sustenance and life, etc."

This is sad testimony, indeed. It warns us to scrutinize very closely all missionary enterprises, so that we may be neither senders nor messengers of such a creed.

#### "RELIGION UP-TO-DATE."

St. Matthew's, Southsea, has a Public House, with spirit licence, connected with the Parish Institute. In this Institute dancing is indulged in by the members of the Church, and on special occasions an extra hour is applied for to the magistrates that these young people may "keep it up" till 12 o'clock. Then they are turned out into the street; some of them a mile or more from home. The local *Evening News*, of April 15th, contains an announcement of a Concert and Dramatic Entertainment in aid of St. Matthew's Fund.

#### THE WORLD'S STERN LOGIC.

In *The Daily Telegraph*, of April 12th, there was an Anti-Sabbatarian leading article condemning the London Court of Common Council for opposing the Sunday opening of the Guildhall Art Exhibition. As a sign of the times, the chief argument was based on the action of "the Churches" as to their Sunday services being similar in character, and to "the striking popularity which has attended the 'Pleasant Sunday Afternoon' movement." This is the inevitable result of the mistaken effort of the Churches to make sacred things "pleasant" for men, instead of to please God, and by this title to infer that the other services are *not pleasant*.

#### SPIRITIST SIGNS.

##### RESISTING THE TRUTH.

"*They have rejected the word of the Lord.*"—Jer. viii. 9.

Spiritualism—we are told—"is a Science, a Philosophy, and a Religion" (*The Two Worlds*, May 5). This is a complete face about from what they recently said in another organ of theirs. Then, it was maintained: "It is not a religion." The wind and weather are not more changeable than the fluctuations that come from these graceless deceivers.

They also say: "It develops powers hitherto undreamt of." We quite agree. And some letters we have received from them lately, establish this fact. It has brought out their power for blasphemy. It demonstrates how completely unconscious they are of their profound ignorance. One writes to us: "I am now preaching Spiritualism, and can speak in *foring* tongues (*sic*), yet when in a normal condition *I only know English.*"\*

He had better remain in an abnormal condition if his English takes this form in his "normal" state. But this we have found to be a common thing with these guides. A strong tendency to bad spelling is a marked feature with them.

A Spiritualist of "over twenty-five years" writes: "I have found quite five-sixths of so called mediums, impudent frauds and charlatans" (*The Two Worlds*, May 3, 1901).

Another thing we are told is to be learned through Spiritualism:—that is: "It shows how the soul of man has been evolved and individualised from the great spirit essence" (*The Two Worlds*, May 3).

This is almost equal—in its profundity—to a "sub-conscious ego." The evolution of the soul must, of course, follow the other evolution. We gave examples of the teaching of evolution, from both Pulpit and Spiritist, in our last number. Its awful wickedness is apparent to those who honour the word of God.

"Protoplasm" is the beginning of all things. They might tell us who made protoplasm. But their cry is "There is no god like protoplasm."

We have a deep sympathy with the unconvinced questioner who was trying to understand one who was seeking to convince him as to the important position and value of "protoplasm," discovered, as the teacher asserted, by the "great English Scientist, Professor Huxley." The teacher was greatly astonished that his pupil did not know what "protoplasm" was. He said:

"Now, look here. You don't mean to sit there and tell me you don't know what protoplasm is?"

"That's just it. Nary protoplasm."

"Well, protoplasm is what we may call the life principle."

"Anything to do with life insurance?"

"Oh, nonsense! It's the life principle in nature; the starting point of vital action, so to speak."

"He discovered that, did he?"

"Yes, a few years ago, in England."

"And what good is it going to do?"

"Good! A great deal of good. It expands the circle of human knowledge, and is valuable in bearing out the theory of evolution. It is a contribution to science, and it has made Huxley one of the few immortal names that were not born to die."

"So Huxley knows all about the life principle, does he?"

"Yes—all about it."

"And the starting point of vital action?"

"Exactly."

"Well, see here now; can he take some of that protoplasm and go and make a man, or a horse, or an elephant with it?"

"Oh, no, he couldn't."

"Can he take it and make anything at all of it—even a gnat or a fly?"

"I guess not."

"Well, then, I don't believe it's worth two cents a pound, anyhow. 'Pears to me these scientific fellows put on a big lot of airs about very little. Protoplasm! Ah! Shouldn't wonder if Huxley came over here to get up a company and work it. Did you say the mine is in England?"

\* Our italics.

The scientist gave up his friend in despair.

One spiritist writer waxes enthusiastic on this subject. We have his book, but shall not advertise it by naming it. He says, "The true significance and the surpassing importance of the doctrine of evolution can never be adequately realised." He also gives the weight of his authority as a "thinker" for teaching the Fatherhood of God.

"For Jesus taught the doctrine of the Fatherhood of God. And this is the exact equivalent of the philosophies which were painfully wrought out by Pythagoras, by Socrates, Plato, Aristotle as well as by all the *greatest thinkers* of antiquity. This, I think, is sufficiently evident from the fact," etc., etc.

So, this writer thinks the same as the "greatest thinkers," and then has the effrontery to link on another Name—the One who created them all. But these infidels never give Him his rightful Name and Title—"The Lord Jesus Christ"—"The Son of God." This may be a word of warning and counsel to flippant and irreverent Christians. The phrase "I think," and the other one so frequently brought forward, "greatest thinkers," are used to bolster up some corrupt pollution that is the offspring of an unregenerate heart and mind. As if such thoughts had the weight of a feather in such questions. They may bring into court their great names. One question will put them all to shame: Where wast thou when God said, "Let us make man in our image"?

What man may "think" is often the opposite of what God says. There is a case recorded by a medical authority of a man who "thought" his head was turned round in the opposite direction to what it should be. He was perfectly convinced it was so, and dressed himself accordingly. And his "thinking" would be that everyone's head was turned but his own.

The physician found him sitting before the fire, but warming the back of his coat, with collar and scarf adjusted to where he "thought" his face was. These *great thinkers* are going about under the delusion that everybody's head is turned that holds to the word of God. The awakening will be an awful revelation. Then, when a "funeral oration" is required they steal the words out of the Book, which at other times they defame. They take such expressions as these: "This mortal is swallowed up of immortality"; "not sorrow as those without hope"; "Spiritualism has revealed to us the comforter; shown us that death has no sting."

They talk of "the everlasting arms," and appropriate the triumphant words given by the Holy Spirit for the Christian's comfort: "for our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (*The Two Worlds*, May 3).

They traduce the very book from which they take words for their false hope, deny the resurrection, and cast foul aspersions on Him who said, "I am the resurrection and the life."

These rebels deny the faith, and would substitute their own jargon for the glorious truth of the Gospel of God. A specimen of their senseless, preposterous nonsense we now give:

"And does the discarnate entity, the vibrations of whose psychic enswathment are in harmony with the *free* ether, in passing from the stage of atomic incarnation carry with it an ethereal atmosphere, or *aura*, still vibrating to some extent in harmony with the *bound* ether in the atomic world, so that physical communication is by this means possible until the *aura* is dissipated? Perhaps the questions are wide of the mark, or perhaps the answers, when forthcoming, may prove to be in the negative. An affirmative answer is, at least, a thinkable possibility, although it may be nothing more."—H. A. D., in *Light*.

If this is not unfathomable rubbish, we do not know where to look for it. It was one of their own writers who suggested that they had invaded the spirit world "on the

side they kept their lunatic asylum." We think this is quite possible. If it be so, then some of the inmates have escaped, and reciprocated the visit by invading the homes and haunts of their followers.

## Editor's Table.

### OUR NEW VOLUME.

Vol. VII. (July, 1900—June, 1901) is completed with the current issue. It will be ready, with Index, &c., as soon as the copies are received from the binders. The price is 2s. 6d.

Vol. I. is out of print. Vol. II. is scarce, but can be supplied for 3s. 6d. Vols. III., IV., V., VI., and VII. can be had for 2s. 6d. each. Or complete sets of these can be supplied in parts (unbound) for 1s. 2d.; postage extra.

### THE CHURCH EPISTLES.

The articles which have appeared in our pages on Romans to 2 Thess. will be published as a separate Volume as soon as they can be printed and bound. The subsequent articles on Paul's other Epistles and the Epistle to the Hebrews, together with the one on "The Cause of 'the Present Distress,'" and that in our present Number will be included in the Volume, which will make about 300 pages, and be published at 5s., post free. Orders should be sent at once to the Editor, 25 Connaught Street, London, W.

### PERANZABULOE.

An important little pamphlet has just been printed by Mrs. Goode (widow of the late Dean Goode), and may be obtained of her, price 3d. post free. Address: The Missionary Bureau, Bryn Celin, Llandudno. It proves the existence of an independent and a protesting church in England *nine hundred years before the Reformation*.

This ancient church was buried by the sand for centuries; and has risen now, (like another Pompeii) as a witness against the church of Rome, being found absolutely destitute of the usual accompaniments of a Roman Catholic place of worship (Josh. xxii. 28, 29. Compare 2 Kings xvi. 10-14 and 2 Chron. xxvi. 16-21).

### OUR CIRCULATION.

Our readers will learn with great thankfulness that since the commencement of our "Papers on the Apocalypse" the circulation of *Things to Come* has rapidly increased. A large number of new subscribers has been added to our list. We have other tokens of Divine blessing, which we shall be in a position to report later on.

### SPECIMEN COPIES,

made up in parcels, for Free Distribution, will gladly be sent to friends who will thus kindly help in making *Things to Come* known.

### ACKNOWLEDGMENTS.

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# THINGS TO COME.

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A Journal of Biblical Literature,  
WITH  
Special Reference to Prophetic Truth  
AND  
"That Blessed Hope."

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# ❖ PREFACE. ❖

**T**HIS Volume completes our eighth year, and never was a year so full of blessing as this. Evidence comes to us from all parts of the world which shows how wonderfully the Lord is using *Things to Come* to deliver many from Spiritual bondage. We wish our space permitted us to give extracts from some of the letters which our readers so kindly send us. They are a great encouragement, and afford overwhelming proof that our "labour is not in vain in the Lord."

While most of our readers see that Religion is not Christianity, many, thank God, are discovering that Christianity is not a religion at all. But there are many also who have come out from the Christianized Paganism of Christendom, and yet fail to see that they have settled down in a Christianized Judaism of their own. Subjection to ordinances, and obedience to religious rites, had a divine place in Judaism while God was dealing with men in the flesh. But in Christianity we are not in the flesh. We died with Christ and have been buried and raised with Christ. Is not Christ enough? Are we not complete in Him? May we all be able to answer, Yes, from a blessed experience; and may God deign still to use and bless *Things to Come* to bring many souls into that liberty wherewith Christ makes His people free.

25 CONNAUGHT ST.,  
LONDON, W., ENGLAND.

THE EDITOR.

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# THINGS TO COME.

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## Editorial.

### KNOWING CHRIST "AFTER THE FLESH."

IN 2 Cor. v. 14-17 we have the statement of a truth which seems to find but little place in the theology of the present day.

Yet, there standeth the scripture written: and, it is our duty and responsibility to understand it, to act upon it: and, above all, it should act upon us.

It reads as follows in R.V.:—"For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died [*in Him*]; and he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again."

It is clear that the "all" here is limited by the pronoun "we," to which it refers; and by the pronoun "us" of verse 14. When Christ died, all His People died "in Him;" and when He rose they rose again "in Him." "Wherefore (seeing that we died in Christ and live on resurrection ground) *we* [emphatic] henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know *Him so* no more. Wherefore, if any man is in Christ, he is a new creature (marg., *creation*): the old things are passed away; behold, all things are become new. But all things are of God," &c.

The meaning of all this is perfectly clear, and is intended to teach us the great truths involved in being a "new creation," *i.e.*, being "in Christ."

Our new-creation standing being on resurrection ground, we have no relation to or connection with Christ "according to the flesh." "Jesus" is the earthly name connected specially with "the days of His flesh." Hence, we are never said to be "in Jesus."† We are not in Him (Jesus) in His humiliation and shame. But we are in Him (Christ) who died and rose again.

He came on earth, not to "found a church," as all Roman Catholic teaching asserts; but, as Rom. xv. 8 distinctly declares: "Now, I say that Jesus Christ was a *minister of the circumcision for the truth of God, to confirm the promises made unto the fathers*, and that the Gentiles might glorify God for His mercy."

This is what Christ came to do according to the flesh. But He was rejected and crucified, and rose again. And now, as we are "in Christ" risen, we have nothing to do with Him "according to the flesh." We know Him as a risen Christ.

\* The "if" goes out in all the Critical Greek Texts, L. T. Tr. A. WH. and R.V.

† In 1 Thess. iv. 14 it is not *ἐν* (*en*) *in*, but *διὰ* (*dia*), *by means of* or *through*. See R.V. and marg.

The Apostle, himself, may have really known Him when on earth, and may have seen Him; but, he says "we": and the Corinthian saints could hardly be said to have known Him thus. Therefore this knowing Christ after the flesh, spoken of here, must have a wider meaning, and include such a knowledge as we can have of the deeds and words of His earthly life as the Son of Man, in contrast to a knowledge of Him as the Son of God risen from the dead, and all that that means for those who are risen in Him. The context shows us what sort of knowledge is meant by the contrast in the verses before and after these words. The infinite merit of Christ, as the Son of God, in His glorious person, and in His perfect and finished work, as risen from the dead, brings believers to God in all the perfection and acceptance of His own blessed person and relationship:—sons of God, joint-heirs with Christ, justified from all things, accepted in the Beloved, made meet for the inheritance of the saints in light. "As He is, so are we in this world." The Risen Christ is everything in Christianity, where "all things are of God." It is "of God" that a believer is "in Christ;" and it is "of God" that Christ is made, to the believer, "wisdom, and righteousness, and sanctification, and redemption." Christ is everything from God to the believer, and everything to God for the believer. The believer is "perfected for ever" in Him. The flesh has no place in true Christianity; for Christ is no more known "after the flesh." Therefore nothing that has to do with the flesh, no ordinance connected with it, is any evidence as to being "in Christ." The link with God is the possession of the in-dwelling Spirit, through faith, by which Spirit the believer is united to Christ in Heaven.

Such is the teaching of the Church Epistles, both for Jewish and Gentile believers, when Jerusalem was no longer the centre of God's testimony, and after the city had been given up to desolation.

Not until then was the full truth of *Christianity*, as distinct from all *Religion*, declared among the Gentiles apart altogether from Israel and Jerusalem.

But, just as the children of Israel refused to enter into the Promised Land, and consequently died in the wilderness; so the church, collectively, never entered into the fulness of the blessing of the Gospel of Christ, and never took, outwardly, the change of position consequent upon the rejection of Israel and Jerusalem. It failed to apprehend the truth as to its high and holy calling, its perfection in Christ, and the unity of the Spirit. Consequently it sought to create an outward unity "according to the flesh"; it clung to the "old things" and perpetuated that which was only transitional. The result is what is called "Christendom." Hence, the churches to-day present the strange aspect of a world-wide company—a "mixed multitude," having every form of doctrine and endless diversities of practice; but all holding to Judaism, whose initiatory rite was an ordinance connected with, and therefore "according to the flesh" (Gen. xvii. 13).

Those who formed the assembly which had its beginning at Jerusalem on the day of Pentecost (Acts ii.) were all thus initiated (the Proselytes being initiated by baptism). They had the visible presence of God in the sign-gifts so long as the Gospel of God was preached to "the Jew first," and the believers were gathered to the synagogues (Acts xix. 9). This was according to God while He yet lingered in patience over Jerusalem and his earthly People. But, when this transitional period was ended, the sign-gifts ceased, and the "old things"—the divinely-appointed bond of association—passed away.

Jews and Gentiles now received the special truth contained in the Epistles to the Hebrews and Colossians respectively, and learned the "new things"—the value of the death of Christ as an offering to God, and their joint perfection in Him apart from all else. They learned also that their place was no longer in the "camp," but outside it, in identification with Him who suffered without the gate (Heb. xiii. 12-14).

Such is the true position of every believer to-day; outside of all that which is the continuation of the camp. Jewish believers would especially understand the reason given, viz., the significant fact that "here we have no continuing city," i.e., Jerusalem was not to continue. In a very short time it was to be desolated; and their place would have to be "outside" it: no longer looking for blessing connected with the flesh, or in a millennial kingdom; but in connection with the Body of Him who offered Himself without spot to God.

Therefore the great and only bond of association since then is that "one Spirit" whereby every member of the "One Body" is united to the one Head in heaven by the "one baptism"—the one and only bond which unites (and *does not divide*) the members of that Body. "For by one Spirit we are all baptized into one Body" (Eph. iv. 4, 5).

Those Israelites who were born in the Land after the Jordan had been crossed, never passed through the Red Sea, and never trod the wilderness. They possessed the promised blessing without passing through that transitional period.

In like manner, believers, to-day, never can occupy the position which the early believers occupied in the Acts of the Apostles. For we have the full revelation of God concerning His Son, which they had not. A believer to-day stands in a position wholly unknown to them. "That which is perfect" has come (the "new things"); and that which was "in part" (the "old things") is done away (1 Cor. xiii. 10). (Heb. viii. 13).

Therefore, for a believer, to-day, to take his stand upon the "old things" seen in the Acts of the Apostles, as God's appointed order for His saints to-day, is to ignore altogether the teaching of the Epistles concerning the "new things"—the Headship of Christ and the perfection of the saints in Him as the members of His Body. In other words—It is to know Christ after the flesh. *It is equivalent to sending an Israelite born in the Land, back into the wilderness, in order that he might cross the Jordan before he could possess the inheritance!*

Few seem to realise all that is involved in the present rejection of Israel; or to see how it gave occasion for "the

fulness of the blessing of the Gospel of Christ" to be declared among the Gentiles.

The removal of the "old things" with which the early believers had been associated opened the way for the full revelation and declaration of the "new" things—the heavenly things that belong to true Christianity.

The making known the good news of "the Mystery," "the dispensation of the grace of God to the Gentiles" (Eph. iii. 1-4), in the fulfilment of the ministry which he received of the Lord Jesus (Acts xx. 24) is the commission given to Paul in the writing of his epistles (Eph. vi. 19).

The principles which distinguish the "old things" from the "new," i.e., Judaism from Christianity, are plainly stated here, in 2 Cor. v. 16: "Henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more."

These two principles are beautifully and clearly exemplified and contrasted in the preaching of Peter at Jerusalem, and in that of Paul at Antioch.

#### PETER, AT JERUSALEM,

preached the *life, death, and resurrection* of Christ, but not a word about His *burial*.<sup>\*</sup> And his resurrection is mentioned, not in connection with His being made the Head of the Body (Eph. i. 20-23), but with His sitting "on the throne of David." The Spirit, then present, is declared to be poured "upon all flesh," and not to unite believers to Christ. For "He that is joined unto the Lord is one Spirit" (1 Cor. vi. 17), and therefore no ordinance "after the flesh" can unite us to, or bring us into a spiritual association with, Christ.

On the other hand, in the preaching of

#### PAUL AT ANTIOCH (Acts xiii.),

there is nothing about knowing Christ after the flesh. In announcing the Gospel of the grace of God, the apostle speaks of the *death, the burial, and the resurrection* of Christ; and this resurrection, not (as with Peter) in connection with "the throne of David," but in His relation to the Father, as the Son of God. "He raised up Jesus again," as it is also written in the second Psalm: "Thou art my Son, this day have I begotten thee" (verse 33). There is no command to "repent and be baptized." The fact that "they laid Him in a sepulchre" (verse 29)<sup>†</sup> supersedes this; and therefore it finds no place in the message of him whose mission was "not to baptize, but to preach the Gospel" (1 Cor. i. 17).

That the fact of the Lord's *burial* formed a special part of Paul's Gospel to the Gentiles is confirmed by 1 Cor. xv. 4,† and its importance is further shown in the Epistle to the Colossians. This takes up the same great subject:—

As 1 Cor. xii. shows that "by one Spirit are we all baptized into one Body" (verse 13); and describes the different manifestations of "one Spirit": and as Ephesians iv. shows the different administrations of the "one Lord"

\* Though two sepulchres are mentioned in Acts: David's (ii. 29), and Abraham's (vii. 16), there is not one word about Christ's sepulchre.

† It is remarkable that none of "the Twelve" saw, or had any part in, the *burial* of the Lord Jesus! Two secret believers (Joseph and Nicodemus) buried him, while the women looked on. (See Luke xxiii. 50-56 and John xix. 38-42).

the Baptizer, giving gifts unto men : so Colossians ii. shows Christ as the Baptized One, and the saints as the baptized ones in Him, through faith : thus completing the Scriptures concerning Christ as the Head, and the Church as the members of His Body, by identification with Himself.

It is interesting to note that Colossians has special claim on our attention, seeing that it is addressed (among others) to those who had not seen the apostle's face in the flesh (ii. 1).

EPISTLE TO THE COLOSSIANS.

During the transitional period, while God lingered over Jerusalem and Israel, and the Gospel was preached to "the Jew first," there were two baptisms—the one by which a believer was associated outwardly with the saved remnant of Israel; and another whereby a believer is united to Christ in heaven.

But after the rejection of Israel there was no earthly People with whom believers could be associated. Our association now is with Christ in heaven. It is now, by this "one baptism," that "we all come into the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. iv. 13).

The Epistle to the Colossians speaks of the glory of Christ's Person (i. 15-17) and the perfection of His work (i. 20); then, of His having the fulness of the Godhead dwelling in Him bodily, and Head of His Body the Church (i. 18, 19); and then, of our completeness in Him who is "the Head of all principality and power" (ii. 9).

Then the three facts of the Gospel concerning Christ, His *death*, His *burial*, and His *resurrection*, are all appropriated to the believer as fulfilling those ordinances, whereby God had separated His People Israel to Himself.

Circumcision was the first ordinance given to the seed of Abraham.

Baptism was the last ordinance given to them.

Hence, it is written in Col. ii. 12: "In whom ye were circumcised also with a circumcision not made with hands in the putting off of the body of the flesh by the circumcision of Christ: having been buried with Him in [His] baptism, in whom ye were raised also with [Him] through the faith of the operation of God who raised Him from the dead" (ii. 11, 12).

The Epistle to the Colossians regards the believers on earth not as henceforth knowing Christ after the flesh, but knowing Him only as having "died with Christ" (ii. 20) and "risen with Christ" (iii. 1); and as so effectually united to Christ that, whatever has been accomplished upon Christ in the flesh is henceforth reckoned to those who are *in Him*.

The suffering of death was the reality, in Him, of which *circumcision* was the figure.

The burial of His body was the reality, to Him, of which *baptism* was the figure.

These are reckoned to the believer as though he had fulfilled those ordinances.

So that the believer has

Christ in His *death* for circumcision,  
Christ in His *burial* for baptism,  
Christ in His *resurrection* for life.

This is being "complete in Him" (Col. ii. 10). This is perfection in Christ. For Christ is *Christianity*, and all else is mere *Religion*. Hence, it is for Christ we wait; for, when Christ who is our life shall appear, we also shall, with Him, be manifested in glory (Col. iii. 3).

Now, two evils, both characterising the present day, and the things around us, flow from not seeing and understanding the teaching specially given to the churches in the Epistles addressed to them. The one concerns *doctrine*, and the other *practice*.

1. All the "confusion" in the Churches themselves arises from controversies connected with *knowing Christ after the flesh*. With them the "old things" are not passed away, but they are held fast and made subjects of controversy, division, and bitterness. These are the "old things" which remain and break up the unity of the Church. In vain shall unity be sought apart from the unity of the Body of Christ. There is no union now except that which we have in Christ. Spiritual union is not between member and member. It is only in and through the Head of the Body that the members are united. "There is one Body, and one Spirit, even as ye are called in one hope of your calling: One Lord, one faith, one baptism, one God and Father of all [*the members of this one Body*], who is above all, and through all, and in you all" (Eph. iv. 3-6). These Divine unities cannot be separated. They all and each stand and rest on the same Divine authority. To say that there are *two* of any of these when God declares there is only "one," is to "make the Word of God of none effect."

2. Then, beside these errors of doctrine which come from not giving 2 Cor. v. 16 and Eph. iv. 3-6 their right place, there is the error in *practice* in the cry of "Back to Jesus." This means the abandonment of the teaching of the Epistles for that of the Gospels: and the saying "I am of Christ" which is condemned in 1 Cor. i. 12, equally with saying "I am of Paul; and I am of Apollos; and I am of Peter." And why is this wrong? Because I am not "OF Christ." I am more than this, I am "IN CHRIST," for I am "a new creation."

If we fail in "rightly dividing the word of truth" (2 Tim. ii. 15), we take our Christian standing from the Gospels instead of from the Epistles. We take "the life of Jesus," "in the days of His flesh," as our standard of walk. *All this can be done by the flesh*;—for it is a religion of works in which neither grace nor faith is necessary. The trying to walk "in His steps" will be the popular work of thousands who are endeavouring to do this, because the flesh naturally takes delight in knowing Christ "after the flesh."

There is no difference in this between Sheldonism and Spiritism. The former says people are "to mould their lives upon the example and teaching of Jesus, who is the only safe standard of conduct for the human race."\*

The latter, speaking of the Incarnation of Christ as "heading *humanity*," and "elevating the human race"—adds, "but there is very little difference between all this and what is preached about Christ's example from many a pulpit in the present day . . . the Christian Church is

\* *The Chester Chronicle*, June 9, 1900.

turning to the practical side of the life of Christ in place of the merely theoretical." Then this "theoretical" is condemned as "resting for final salvation upon the merit of Jesus."\*

Yes, that is exactly the truth: knowing Christ after the flesh comes to resting in one's own "merit," according to the measure in which we walk "in His steps" when on the earth. But, knowing Christ as dead and risen again and ourselves as having died and risen in Him, is to know that His merit is ours, and is perfect. It is to know that "as He IS" (not as He WAS) so are we in this world: and that He is *seated*, having finished the work which was given Him to do. Hence, we are not looking back to "His steps" on earth, but are looking up to Himself in Heaven; as those who are in Him in the heavenlies, where we are "blessed with all spiritual blessings in Christ." "Old things have passed away; behold, all things are become new." We are, now, new creations in Christ Jesus, and have our standing on resurrection ground, where "all things are of God."†

## Papers on the Apocalypse. †

### THE INTRODUCTION.

(Continued).

Vol. 111, p. 115

Chap. i. 3-8.

THE second member, F' (p. 129), consists of only one verse (i. 3); the subject of which is two-fold:—viz., Benediction, and The Advent.

It may be expanded as follows:—

THE EXPANSION OF F' (page 129§), chap. i. 3.

*Benediction and Advent.*

F'	i		3-	BENEDICTION]	"Blessed
	j		k		-3- PERSONS]
					"be he that readeth, and
					they that hear
			l		-3- WORDS]
					"the words of this
					prophecy,
	j		k		-3- PERSONS]
					"and keep
			l		-3- WORDS]
					"those things that are
					written therein:
	i		-3-	REASON]	"for the time is at hand."

THE TRANSLATION OF F' (page 129), chap. i. 3.

3. **Blessed (or, happy) be he that readeth, and they who hear]** This points to one reader and many listeners (Luke iv. 16). From the neglect of this book, one would suppose it said, "Blessed are those who do *not* read." So openly is this blessing rejected; yea, sometimes boastfully! If there be a reference here to *public* reading, then the neglect of this book indeed stands exposed, and the attitude so generally assumed with regard to it is tacitly condemned.

\* *The Two Worlds*, June 15, 1900.

† The above article will be re-published as soon as possible in a separate form. Price one penny.

‡ These papers have been copyrighted in view of their future separate publication.

§ These pages refer to the future book-form, and not to the pages of *Things to Come*.

the words of this prophecy] There is a reference here to the spoken words, especially to the seventeen heavenly utterances, as distinct from the things written. The words spoken are the key to the things written, for it is added:

and keep in mind the things which stand written therein] "Keep" is a Hebrew idiom. The word *שמר* (*shamar*) means *to remember, to ponder upon*. See the LXX. translation of it in Gen. xvii. 9, xxxvii. 11. Num. xxviii. 2, etc. Compare also Luke i. 66, "and all they that heard them (the sayings)-laid them up in their hearts"; Luke ii. 19, "But Mary kept all these things, and pondered them in her heart." So also verse 51. The word is used also of remembering so as *to obey*; but this can hardly be appropriate here, for "prophecy" is not precept.

for the season is near] The word *καιρός* (*hairos*) refers to the ordained and appointed time, viz., the time occupied by what is written, *i.e.*, the Advent of the Day of the Lord. The prophecy of this book is not to be put aside as though it referred to things so remote that they have no concern for us. But they are always to be regarded as near, and kept in our minds, so that our life may be influenced by them, and that we may walk in view of the nearness of the Day when the Lord will judge, and thus be without care as to this present time in which man is judging, which is called "man's day" (1 Cor. iv. 3). Paul shows us how this prophecy may be "kept" in a practical manner in 1 Cor. iv. 1-5. Compare *ἐν τάχει* in verse 1.

We need not further minutely expand the various members of this Introduction; but proceed with the translation, referring our readers to the Structure of E' and F' on page 129.

THE TRANSLATION OF E' a' (page 129), chap. i. 4-

*John testifying.*

4-. **John to the seven assemblies which are in Asia]** We have already shown (pages 62-67) that the word *ἐκκλησία* (*ecclesia*) is used in many senses. We take it here in the neutral sense of *Assembly*, which leaves the interpretation open. Certain assemblies are specially addressed. They are recognised as being on the earth at the time when the things written in this prophecy shall be fulfilled. The continued reference in these seven Epistles to the body or subject-matter of the Apocalypse shows that chaps. ii. and iii. are not to be separated from the rest of the book. We shall see this more clearly when we come to the Epistles themselves. All are agreed that there will be, and must be, a people on the earth during "the Day of the Lord, such as are alluded to in xii. 17; xiii. 10; xiv. 12, etc.; and all must agree also that they will need some special instruction. Where is such instruction, if it be not that which is given to them in these seven Epistles? The *interpretation* of them belongs to that day. But that does not shut out such *application* as may have been made by those who read them in John's day; or as may be made by us who read them in our own day. Each read, and each get the promised blessing, in turn.



But, when the Church is caught up to meet the Lord in the air, we shall not take away this book and these Epistles with us; but those who are left behind will then learn what the true *interpretation* is, as we had never done. They will see the fulfilment of what is here prophesied. They, too, will get their blessing; and we see in the Jewish Remnant, and the various companies of people in this book, what the reality of that blessing will be.

E<sup>2</sup> b<sup>2</sup> (page 129), i. 4, 5-

*The things testified.*

-4, 5- **Grace to you, and peace, from Him that is, and that was, and that is coming]** Here we have an undoubted reference to, and paraphrase of, the name of Jehovah, as revealed in Ex. iii. 14.

It is not from the Father to His children, as in the Church Epistles; but it is from Jehovah as He was revealed and made known to Israel. This is in perfect keeping with what we hold to be the scope of the book. Three times we have this periphrasis of Jehovah, and yet it is varied according to the emphasis we are to place upon it.

In i. 4 and 8, it is "*is, and was, and is to come.*"

In iv. 8 it is, "*was, and is, and is to come.*"

In xi. 17 it is, "*art and wast*" (the third or future verb, being omitted according to the critical Greek Texts, L. T. Tr. W.H. A.V. and R.V.).

Hence in ch. i. 4, 8, the emphasis is on "*is.*"

In iv. 8, it is on "*was.*"

And in xi. 17 it is on "*art.*"

It is for us to learn what this emphasis teaches; and we can do so as we come to the respective passages.

**and from the seven spirits which are before His throne]** This fact that they are "before," or in the presence of, God's Throne, shows that they occupy the position of *servants* (see 1 Kings x. 8), and of *created* beings (iv. 5, 10; vii. 9, 15; viii. 2; xi. 4, 16; xii. 10; xiv. 3, 5, 10; xx. 12).

This one fact ought to have precluded the idea that these seven could be one, and that one Divine! There is nothing in the whole Bible which represents the Holy Spirit in such a subordinate position. He is equal with the Father and with the Son.

On the other hand, angels are constantly represented as occupying this position. And angels are again referred to in iv. 5, under the symbol of seven lamps (to which other spiritual creatures are likened in Ezek. i. 13).

There are other references to these seven angels in the book: *e.g.*, viii. 2. "*The seven*": *i.e.*, the well-known, or before-mentioned seven.

Angels are specially called "spirits." See Heb. i. 7, 14. Ps. civ. 4. "He maketh His angels spirits." The word is used of any spiritual being, higher than men, and lower than Deity; without corporeal garb of "flesh and blood." Where there is any doubt as to the nature of these beings, they are always defined: *e.g.*, a "dumb

spirit," Mark ix. 17. Compare verse 20. Luke ix. 39; x. 20; xiii. 11. Matt. viii. 16. Acts xvi. 16.\*

In Acts viii. 26, "the angel of the Lord" was sent on a special mission to Philip. Immediately afterwards he is called (verse 29) "the spirit" who spake to Philip; and then, in verse 39, the same angelic messenger is called "the spirit of the Lord," who ended his mission by catching Philip away to Azotus. In Rev. iii. 1, we have the seven spirits of God joined with the seven stars. In Rev. v. 6, we see these "seven spirits of God sent forth into all the earth." If it be objected that this interpretation opens the door to angel-worship, the answer is that the door is effectually closed in this very book, in xix. 10; xxii. 9: "See thou do it not."

If it be objected that "angels" would not be mentioned in connection with God and the Lord Jesus, the answer is that they *are so mentioned* in 1 Tim. v. 21, "God and the Lord Jesus Christ and the elect angels." Are these the Holy Spirit? The answer is No! The thought embodied in this combination here, in Rev. i. 4, is not so much the Triune Deity, as such; but that of the supreme High Court of heaven having jurisdiction on earth; angels being the assessors. Compare Mark viii. 38. Luke ix. 26; xii. 8, where we have a similar thought.

Nowhere do we find the Holy Spirit associated with the Father and the Son in any salutation. Not even in the Pauline Church Epistles. In those Epistles, He is viewed as being here on earth with the Church, and grace and peace come from Heaven; from the Father and the Son.

In this dispensation angels are our servants, see Heb. i. 14; ii. 1, 2, 5. In the coming Dispensation, after the Church is removed, Angels are no longer servants, they are associated with Heaven's high court, and are connected with the throne. The Son Himself will act as "before the angels of God." (Luke xii. 8, 9).

All these grounds are from Scripture; but the objections to them are only what interpreters find it "difficult to believe." It is a question of what God has said; and not what man may think difficult or easy to believe.

**5. and from Jesus Christ]** The once humbled One who is now exalted and glorified.

**the Faithful witness]** Compare Is. lv. 4.

**the First-born of the dead]** See Col. i. 18.

**and the Ruler of the kings of the earth]** It is remarkable that all these three titles are combined in Ps. lxxxix. 27, 37. "I will make him my *first-born, higher than the kings of the earth.* . . his throne shall be as a *faithful witness* in heaven?" See also Is. lii. 15. Rev. vi. 15; xvii. 4; xix. 16. The comparison with the kings of the earth is parallel with Ps. ii. 2.

The sudden change from the genitive case (of Jesus Christ) to the Nominatives which follow it, is very remarkable; and implies the immutability of the Divine

\* See also "unclean spirits," Matt. x. i.; xii. 43. Mark i. 23, 26, 27; iii. 11, 30; v. 2, 8, 13. Luke iv. 33, 36; vi. 18; viii. 29; xi. 24. Rev. xvi. 13; xviii. 2. "Wicked spirits"—Matt. xii. 45. Luke vii. 21; viii. 2; xi. 26.

† The A.V. and R.V. both have a small "s" here.

Nature, as in "that is, and that was, and that is coming" above; we might also compare Heb. xiii. 8, or supply, as in the A. V. "who is."

These titles have no relation to the Church of God, but to Dominion in the earth. It is the fulfilment of Luke i. 32, which is about to take place: hence these appropriate titles are here assumed. In Dan. viii. 25, Christ is spoken of as the "Prince of princes," but only in connection with Israel. That we have here an earthly rule: and that the Dominion in the Earth is about to be taken and used by the Son of Man, is clear from many Scriptures. (See Rev. xi. 17, 18; xvii. 14; xix. 16. Ps. ii., xlv., cx. Isa. ix. 6, 7).

F<sup>2</sup> c<sup>2</sup> (page 129), i. -5, 6. *Ascription.*

**To Him that loveth us]** All the critical Greek Texts and R.V. read the present and not the past participle here. We have given our reasons above, in our ninth point (page 41), for our belief that this expression is one of those which belongs peculiarly to Israel. And the *present* participle here tells us that Jehovah's love to Israel is everlasting. (Jer. xxxi. 3. Isa. liv. 10); that He who chose their fathers, and loved them, is now about to show that that love is still a present love, and what it is about to do for them.

**and washed (or loosed\*) us from our sins]** The reading here is somewhat doubtful. We have given both, for both contain parts of the whole truth. "Washed" is more vivid here, and more in accordance with Hebrew idiom. For "washed," see Ps. li. 2, 7. Isa. i. 16, 18. Ezek. xxxvi. 25. Heb. x. 22: and for "loosed," compare Matt. xx. 28. Heb. ix. 12. Rev. v. 9; xiv. 3, 4. In either case this is the fulfilment of Ps. cxxx. 8, "He shall redeem Israel from all his iniquities," and of Isa. xl. 1, 2, where Jehovah says, "Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare (or appointed time) is accomplished, that her iniquity is pardoned." And this is the object of the coming of Jehovah Jesus, as announced in Matt. i. 21, "He shall save his people from their sins."

**by His blood]** Certainly not "in" His blood. Such a thing was never heard of in the Old Testament. It was not "in" blood that sins were purged away, but "by" blood, for blood itself was a cause of defilement. It was *by* the precious atoning merits of Him of whose death the blood speaks.† See page 153.

**6. and He made us to be a kingdom and priests]** This is Hebrew in idiom and in meaning. The explanation will be found in Ex. xix. 6, where God says, respecting Israel (not the Church!), "Ye shall be unto Me a kingdom of priests"; which the Septuagint renders "a royal priesthood." These also are the words

\* Lachmann, Tischendorf, Tregelles, Westcott and Hort, and R.V. read "loosed," or "freed." The difference is only the letter *o* (some ancient MSS. reading λύσαντι (*lusanti*), *freed*, instead of λούσαντι (*lousanti*), *washed*).

† It is the figure *Metalepsis* (see *Figures of Speech*, page 611), by which "blood" is first put for *death*, and then death put for Christ's atoning *merits*.

written to "elect strangers," the Dispersion in 1 Peter ii. 5, 9. It is the figure *Hendiadys*, by which the noun "kingdom" become a superlative adjective. Thus, "and He made us priests—yes, and royal priests, too"; or, 'He made us a kingly order—the members of which are holy and set apart for the service of God.' We are aware that these words are unlawfully claimed and appropriated by the Church, and used as a poor and weak argument against the pretensions of Rome and Romanisers. Where do we read one word about the members of Christ's Body being priests, in the Epistles addressed to Churches by the Holy Spirit through Paul? The very thought is foreign to Scripture, and contrary to fact. But such promises were directly and distinctly made to Israel. See, as to *priests*, Is. lxi. 6. 1 Pet. ii. 5 (and compare Rev. v. 10 and xx. 6). As to *kings*, see Ps. xlix. 14. Dan. vii. 22, 27. Matt. xix. 28. Luke xxii. 29, 30 (and compare Rev. ii. 26, 27, and iii. 21). There can clearly be no priests of any kind in this Dispensation. The Epistle to the Hebrews teaches that the *Aaronic* order has no longer any place; and that the *Melchizedec* order is absorbed in Jesus Christ (Heb. vi.-viii.). If the members of the Body of Christ are *kings*, who are their subjects? and if they are *priests*, where and for whom do they perform priestly duties? For priestly service was *on behalf of others*, "first for his own sins; and then for the people's" (Heb. v. 1; vii. 27).

**to His God and Father]** (see John xx. 17). Not "our" Father, as in the Pauline Epistles (1 Thess. i. 3; iii. 11, etc.). In due season this ascription shall be realised, as we see from chap. xx. 4. With regard to the word "Father" introduced here, we have to remember that the Priest's office was *hereditary*. Only Aaron's sons were priests.

**to Him be the glory and the dominion for ever and ever.** (*Lit.*, unto the ages of the ages.) **Amen]** To Him (of course) who "loved the people" (Deut. xxxiii. 3) is this ascription given. The Greek here for "unto the ages of the ages" is merely a literal rendering of the Hebrew idiom. Such an expression for eternity was unknown to the Classical Greek writers.

F<sup>2</sup> d<sup>2</sup> (page 129), i. 7, 8. *Advent.*

**7. Behold,]** Our attention is thus called to what is the sequel to all that has been said. We are to gaze by faith on this wondrous and solemn fact.

**He cometh with (or, amid the) clouds]** This is an Old Testament reference. *Lit.*, with *the* clouds, *i.e.*, with the clouds so often mentioned in connection with His coming in glory. The Church is to be "caught up *in* clouds to meet the Lord in the air." It will accompany the Lord when "He comes *with* clouds" to the earth. Two very different scenes are described, here and in 1 Thess. iv. 17. This is the same aspect of His coming as that mentioned in Matt. xxiv. 30. "THEN (*i.e.*, "immediately" after the great tribulation) shall appear the sign of the Son of Man (Rev. i. 13) in heaven: and THEN shall all the tribes of the earth (or the Land) mourn, and they shall see the Son of man

coming in (or with) the clouds of heaven with power and great glory (*i.e.*, with great and glorious power)." The clouds are mentioned as His chariot in Psalm xviii. 11; civ. 3. Compare also Ex. xix. 16; xl. 34. Is. vi. 4; xix. 1. Ezek. i. 4. The passages specially connected with Rev. i. 7 are Dan. vii. 13, 14. Matt. xxiv. 30; xxvi. 64, and Mark xiv. 62.

**and every eye will see Him]** "Eye" is put by *Synecdoche* for *person*, *i.e.*, everyone on the earth will see Him. So Matt. xxiv. 30. But not the Church of God, for it will be then already "with the Lord" in heaven, and not on the earth.

**even those very ones who pierced Him]** These are specially singled out—"all those who," for His brethren, like Joseph's brethren, will then mourn for Him. Compare John xix. 34, which quotes Zech. xii. 10.\*

**and all the tribes of the Land]** Not "kindreds," for the word is the same as in Matt. xxiv. 30. And it is the tribes "of the Land," not of the whole earth. The tribes of Israel are the subject here, as in v. 5; vii. 4-8; and xxi. 12.

**will wail because of Him]** *i.e.*, at (the) sight of Him; or, over Him. This very wailing is described in Zech. xii. 10-12, and is there declared to take place "in that day," the day of the Lord. This fixes for us the sense in which "the Lord's day" is to be taken in Rev. i. 10.

How can the Church of God be brought in here? Did the Church of God pierce Him? Are the members of the Body of Christ members also of the "Tribes of the Land"? And what have they to wail and beat themselves for, when they are distinctly told that "the day of the Lord" shall not come upon them as a thief (1 Thess. v. 4), but that it will come upon others "as travail upon a woman with child; and THEY shall not escape" (1 Thess. v. 3). Those who can bring the Church in here cannot possibly have any true conception of what the Church is. Even this mourning of Israel will be very different from the fear and trembling and destruction which will come upon the Gentiles. See Isa. ii. 19. Rev. vi. 16. Israel's mourning will be with that repentance which is so often spoken of as the one necessary condition of national blessing.

**Yea: Amen]** A double confirmation of the truth of this solemn statement. Compare the conclusion, xxii. 20. The figure is *Synonymia*, *i.e.*, the use of synonymous words in order to strengthen the certainty of this prophecy.

8. **¶ am Alpha and Omega]** What this means is explained in verse 17, and again in xxii. 13. This is a Hebraism, in common use among the Ancient Jewish Commentators to designate the whole of anything from the beginning to the end; *e.g.*, "Adam transgressed the whole law from א (*Aleph*) to ט (*Tau*)"; "Abraham

\* Here we have the correct translation of Zech. xii. 10, while the Septuagint gives it incorrectly.

† The words, "the beginning and the ending" are omitted by all the Critical Greek Texts and R.V.

‡ Jalk. Reub., fol. 17. 4.

kept the whole law from א to ט."\* The article is used in the Greek, but it is not required either by the Hebrew or English idioms. Here it means "the first and the last," as explained in verse 17 and xxii. 12, 13. This title is not a church title, but is specially used in connection with Israel. See Ex. iii. 14. Isa. xli. 4; xliii. 10; xlv. 6, 8; xlviii. 12; and Rev. xxi. 6.

**saith the LORD God]** Another Old Testament title, used first in Gen. ii. See also remarks (pages 19, 20) on this. The title "Jehovah" (or LORD) expresses His covenant relation with Israel; "God" expresses His relationship as Creator with mankind as a whole.

**that is, and that was, and that is coming]** See our notes on this above, on verse 4. The emphasis is on the word "is," as shown, by being put first.

**the Almighty]** We have considered this title above (page 17) and its bearing on our conviction that it points to relationship with Israel. Ὁ παντοκράτωρ (*ho pantokrator*) is rendered in the Septuagint as the equivalent for "the Lord of hosts." In Amos iv. 13 as "God of hosts"; in Job it is used for "Shaddai." The word is used only once in the New Testament outside the Apocalypse, and that in a quotation from Jer. xxxi. 1, 9, concerning Israel's future (2 Cor. vi. 18). What the combination of these titles says to us here is this: "I, the Almighty Lord of hosts, the unchangeable God, will accomplish all My will, fulfil all My word, and execute all My judgments."

(To be continued).

## Questions and Answers.

QUESTION NO. 273.

### THE HEALING OF THE BLIND MEN AT JERICHO.

E. N., Edinburgh. "Dean Fremantle, D.D., of Ripon, in *The Bible and the Child*, tells us we must 'put aside the fictitious assumption of an exact accuracy in the (Bible) narratives. We can then say: 'It matters nothing whether Christ healed two blind men going out of Jericho, as St. Matthew reports, or one blind man coming into Jericho, as St. Luke states.' Can you help me in the difficulty in which Dean Fremantle has landed me?"

The criticism you quote is a fair example of the methods of the "Higher Critics." The writer *assumes* that the Three Gospels give *different* versions of *the same event*. For this assumption he alone is responsible: and the difficulty he has himself created.

There is neither difficulty nor discrepancy in the inspired record: which is graphic and circumstantial, and affords incontrovertible testimony to its own veracity.

Each Gospel is independent in its account, and the three together record

THREE DISTINCT MIRACLES  
and  
FOUR BLIND MEN HEALED.

In a population of 100,000 there must have been more than four blind men.

\* Jalk. Reub., fol. 48. 4.

† The title "God" is added here according to all the Critical Greek Texts and R.V.

These congregated at the gates of cities; just as to-day we find them at the doors of Roman Catholic Churches.

When one was healed the news naturally spread; and a like cry would as naturally be made by the afflicted men.

Note the following sets of particulars with regard to these three miracles:

*The Record.*

1. The *first* miracle is recorded in Luke xviii.
2. The *second* in Mark x.
3. The *third* in Matt. xx.

*The Occasion.*

1. The *first* took place "when he was come nigh."
2. The *second* "as he went out of Jericho."
3. The *third* "as they departed from Jericho."

*The Men.*

1. The *first* was an unnamed individual, begging (Luke xviii. 35).
2. The *second* was known as Bartimæus, and was also begging (Mark x. 46).
3. The *third* case. There were *two* men, and they were *not* begging, but merely waiting for the Lord to pass by (Matt. xx. 30).

*Their Distinctive Features.*

1. The *first* knew nothing of the crowd, and "asked what it meant."
2. The *second* knew, and wanted to hear when the Lord passed him.
3. The *third*. The two men in like manner.

*Their Cry.*

1. The *first* man cried "Son of David."
2. The *second*, "Jesus, thou Son of David."
3. The *third*, "O Lord, thou Son of David."

*Their Call.*

1. The *first* was commanded by the Lord *to be brought (i.e., led)* to Him: and, as he came near, He addressed him.
2. The *second* was also commanded to be called, and those who called him encouraged him, as though expecting another miracle.
3. The *third*. Jesus Himself called the two men, and at once stood still and addressed them.

*Their Healing.*

1. The *first* was healed by direct command: "Receive thy sight."
2. The *second* received it with a different address.
3. The *third*. The Lord touched the eyes of the two men, and said nothing of their faith.

*Their Testimony.*

1. The *first* "glorified God," with all the people, at this first of the three miracles.
2. The *second* followed in silence.
3. The *third*. The two men in like manner followed in silence.

When all is so circumstantial, it is clearly gratuitous to assume that there was only *one* miracle; especially when by so doing we throw all into confusion, and wantonly create so many difficulties.

The records clearly show that there were three distinct miracles, similar in several respects (as is only natural), but differing in essential particulars.

There were also *four* blind men healed. The *first*, as our Lord drew nigh to Jericho: the *second*, *third* and *fourth*, as He was leaving: after He had left.

## Signs of the Times.

### JEWISH SIGNS.

#### SOLEMN—STUPENDOUS—SIGNIFICANT.

The most important news which has yet come to hand was given to the world on May 24. It was nothing less than

#### DR. HERZL AND THE SULTAN.

#### PROLONGED AND REPEATED AUDIENCES.

"Dr. Herzl, Herr D. Wolffsohn, and Herr Oscar Marmorek arrived in Constantinople in the early part of the week ending May 18th. Their movements were watched with great eagerness, especially by the members of the Jewish community, as it was felt that they had come to Constantinople for some purpose in connection with the movement they represent.

"On Friday, the 17th inst., after witnessing the Selamlık, the solemn procession of the Sultan to the Friday service, from the pavilion reserved for the Imperial guests, Dr. Herzl was invited by an Adjutant to Yildiz-Kiosk, where he was received by the Sultan in an audience lasting two-and-a-quarter hours. At the close of the audience, Dr. Herzl was given the Grand Cordon of the Medjidie Order, one of the highest decorations bestowed by the Sultan.

"On Friday evening, Dr. Herzl, Dr. Oscar Marmorek, and Herr D. Wolffsohn, attended service at the German-Austrian Synagogue, where they were received by the Council of the congregation.

"The next morning Dr. Herzl was again called to the Palace, where he stayed from 10.30 till 4 in the afternoon.

"The departure from Constantinople had been fixed for Monday, but had to be deferred, as Dr. Herzl and Herr Wolffsohn, who had again gone to the Palace at nine o'clock in the morning, remained there till five in the afternoon.

"Before leaving Constantinople, Dr. Herzl was presented by the Sultan with a brilliant scarf-pin, a further mark of Imperial favour."

#### INTERVIEW WITH THE SECRETARY OF THE ENGLISH ZIONIST FEDERATION.

"In reply to a question, he said: No further news has come through yet. Our information, beyond that given out, is that the audience was a protracted one, and that we may expect further good news. Personally, however, I don't expect further telegrams; we are not in a hurry."

"But has not this reception by the Sultan been sprung upon you?"

"No. Do you remember what the *Daily Graphic* said in 1896: 'Dr. Herzl is no follower of the new diplomacy.' You can't knock at Yildiz Kiosk, and you are not asked to walk in. This affair has been in the making at least since January last, and, as a matter of fact Turkish officialdom has kept a shrewd if benevolent eye on all our doings, and heard the congress proceedings with its own ears. I admit the cryptic method has its difficulties, but the general run of the Zionists are not inquisitive beyond a certain point and—our secrets are well kept. The audience itself is an achievement. Lawrence Oliphant waited for weeks in Constantinople, and was backed by letters from Lord Salisbury and Disraeli, and even then was not received by the Sultan. Well, Dr. Herzl went almost straight from Vienna to Constantinople, which shows you that the ground was cleared."

"And the drift of the deputation?" "Well, Dr. Herzl did not discuss the weather. The exact request or proposal put forward is not known to anyone in England at this moment. But you may rely upon it that it

was thoroughly Zionistic. He is tenacious of ideas and constant to his schemes. I have seen him bow for a moment, but he comes round again, with new tactics, perhaps, but the old principle. Turkey dealt before with the Jewish nation when the Sublime Porte issued the *Irâdê* against the Blood Accusation to Sir Moses Montefiore. That is the broadest precedent, and theoretically there is nothing, I believe, in Turkish law against concessions including autonomous administration. Anyway, it has been done over and over again in practice by Turkey. And autonomous administration is the crux of the problem. All the people who talk about Palestine being barren, or who rush round it and bring home reports know nothing of the subject. The barrenness is due to fallowness, that is, want of cultivation, which is not the same thing as impossibility of cultivation. Well then, autonomous administration means the safeguarding of the individual and possibility of rendering real estate secure and giving good possession."

"Is anything in the shape of a return likely to happen soon?"

"Return? That's like phrases of the end-of-the-world preachers. I don't know when a move will be made or when it can be made. Whatever success Dr. Herzl has achieved, there will not be a rush if we can help it. We want to plan a scheme of settlement and work, and I think it will be a gradual process. There is fresh pioneering to be done; a tremendous amount of preliminary work which will bring the settlement along in its train. That's how we have been thinking about it, and we are keenly alive to the necessity of levelling up the present generation of Jews in Palestine."

"And what are you doing at the moment?"

"Keeping cool! We had a flush of triumph when the news came to hand, and we spread it pretty quickly. Apart from that, we go the even tenour of our way—preaching stability of organisation and teaching by precept and example the value of organised effort."

"Still, you put the Sultan's reception down as a great gain?"

"Undoubtedly it means business. But our real triumph is not realised, and that was made long ago."

"And what was that?"

"The triumph of Zionism was achieved when it replaced the chaos of synagogic anarchy by a nationalistic organisation. The machine is not perfect yet, but it is the instrument which gives purpose to Jewish solidarity and the rest must follow sooner or later as a natural sequence of events. Very few people ever seem to go to the depths of the question and therefore they miss the point. I pin my faith, not upon the events of to-day or to-morrow, but upon the gradual advance of the members willing to fall in ranks and bear the common national burden. You don't read about that in the papers because it is a dull subject, but there are those who have been giving years to nothing else but organising and perfecting organisation. The date of the movement back to Zion is a matter of speculation perhaps—our methods make humanly certain of its accomplishment though we cannot name the moment."

Since the above was written further news has come to hand. And it is, probably, all we shall get until Dr. Herzl himself makes it known at the Zionist Congress, to be held in London, in August.

The Constantinople correspondent of *Die Welt*, the official organ of the Zionist movement, has told all that is to be at present known. The facts are as follows:—

A correspondent writes as follows in *The Jewish Chronicle* of May 31st, 1901:—

"Whatever is known in the inner circles of the Zionist movement as to the exact purport of the request made to the Sultan by Dr. Herzl, is being carefully guarded until it shall be officially revealed by Dr. Herzl himself. It has, however, transpired that, at the end of the third and most protracted of the audiences granted Dr. Herzl, he came away well satisfied with the results of his mission, and sanguine as to the future of the movement. It may, therefore, be assumed that something of the character of a 'Charter' has been agreed to by the Ottoman ruler, and thereupon arises the question, in how far such a document has the support of the other Powers, as desired by the 'publicly recognised' part of the programme adopted at the first Zionist Congress. All these matters will no doubt be gone into by a Confidential Committee at the next Congress, but it is an open secret that the movement has more than the sympathetic support of the German Emperor, who received Dr. Herzl in Berlin, Potsdam, Constantinople and Jerusalem. Dr. Herzl was in evidence at the Peace Conference at the Hague, and there obtained the ear of some notable, and especially French, politicians. The English Foreign Office has not ignored the movement; on the contrary it has kept itself well informed on the subject and has displayed some sympathy towards it."

This establishment of a *National organisation* took place in 1896, exactly 1260 years after the Mahommedan conquest of Jerusalem, and that conquest took place exactly 1260 years after Nebuchadnezzar of whom it was said "Thou

art this head of gold" (Dan. ii. 38), B.C. 625.\* Thirty years elapsed before Nebuchadnezzar, finally took Jerusalem. And there may be a similar period now of thirty or forty years before "the fulness of the Gentile" times. But it seems clear that 1896 marked the most important epoch in Jewish history that we have yet seen.

Now it may be, that the end of Gentile supremacy will be on the same lines as its commencement. If so, we must remember that Nebuchadnezzar acted as a Suzerain for some thirty or forty years, putting down and setting up whom he would—first Jehoiakim, then Jehoiachin, and finally Zedekiah—completing his conquest of the city in about 37 years.

In like manner Turkey may now act as Suzerain for a similar period. The Jews will in the course of time seek for complete independence, and finally accept the help of, and make a covenant with, him "who shall come in his own name," in order to accomplish it. The results we know from Daniel and the Apocalypse; and to our papers on the latter we must refer our readers for further details.

The events we now record are the most solemn "signs of the times" we have yet had. These thirty or forty years will be the *Sunteleia* or Consummation. The seven years of Daniel's last week will be the *Telos* or "the end." But long before they have run their course, the Church of God will be "caught up to meet the Lord in the air, so to be ever with the Lord."

With this key our readers will be able, intelligently, to watch the course of events; remembering that in the *Telos* of this *Sunteleia*, i.e., the Crisis of the time of the end, there will be a literal fulfilment in "months" and "days" of these Apocalyptic times. But this may not preclude a fore-shadowing *application* in years.

The important news which we have given to our readers is not only from Zionist Sources (such as *The Jewish World*), but from *The Jewish Chronicle*, which has consistently opposed the Zionist movement. Only the week before, it had flatly denied the truth of *The Times* telegram from Constantinople, but in its next issue, after explaining its mistake about what it calls a mystery, it says in its leading article (May 24), on

#### "DR. HERZL AND THE SULTAN."

"Dr. Herzl, as representing the Zionist movement, with Herr Wolfsohn, as Chairman of the Colonial Trust, and Herr Oscar Marmorek, as Secretary to the Central Committee at Vienna, have been to Constantinople and have been received in audience by the Sultan at the Yildiz Kiosk. What Dr. Herzl's exact mission was, and what was the result, we are not told, and doubtless Dr. Herzl will reserve all he has to say upon the matter until the meeting of the Congress. But, the mere fact that he and his colleagues have been received as Zionists by the Sultan, must, whatever transpired, be of the utmost significance. For the audience disposes once and for all of the assertions that have been made, that the Sultan refuses altogether to consider the Zionist proposals. Obviously to inform Dr. Herzl of this fact no audience would have been necessary, nor if the Sultan's views were such as they have been represented, of absolute antagonism to the movement, would an audience have been granted. Zionists, therefore, have reason to congratulate themselves upon the demonstration Dr. Herzl has been able to effect, and we have yet another proof of the Sultan's disposition of friendliness towards our people. If the Zionist deputation to the Sultan has been able to convince him that Zionism means the building up and the strengthening of Palestine, its regeneration and its becoming a source of profit and power to the Turkish Empire, then Dr. Herzl will have made an immense stride in the movement which is associated with his name, and will have performed no mean service to the whole of Jewry. If he has come from the Yildiz Kiosk with the coveted 'Charter' in his pocket, then the audience on Friday last marks one of the most potent epochs in our people's history since the diaspora."

The article goes on to discuss the question of "What will he do with it?" But we may well be content with the present historical fact in the light of divine prophecy; and

\*See Dr. Bullinger's *Witness of the Stars*, p. 177-193. Published by Eyre & Spottiswoode.

need not go into man's imaginations and calculations.

The news is sufficiently important to arrest the attention of our readers, and fix it on an event of the greatest significance in connection with the things to come.

The latest news is that Dr. Herzl has since been to London, and been entertained at dinner by the Maccabæan Society. The remarkable utterances given forth at that meeting we shall note in our next issue.

#### DR. HERZL INTERVIEWED.

The following report of an interview with Dr. Herzl by the *Daily Mail* (June 11th) is significant. N.B.—The remarks in italics and brackets are our own.

"He has come to England, after a short stay in Paris, direct from Constantinople, where he was received in audience by the Sultan.

"I am more than satisfied at being received by the Sultan," he said to a representative of the *Daily Mail*, who called upon him at the Hotel Cecil, where he was staying; "more than satisfied," he repeated. The Sultan spoke to me with the greatest kindness. I found him a courteous, charming gentleman—one almost forgot he was this mighty potentate! [*Pilate, doubtless, was much the same.*] He has kept himself in touch, I found, with all the latest developments of modern life, and evidently is far from having those mediæval notions which one somehow associates with the Ottoman empire.

"I am sure it is not from him that any opposition to modern industrial developments of his empire would proceed. On the contrary, he would, I am convinced, foster them to the utmost in his power. [*So will the Anti-Christ.*] This, I need scarcely say, is important for our movement.

"As to the progress of our cause," he continued, in reply to a question upon the point, "is not the fact that the Sultan received me progress enough? That the reception was accorded me—an ordinary Jew—is, however, a further proof of his kindness to our people. As you are perhaps aware, the Sultan has consistently been a friend of the Jews, and has more than once shown his personal interest in them by making large gifts to the Jewish poor in his dominions. I am convinced the Jews have no better friend than the Sultan [*Not even God! He is not in all their thoughts—HE who loveth Israel*], and I can say that our movement is in a good way.

"Yes, the fulfilment of our ideals means money," Dr. Herzl assented, "but I have the Jewish people with me, and in the long run we must conquer the rich and prosperous among us.

"At least we can claim that our plan—Zionism—holds the field [*But "the Field" has been bought by One who will solve the Jewish question in a very different manner*] for the solution of the Jewish question, and that question is day by day growing more urgent."

Well may the Lord ask that solemn question again to-day: "Ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matt. xvi. 3).

#### POLITICAL SIGNS.

##### THE TWO MILITARY EXHIBITIONS IN LONDON

In this first year of the New Century are most significant. The Press has not failed to remark on the curious coincidence that one is held in the Crystal Palace to mark its Jubilee Year—the Palace which promised to inaugurate a lasting peace and a Commercial Millennium. Other newspapers have also called attention to the striking fact that these exhibitions follow so closely on the Peace Congress held at the Hague.

The *Daily Mail* of April 14th, 1900, says of these, and of the Exhibition of 1851: "'Peace on Earth' has not resulted from either: . . . for along the track of the last fifty years there has been a constant succession of great wars; and in this, the last year of the Century, we have the sounds of fierce battle ringing in our ears."

When we record these things, as the result of reading the Word of God, the world smiles and pities us. Perhaps more attention will be given to the conclusions of the secular press.

The *Westminster Gazette* refers to the subject, and draws the same conclusions. Another proof of the truth of the

words, that "the children of this world are in their generation wiser than the children of light" (Luke xvi. 8).

"The Naval and Military Exhibition at the Crystal Palace makes it evident that, instead of the Millennium approaching, it is receding from us. The exhibition is a sort of commemoration of the one of 1851; but it is the irony of fate that, whilst the great gathering of nations in the Crystal Palace in Hyde Park half a century ago was looked upon at the time as the happy inauguration of international Peace and Goodwill which was to last for evermore, the Jubilee of Peace is to be associated with the arts of war, in which, as the chairman of the Crystal Palace said at the meeting yesterday, we have been almost continuously engaged in various parts of the world for fifty years. One of the speakers (Sir Douglas Fox) was struck with this incongruity, and bridged over the divergence by the remark that if we were to have peace we must be well prepared for war."

According to this mode of reasoning the Millennium will never come. It is another way of saying that they do not believe in any Millennium of any sort—except a Millennium of fear. Those enlightened by the Word of God know that these armaments are being collected against the great day of Battle. But statesmen stand in fear of something—they know not what.

#### RELIGIOUS SIGNS.

##### THE END OF THE "HIGHER CRITICISM."

The Higher Criticism began with the cry of "Back to Christ": arguing that the Church need not be moved; because, behind all its speculations, lies the Divine authority of Christ.

The Church has too readily swallowed this poison, which is all the more dangerous because it is so specious.

The Church and its ministers fail to see that, if the Divine authority of the Old Testament be taken away, the New Testament is no longer safe.

This we know from what has already taken place.

Wellhausen reduced the Old Testament to the level of ordinary sacred literature, and Strauss robbed the New of its supernatural significance. Professor G. A. Smith and his friends are convinced that the outcome of the Higher Criticism will be advantageous to Christianity. Let them take warning from Holland. In that country, as here, an attempt was made to liberalise theology. What happened? Let Dr. Van Oosterzee reply. After referring to the triumph of Rationalism in the Netherlands, he goes on to say that the advanced party had no intention of undermining the orthodox creed.

"We should be guilty of an injustice to these gifted men, if we should suppose that they arose with the definite aim of undermining the Apostolic Christianity, and, in this way, of laying waste the Church in which they had hitherto ministered. On the contrary, their watchword was at first not devastation, but rather purification: nay, paradoxical as it may sound, their endeavour to kindle the new light in ever wider circles was stamped with a certain conservative and apologetic character. They really believed themselves able, and, indeed, under obligation, in this way to attach to the cause of Christianity many who would otherwise be irretrievably lost to the Church."

In Holland, as here, the cry was "Back to Christ." Throwing aside an infallible authority, the progressive theologians moved from one position to another; till the Christ to whom they went back was a Christ no longer Divine, but human. In Holland the Higher Criticism ended in Rationalism.

We have also the testimony of Professor Bavinck, who thus sums up the effect of the Higher Criticism in Holland, and shows how vain is the argument founded on *Intuition* as to spiritual truth:

"It is a slow process of dissolution that meets our view. It began with setting aside the Confession. Scripture alone was to be heard. Next, Scripture also is dismissed, and the Person of Christ is fallen back on. Of this Person,



however, first His Divinity, next His pre-existence, finally His sinlessness, is surrendered, and nothing remains but a pious man, a religious genius, revealing to us the love of God. But even the existence and love of God are not able to withstand criticism. Thus the moral element in man becomes the last basis from which the battle against materialism is conducted. But this basis will appear to be as unstable and untrustworthy as the others."

All attempts to combat Rationalism with Intuitionism are bound to fail, just as all similar attempts have failed. Nay, more, Intuitionism itself will be found to be in itself only a still more insidious form of Rationalism.

#### THE VEILED BLASPHEMY OF THE "HIGHER" CRITICISM.\*

We have seen above that the cry, "Back to Christ," leads to *no Christ at all*.

So veiled is the blasphemy that it is even taught by "the Sunday School Union," which publishes the following in its "*Notes on the Scripture Lessons, 1900*" (p. 39):

"Now that Jesus had become fully conscious of the work He was to do in the world, He next had to determine how it should be done—upon what principle He would work, what means He would employ to accomplish His ends. To give Him time to clearly decide these things, the Spirit of God led Him into retirement in the wild desert, where He would be interrupted by no man. Here He fought His doubts and gathered strength.† So occupied was He in thought, that He scarcely noticed the days going by. He did not purposely abstain from food. He was simply too busy with thought to trouble about food," &c.

It is nothing short of a scandal that the Sunday School Union should foist such teaching upon Sunday School teachers and children. Here is Satan as "an angel of light" striking a blow at Christ Jesus our Lord.

The Rev. R. J. Campbell, a Congregational minister of Brighton, writes in *The British Weekly*, March 7, 1901:

"You speak as though our Lord, by virtue of His Divinity, were superior to the rest of us; but that is not so. It was rather by His perfect humanity that He stood ahead of the race, for 'it behoved Him in all things to be made like unto His brethren.' He was the Form, the standard of humanity, and we are expected, not only by His example, but by His spiritual presence, to conform ourselves to His image. The process may take longer than life affords opportunity for, but it is the will of God for us."

Canon Cheyne himself writes that the historical student must confess that "the name of the father of Jesus is, to say the least, extremely uncertain"—that is, there is no doubt that Jesus was born of an earthly father, but it is very questionable whether that father's name was Joseph.

May we not ask: What does the cry "Back to Christ" come to? Whither does it lead? It begins by practically denying the HOLY SPIRIT speaking both through Paul and Christ: it leads on to the denial of CHRIST Himself: and, as He testified of the FATHER, it must end in atheism pure and simple by denying God altogether.

#### SPIRITIST SIGNS.

#### PRESENT APOSTASY AND "THE COMING MAN."

"WHOSE WORDS SHALL STAND—MINE OR THEIRS?"

This was a challenge addressed by God to a rebellious people through His chosen prophet Jeremiah.

The "religious world" of to-day has taken up the same attitude of defiance and rebellion. It well expresses its standpoint by the title of its principal organ, *The Christian World*. There is just as great a scene of confusion now

\* With this title a useful protest has been written by Arthur H. Carter, 186 Aldersgate St., London. One penny. We make these extracts from it, and thus commend it.

† Quoted from Tennyson's *In Memoriam*.

as was exhibited in the building of a city in opposition to the will of God under Nimrod, the leader of the rebels, in the so-called "religious world" to-day. It uses the same form of speech. They said "let us build"; "let us make us a name." In both of these resolves success has followed its efforts in these latter days, and in some misty form "heaven" is introduced into their scheme as it was then. They were going to do it "thoroughly," but the best material that they could find to bind all together was—"slime." It is so to-day.

The natural result followed very soon—*confusion*. And so it is in our day, as the pages of *Things to Come* painfully testify.

We have *Dowieites* proclaiming a Zion City in America, thus denying God's word that He will build up Zion—and that will not be in Chicago.

We have *Sheldonites*, who seek to get the New Jerusalem up from the earth instead of waiting for it to come down from heaven.

We have the *Eddyites*, or *Christian Scientists*, that teach "there is no Devil."

We have *Spiritists*, who say "there is no death."

We have *Unitarians*, whose teaching is "there is no Christ"; and

We have *Theosophists*, with *Spiritists*, who say "there is no resurrection." While the great majority of preachers are deluding the world with a false hope that the world, under a "social religion," is growing better and better.

The man of the world looks on, hears what they say, knows better, and turns away credulous as to there being any truth at all.

There are others who, by the grace of God, abide by His Word at all costs, and have learned to rightly divide the word of truth and see the apostasy working, directed by the enemy and "coming in like a flood."

A meeting may have its enthusiasm aroused by some allusion to "England's greatness"; or, if the question be asked, "What is the world waiting for to-day?" an answer is given that never accords with the Divine promise. It is generally "more organisation," or "more money"; "more buildings," or "more solos"—and the world's hope is "*The Coming Man*."

If we would know the mind of God, we must draw our conclusions from His own Word—"the sure word of prophecy"—and that is exactly contrary to the judgment of popular Christianity.

In passing one of these preaching buildings, called by the pretentious title "Temple," it was difficult to decide by the bills outside whether it was not a music hall. The announcements being: "Soloists, Miss — and Mr. —," and "The annual concert will be given," etc., etc.

Another frequent display of wording is: "Pleasant Sunday Afternoon Service," which is a manifest reflection upon the other services of the day. It suggests that their hearers may expect to be treated to something decidedly *unpleasant* in the mornings and evenings.

What wonder that the cry is heard so frequently of a "great falling off" of the numbers attending places of worship, as they are called. The Bishop of Norwich, in his septennial charge on June 10th, "deplored the growing secularisation of the sabbath," and said, "Sunday Schools and Bible classes were being emptied." The Holy Spirit calls this by another name—a "falling away," or "apostasy."

Those creeds which we have already enumerated, indulging in their religious gymnastics, carry the germs which must develop into the great rebellion against God, which is foretold as culminating in the anti-Christ.

The "Christian Scientist" (the exponent being Lord Dunmore in the *Daily Mail*) says there is but "One-

Mind" in the universe—and that is God. The Word tells us there are *two*—God's and the "carnal mind," which "is enmity against God" (Rom. viii. 7). This will resolve itself at last (when the church has been removed) in the world having ONE MIND under the direction of its kings (Rev. xvii. 13), and they will be the leaders which ALL the world shall follow, to end in the *worship* of the world's "IDEAL" MAN.

We now give proof of what we have said. The first is from the Spiritist organ, *Light*, February 9th, 1901, page 66:

"The vast majority oscillate between a reasonable faith and the old grotesque notion of the resurrection of the body—as great a kill-faith as it is a kill-joy."

And a few lines further on the writer declares this hope to be a "doleful delusion."

Another thing declared of this *representative man* is, that he will declare himself GOD—"showing himself that he is God" (2 Thess. ii. 4). In this direction the world is being educated both by pulpit and press.

Here is an example and proof of this statement:

"God in all ages the inspirer of every anxious spirit; God in all the forth-marching of man, slowly coming to his own; God excluded from nothing; but the central life and light and energy of everything. This is the best legacy this century will hand on to that which is so nigh at hand."—*Light*, page 599, December, 1900.

And again the Editor, in his comments on a lecture delivered on "The Eternal I AM," follows in these words:

"But Jesus is reported as adopting the phrase, as applicable to Himself—as identifying Himself with the 'I AM' of the Old Testament. No, says Mr. Frank; rather as identifying Himself with the human race; and the large sentiment He expressed was prophetic of its possibilities and achievements. If so, and if He was right, man also is a profound mystery who can be neither defined nor bounded; and each unit is a separate product of the universal power. And yet, even as regarded in that way, man is not separate. He is but an expression of the boundless, the invisible, the eternal. 'The Individual is the Universal, and the Universal is expressed in the Individual.' 'There is nothing separate or discrete; nothing which stands alone; no unit in fact separable from the infinite unit.' . . . In this way it can be sufficiently understood how an enlightened soul may describe itself as 'I AM,' and from the beginning."—*Light*, March, 1901.

We have said that both pulpit and press contribute to the reception of these things in the minds of the people. An illustration or two must be sufficient to establish the point.

A few years ago, to recount the doings of ghosts and astral bodies would have brought derision on the purveyors of such news. Now, it is very common to read in the papers such items as "Daylight Ghosts;" and accounts of the photographing of spirits (*The Express*, May 29th). In *The Daily Mail*, May 28th, is another account of some house being visited by "her Astral Body." Name of person not given. These items of news are common now.

So much for the press. Now we will give evidence of the pulpit contributing its influence in the same direction:

#### DIVINATION.

Little do preachers know the ruin they may be causing in families by giving any countenance to the use of the "Planchette." The following is from the *Westminster Gazette*, of March 28th, 1901:

#### "THE PLANCHETTE.

"I like a little superstition: I have a good deal of it: I owe a good deal to it." So said Dr. Parker on one occasion, and a curious incident in his own experience which he relates recalls the saying: 'He was in company of some friends who were amusing themselves with a Planchette, and promised that if it would answer a silent question of his he would believe it. The instrument spelt out a certain name, upon which Dr. Parker said, "That is the most mysterious thing I have ever known. The question I mentally asked was, 'Who is to be the architect of the City Temple?'" The toy had actually written the name of a man who had that very day submitted plans.'"  
—*Joseph Parker: His Life and Ministry*. By Albert Dawson.

We have a circular, sent from a well-known manufacturer, with the following description: "Its mysterious and marvellous power of answering questions has been attested by many . . . . The Planchette, if not taken seriously, can safely be recommended to supply mirth and entertainment in the family circle."

It has gained an entrance into Christian homes under the false notion of its being a toy. It is nothing of the sort. No toy has, of itself, the power of answering questions. It is nothing less than a means of divination. We would warn all most earnestly against its use under any pretence, lest they should fall into the snare of the Devil, and bring upon themselves the condemnation incurred by Israel for the same sin.

"The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart" (Jer. xiv. 14).

## Editor's Table.

### TO CORRESPONDENTS.

We thank our friends for sending us Newspapers and Cuttings. Their help will be much greater if, in the former case they would kindly *mark* the paragraph; and in the latter case *give the name and date* of the paper.

### "THE DAY OF THE LORD."

An esteemed correspondent remarks on the difference between the *Sunteleia* and the *Telos*, which we pointed out in our March number (page 100), that this difference explains the two senses in which the expression "the Day of the Lord" seems to be used in the New Testament.

There is the *Sunteleia* translated 'end' in Matt. xiii. 39, 40, 49; xxiv. 3; xxviii. 20. Heb. ix. 26). This denotes the whole period of the time of the end, marked by the premonitory signs. This is "the Day of the Lord" spoken of in Acts ii. 20, 2 Thess. ii. 2, and Rev.

Then there is the *Telos*, also translated "end," which is the Crisis and Climax of the *Sunteleia*, marking its close. This is "the Day of the Lord" which is said to come suddenly, and as a thief, without warning, see 1 Thess. v. 2; Luke xii. 39.

This will be useful in helping us further to rightly divide the word of Truth.

### THE CHRISTIAN WORKER'S EQUIPMENT.

We are happy to call attention to a new work by Pastor F. E. Marsh, 3 Park Place West, Sunderland.

From time to time it has been his privilege to give special addresses to Christian workers, evangelists, pastors and teachers. These addresses have been asked for in book form, and they will be found to be of *general interest* to the Lord's people.

This volume is suggestive of themes to ministers, a seed basket to Sunday School teachers, a help to the over-taxed Christian worker, a boon to local preachers, a stimulus to the saint, and an equipment for service to the Lord's people.

The price is six shillings, and we have two copies to dispose of for the benefit of *Things to Come*.

### ACKNOWLEDGMENTS.

Received for the Haifa Mission by Mr. F. Newth:—Mrs. B., 10s.; Mrs. M. A. B., £2; Per Lord C., £4 12s.; Mrs. G., 7s.; Miss H., 5s.; O. L. L., 7s. 6.; Mrs. M., 15s. Per Miss M., £1 5s.; J. W., £5.

# THINGS TO COME.

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## Editorial.

### "THE HOPE OF RESURRECTION": OR THE SPIRITUAL BODY.

RESURRECTION is the one great hope of God's People. It is the one great comfort for the bereaved. It was the only comfort given to them by the Great Comforter Himself ("Thy brother shall rise again," John xi. 23). It is the only comfort wherewith we are exhorted to "comfort" one another in bereavement (1 Thess. iv. 18; v. 11).

And yet, every other sort of comfort is given to-day, *except this!*

Is it not strange? Is it not sad? Does it not behove us to ask how it is that man's words will be quoted; Spiritist's teachings accepted; man's imaginations received; anything, any hope, except the one and only hope which God has given. He has postponed every thought of comfort, or happiness, or joy, to Resurrection and to rapture at the Lord's coming. "That day" is to bring with it all we hope for. "That day" is the goal of all future blessing which Scripture sets before us.

But the Church has (for the most part) lost the hope of "that day." It has lost the hope of Resurrection and the Lord's return. As the world is labouring for a millennium without Christ; so is the Church seeking for its consummation in death, instead of in the appearing and presence of Him who is on this account emphatically called "Our hope" (1 Tim. i. 1).

This is why Resurrection is banished as a *hope*, though it still retains its place in our Confessions of *Faith*.

"I believe in the resurrection of the body," we all repeat: and yet, who can say with the Apostle (Acts xxvi. 6-8) "I hope for the resurrection;" "for which hope's sake" he was accused by the Pharisees, who were the legalists and spiritists of that day.

From Gen. ii. 7, we learn that "God formed MAN out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

It is thus the union of flesh and spirit that makes man a "living soul" (or creature, see Gen. i. 20, 21, 24, 30). Neither of these separately, or apart, is the "man." This seems to be the clear statement of these words. They are the words of Him who "made man": He ought therefore to know how He made him; and ought to be able also to make His explanation and His meaning plain to us.

It is not for any one to say to us, "Oh! then you believe so-and-so." But it is for others to show what else these words can possibly mean.

God has so adjusted and adapted the relative power and workings of these three—"body, soul, and spirit"—that

neither is perfect without the other; but that united together they form "man."

This is diametrically opposite to the teachings of all Spiritists. They are at direct issue, and in flat contradiction to these teachings of God. Believers must decide whom they will believe on this matter. Will they believe God, or will they believe man? Will they believe the teachings of Scripture or the teachings of spiritists? (1 Tim. iv. 2).

He who "made man" has—to use the words of the late Dr. Norman Macleod:—

"Fashioned our physical frame, as the medium of communication with the outer material world. It is the eye through which the soul perceives the glories of the summer sky, and searches for its midnight stars; and contemplates splendour of colour, and beauty of form; and gazes on the outspread landscape of fertile field, hoary mountain, stream, and forest, ocean and island, all incensed with the sweet perfumes that scent the breezy air; and by which too it beholds that world of deeper interest still—the human countenance of beloved parent, child, or friend, bright with all the sunshine of winning emotion.—It is the magic instrument which conveys to the soul all the varied harmonies of sound, from the choirs of spring, and the other innumerable minstrelsies of nature; as well as from the higher art of man, that soothe, elevate, and solemnize. It is true, indeed, that there are grosser appetites of the body which many pervert so as to enslave the spirit; abusing by gluttony, drunkenness, and every form of sensuality, what God the merciful and wise has entrusted to man to be used for wise and merciful ends. But there is already perceptible a marked difference even here between these and the more refined tastes I have just alluded to; inasmuch as the former are found in their abuse to be, strictly speaking, unnatural, and destructive of man's happiness;—and even in their legitimate use decay with advancing years—thus giving evidence that the stamp of time is upon them as things belonging to a temporary economy:—whereas it is not so with the others, such as the perception of the beautiful in nature or in art, for these abide in old age with a youthful freshness, and more than a youthful niceness of discernment—and so afford a presumption that they are destined for immortality.

"To the aged saint 'the trees clap their hands, and the little hills rejoice, and the mountains break forth into singing'; and when the earth is to him empty of every other sentient pleasure, it is yet, in the beauty of its sights and sounds, perceived to be full of the glory of God!"

"And so shall it be for ever! The glorified saint shall not be 'unclothed,' but 'clothed upon.' He will inhabit 'a house not made with hands, eternal in the heavens.' The future body is called a 'spiritual body,' to express its pure and immortal essence, though it will be somehow related to the present body, as the risen is related to the sown grain which has perished in corruption, to appear,

however, in a new and higher form ;—for ‘flesh and blood cannot inherit the kingdom of God!’ ‘We shall all be changed.’ ‘He shall change our vile bodies, and fashion them like to His own glorious body ;’ and in this new body, once sown in weakness, corruption and mortality, but raised in power, incorruption and immortality, we shall tread upon the new earth and gaze on the new heavens, and walk in the paradise of our God.”

True, blessedly true, are these words. While we are at home here in the body we are absent from the Lord and from all this glory. At death we shall be “unclothed.” Dissolution will separate “body, soul, and spirit.” Only in *resurrection* will they be re-united. Only in resurrection shall we be “present with the Lord.” Only when “clothed upon” with “our house\* which is from heaven” shall we be “with the Lord.” For this, we joyfully hope; and are “willing rather” to be “absent from” this body of humiliation and “clothed upon” with our body which will be made like Christ’s own body of glory (Phil. iii. 21).

When we receive that body, mortality will be swallowed up of life (2 Cor. v. 4). In 1 Cor. xv. 53, this is said to be only in *resurrection*. Then it is that “this mortal must put on immortality.” It is not till “this corruptible shall have put on incorruption and this mortal shall have put on immortality” that “the saying that is written shall be accomplished, “Death is swallowed up in victory” (v. 54). Men may put these words on tomb-stones now, though the rest of the inscription shows that the opposite is the fact, and that *mortality is swallowed up of death!*

This is the blessed teaching of 1 Cor. xv. and 2 Cor. v., which is hidden and lost by the teachings of tradition and Spiritists.

Dr. Norman Macleod goes on to say :—

“And who can tell what sources of refined enjoyment are in store for us through the medium of the spiritual body in God’s great palace of art, with its endless mansions and endless displays of glory! Well may we say of such anticipated pleasures what Isaac Walton says of the singing of birds: ‘Lord, if Thou hast provided such music for sinners on earth, what hast Thou in store for Thy saints in heaven!’ If this little spot of earth is full of scenes of loveliness to us inexhaustible: if in the contemplation of these, in a body buoyant with health and strength, one feels it is a joy even to live and breathe; much more when in them all we see God; so that the expression of praise rises to the lips, ‘O Lord, how manifold are Thy works! in wisdom hast thou made them all; the earth is full of Thy riches!’—Oh, what may be spread before the wondering eye throughout the vast extent of the material universe, comprehending those immense worlds which twinkle only in the field of the largest telescope, and vanish into the far distance in endless succession!—And what sounds may greet the ear from the as yet unheard music of those spheres; while for aught we know other

\* It is most remarkable that the word rendered “house” in 2 Cor. v. 2, is οἰκητήριον (*oiketerion*) which occurs only here and in Jude 6. In Jude it is used of the spiritual body of angels, and is rendered “habitation.” This therefore is its meaning here. It is our new spiritual resurrection body. “He who hath wrought us for this self same thing is God.”

means of communication may be opened up to us, by which to discover things innumerable in the outward world, ministering delight to new tastes—things which do not exist here, or elude at least the perception of our present senses. Add to all this, the deliverance from all those physical evils and defects which are now the sources of so much pain, and clog so terribly the aspiring soul. For how affected are we by the slightest disorganisation of our bodily frame! A disturbance in some of the finer parts of its machinery, which no science can discover or rectify; a delicate fibre shadowed by a cloud passing over the sun; or a nerve chilled by a lowering of the temperature of the atmosphere, will tell on the most genial temper; relax the strongest intellect; and dim the brightest imagination. And then there are the infirmities of old age,—the constant toil required to satisfy the cravings of the body for food and raiment—the wounds and bruises which pain it—all forming a terrible deduction as yet from that joy which we are capable of deriving even here through our physical organisation. But at present these things cannot be rectified. They are the immediate, or more remote, consequences of man’s iniquity; and under Christ belong to that education by which bodily pain is made the means of disciplining the soul for immortality. All, however, will be rectified hereafter in the new heavens and the new earth! ‘There shall be no more pain.’ The body will no longer experience fatigue in labour; or be subject to hurtful influences from the elements; and never grow old; but be glorious and beautiful as the risen body of Jesus Christ!

“With these bright hopes let us who are now alive seek to glorify God in the body which is to be glorified together with Christ. ‘Know ye not that your bodies are the temples of the Holy Ghost? If any man defile that temple, him will God destroy.’ Let us honour the body as a holy thing. Let the grave in which it lies no longer be associated only with the worm and corruption and all the sad memorials and revolting symptoms of mortality. Let the voice of Him who is the resurrection and the life, be heard in the breeze that bends the grass which waves over it, and His quickening energy be seen in the beautiful sun which shines upon it; and while we hear the cry, ‘dust to dust, let us remember, ‘the very dust to Him is dear’; and that when He appears in His glory, He will repair and rebuild that ruined temple, and fashion it in glory and in beauty like His own.”

These words are quoted from *Across the River*, by the kind permission of the publishers, W. P. Nimmo, Edinburgh. We take them from *The Evangelical Alliance Quarterly*, so that we are in good company in seeking to restore the blessed hope of resurrection to the place which God has given it.

#### MAN AND HIS NEW JERUSALEM.

The Spirit of God testifies to, and manifests sympathy with the world’s sorrow and pain; and reveals in His Word the *one* hope of deliverance for Creation, Israel, and the Church.

“For the creature was made subject to vanity not willingly, but by reason of him who hath subjected the same in hope. . . . For we know that the whole creation

groaneth and travaileth in pain together until now, and not only they, but ourselves also, which have the first fruits of the Spirit . . . groan within ourselves. . . . For we are saved by (the) hope; but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" (Rom. viii. 19-23).

This is called the expectation of creation. The Word of God tells of no release from this groaning until the accomplishment of His purpose at the coming of the Lord Jesus, and with that coming—"the manifestation of the sons of God."

This hope having in a great measure been lost by the Church, has resulted in many schemes being put forward by man to bring about some mitigation of the groaning by substituting some project—some "social machineries"—to effect that which only Christ's return can accomplish.

The remedy for the ills of humanity (which ills are only too evident) brought forward by those who are not building on this hope is always something man can do—and never what God says He *will* do.

This is shown in an essay in the May number of *The Sunday at Home* by the Rev. John Clifford, M.A., D.D., headed, "The Sphere of the Church in the Coming Social Regeneration."

So enamoured is he of this "social regeneration," that the word "social" is reiterated till it becomes wearying. In an article of six pages it appears no less than fifty-five times.

Then, again, it is used in association with the person of the Lord Jesus, in a manner that makes it positively offensive. For instance, there is an absence of reverence in dragging in that memorable event given in Luke ii. 25-32, and forcing in this word "social" thus to suit his subject: "Righteous and devout men like Simeon, looking for the consolation of Israel, have welcomed the *Social Child* in the Temple."

Then, we are told that "We start the new century with a new Social Ideal, and a new Hope." If this is the Gospel that Dr. Clifford is resting upon—and it must be so—then it is "another gospel"; for further on he says, "We must remember that while it is very well to preach the Gospel to the masses of the people, it is *no use*\* so long as their own homes are such that a man cannot live a Christian life." We always thought, and, more than this, have actually seen, the Gospel, which is the power of God, work such changes in homes, that, in *every sense*, the occupants have become new creatures.

So declared the Apostle to the Corinthians. After enumerating a whole catalogue of sins that had held the victims in a bondage of uncleanness and sin, and who had realized deliverance, he says: "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." There was no need to preach to them a gospel of "sanitation" first. He did not insult the One who sent that Gospel by declining to preach His grace, because it was "*no use*" till the "Social Ideal" had been attained. There is no evidence that he stuffed his preach-

\* Our italics.

ing with "Social problems," "Social service," "Social energies," "Social regeneration," and fifty other forms of socialism; but he began his theme at once: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is **THE POWER OF GOD**" (1 Cor. i. 18).

It is throwing dust into the eyes of the readers of such rubbish as this to state the following as a fact of the younger men of this day: "But the younger men see "visions. They have caught sight of a high and glorious "social ideal. Dimly there loom through the haze of the "future, the towers and pinnacles of 'the Holy City, the "New Jerusalem coming down out of heaven from God.' "It is their goal and guiding star; the Utopia of to-day "and to-morrow. . . ."

It is quite a novel discovery that the young men of to-day are eagerly longing and seeking the "New Jerusalem." If this is true, as Dr. Clifford asserts, then our experience is, that they choose Sunday mornings (that is, if they are fine) for their exploring expedition on bicycles. The roads out of London, or any of our large towns, appear to be the favourite locality for the search. Our reason for this conclusion is, that some thousands were counted in the course of one hour a few Sundays ago, rushing forth in that search. We have not heard of any result, so far.

Another phrase we must notice in this article manifests the same spiritual insensibility. "Is it thinkable," he asks, "that the Revealer of those inexhaustible facts, the Fatherhood of God and the infinite value of the human soul, the presence and coming of the Kingdom of God, and the commandment of social love, can be left aside in the re-construction of our social world?"

Upon his supposed "facts" he may "re-construct" his social world, but it will not take the place of God's workmanship "created in Christ Jesus unto good works (Eph. ii. 10).

"Christian men" are supposed to be asking, "What were the elements in the Gospel that would enable them to mediate the redemptive energies of Christ. . . . to those of the factory, so as to save their lives, fire them with zeal for righteousness, and bring them in thought and deed completely over to the side of God."

We may well ask what the "redemptive energies" of Christ may be, and how they are to accomplish the transformation in those of whom it is said, "There is none righteous, no, not one." Is it by "social sympathy," "social energies," "social spirit," or "social regeneration"?

We have heard of electrical energy, and many other forces brought to bear on inert matter, but "redemptive energy" is a development that belongs to latter day Christianity.

And we may ask also, why put forth these "redemptive energies" for those whom he already declares to be "Sons of God?" Dr. Clifford says: "Some will treat man as though he were only a superior animal, *and not a Son of God.*"

All this is not mere phrase-making, it is teaching which is utterly subversive of "the Gospel of God." The Holy Spirit asks concerning some that had been led away from the Gospel by "false brethren" in Galatia: "Received

ye the Spirit by the works of the law, or by the hearing of faith?" (Gal. iii. 2).

Paul might well say, "I marvel that ye are so soon removed from Him that called you into the Grace of Christ unto another gospel."

To do this, or lead others to do it, is to bring down the severest denunciation which the Spirit of God passes through his lips—"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed (Gal. i. 6-8).

His righteous energy on this subject is apparent by his repetition of this curse a second time.

We think some explanation is required from the Religious Tract Society on such a solemn matter. It has been credited with a firmness in upholding the Truth of God in these days of apostacy.

Is this article in *The Sunday at Home* to be taken as a sign that that Society is also on the Down Grade? We feel sure that many of its subscribers will be pricked in their conscience when they ask themselves whether this other gospel is what they ought to support.

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## Papers on the Apocalypse.\*

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### THE INTRODUCTION.

(Continued.)

Chap. i. 9—END.

**W**E now come to the third set of four members: in which we find the same subjects repeated; but precisely in the same order. In the former two the not *Advent* follows the *Benediction* and the *Ascription*; while in the latter two it precedes the *Salutation* and the *Interpretation*.

E<sup>3</sup> a<sup>3</sup> i. 9. (page 129†). *John Testifying*.

9. **John**] as in i. 4, and in the Conclusion, xxii. 8. Compare also Dan. vii. 28; ix. 2; x. 2. The word "also" must be omitted.

**even** (or, both) **your brother**] according to the flesh, as well as in a higher relation. (Compare Acts ix. 30; xi. 29. Rev. xii. 10, &c.)

**and partaker with you in the tribulation and kingdom and patience**] The construction and order of the Greek here is pronounced by commentators as "peculiar." Alford calls it "startling." This is because the Figure of speech is not discerned. It is *Hendiatriis*, i.e., three words are used, but only one thing is meant. The one thing is "the tribulation," and the two other words characterise it as being, not the tribulation which the world experiences, but that (for the article is emphatic here) which is specially con-

\* These papers have been copyrighted in view of their future separate publication.

† These pages refer to the future book-form, and not to the pages of *Things to Come*.

nected with the "Kingdom" (Acts xiv. 22. 2 Tim. ii. 12; and Rev. xx. 6), and that which needs "patient waiting" (Rev. ii. 2, 3, 19; iii. 10; xiii. 10; xiv. 12).

which are **in\* Jesus**] Not "of Jesus," as A.V. But in Him, in His Kingdom, and in His patient waiting (2 Thess. iii. 5 marg., and R.V. Comp. Heb. x. 13). John stood in the same relation to these things as those to whom he wrote. Their brotherhood was "in Jesus." But the fellowship of the Church of God is *always* said to be "in Christ" (never "in Jesus"). The members of His body died in Him, and are risen in Him. Henceforth they know Him no more after the flesh† (2 Cor. v. 15-17), but stand on new or resurrection ground; and know Him as the great and glorious Head in Heaven of that Body of which they are the members here on earth.

E<sup>3</sup> b<sup>3</sup> i. 9-11 (page 129). *The Things Testified*.

(I) **came to be in the isle that is called Patmos**] The verb is *ἐγενόμην* (*egenomēn*), not the verb *to be*. It means *to come to be*; and, when used of an *event*, we can say, *it came to pass*. But how are we to render it when it is used of a *person*? "Came to be" is not happy English. "Found myself" is perhaps better. The word describes a fact, though it does not explain it. That explanation, therefore, follows:—

**because of the Word of God, and† the testimony of Jesus‡**] The preposition *διὰ* (*dia*), with the accusative case following, denotes *the occasion* or *object*, rather than the cause (which would be expressed by the Genitive case. But chap. i. 2 settles the point for us: for there "the word of God and the testimony of Jesus" are other names for this Book (vi. 9 and xx. 4), and consist of "the things which John saw in Patmos." How could he be banished there because of the things which he saw there? No! it was because he was to receive and see these things that John came to be or found himself in Patmos. He was there by Divine Spirit and power in order to receive this Apocalypse or Revelation, just as Paul went into Arabia to receive his revelation (Gal. i. 15-17) (Compare Gal. ii. 1, 2). That John was banished to Patmos on account of his witness for Christ is *tradition*. That, probably, is the reason why it is so universally accepted as a fact; though not a hint is given of it here where we should naturally expect to find it. We prefer to accept the unanswerable evidence of verse 2, which, to our mind, settles the matter as to the object of John's coming to be in Patmos. Moreover, he seems to have nothing to hinder his seeing and hearing and writing. He had leisure to obey the seven-fold command to write. And why does everyone take Patmos literally here, when nearly every other place

\* All the Critical Greek Texts and R.V. add the word "in."

† See *Things to Come* for July, 1901. Since separately published by Eyre & Spottiswoode, Great New Street, London.

‡ We must omit the second "because of," according to the Critical Greek Texts and R.V.

§ We must omit the word "Christ" with all the Critical Texts and the R.V.



mentioned in this book is taken as meaning some different place? Even the places of the seven churches are taken by some to be no places at all, but merely periods of time! The fact that Patmos is taken literally shows that other places mentioned in the Revelation are to be taken literally also; especially as we are plainly told when we are not to do so.

But why Patmos at all? The answer is surely to be found in the fact that it was in "the great Sea," which is the central point of the Revelation. Rome lay to the West. The Land, the Euphrates, and Babylon lay on the East. In the Isle of Patmos then he came to be, and, in like manner, he tells us:

10. **I came to be** (or, found myself), **by the Spirit, in the day of the Lord** *i.e.*, by the power, or agency, of the Spirit, just as in iv. 2, xvii. 3, and xxi. 10.

In order to see "visions of God" the prophet Ezekiel (i. 1) was under the direct influence and power of the Spirit. John was transported by spiritual instrumentality into the scenes which shall take place in the Day of the Lord, and records what he then saw in vision: namely: the things which shall take place literally and actually in that Day. How this may have been accomplished we may learn from Ezek. viii. 3: "And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem." In chapter xl. 2, 3, he says, "In the visions of God brought he me into the land of Israel, . . . And he brought me thither." Ezekiel goes on to record what he saw of events and realities *in the far distant future*, and describes the Temple which is then to be built. In Ezek. xi. 24, 25, we read, "Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me. Then I spake unto them of the captivity all the things that the LORD had shewed me." Those things concerned the future restoration of Israel (see verses 16-20). In the face of this, why should we go out of our way to put an unmeaning sense on the phrase "in the Spirit" in Rev. i. 10? There is no article in the Greek. It is simply "in spirit." There is no reason why the word *ἐν* (*en*) here should not have the sense of "by," denoting *in or by the power of*. It is rendered "by" 141 times in the New Testament. (See, for example, Matt. xxiii. 20, 21, 22. 2 Cor. vi. 6, &c., &c.) In this case it would mean here exactly what it means in Ezekiel, *by*, or *by the power of* the Spirit—by which power John was transported, and thus "came to be" in future scenes and times, and saw "visions of God," *i.e.*, visions given by God, which he here records for our learning. Compare similar statements, chap. iv. 2; xvii. 3; xxi. 10.

On the phrase "the Lord's day" see our preliminary propositions (pages 9-15).

**and I heard behind me a great** (*i.e.*, loud) **voice, as of a trumpet**] This means a voice as loud as a

trumpet; the strength, not the quality, being the point to be noted. This trumpet is specially associated in the Old Testament with *war*, and with "the Day of the Lord." See Zeph. i. 14-16. "The great day of the LORD is near, and hasteth greatly, it is near, even the voice of the day of the LORD: . . . A day of the trumpet," &c. Compare Joel ii. 1. 15; and iii. 16, where we have the same connection.

II. **saying:\*** **What thou seest, write in a book**] not in seven separate Epistles, but in this Book; so as to be of special service for those who will be on the earth in the future Day of the Lord. Not "what thou at the present moment seest"; the context and the sequel clearly show that the present tense is here used in order to include all that he should see, and had actually begun to see. "What thou art seeing" carries on the action right through, so as to include all that we now have in this Book. Hence it is that the present tense is so often used; *e.g.*, "are proceeding" (iv. 5); "is descending" (xvi. 21), &c.

**and send it to** (or, for, *i.e.*, for their use) **the seven† assemblies,‡ unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea**] We cannot believe that these places are used symbolically of seven successive stages of ecclesiastical history. If they are, what is "Patmos" the symbol of? And how can a Place be a symbol of Time? When one thing is used as a symbol of another, there is always something common to both, by which the symbol is connected with the thing symbolised. Besides, at the best, it is only a theory which had its origin in the mind of some good man. We prefer to believe (1) that the book was sent to these Assemblies at that time for them to read and hear and keep in mind; (2) that to us also now there is an *application*, so far as it accords with what is specially written as to our standing in Christ in the Pauline Epistles, and we may read and keep these words in mind, so that we, too, may receive the promised blessing; but (3) as there will be a People gathered in Assemblies or Synagogues on the earth all through the Day of the Lord and after the Church has been caught up (this is clear from xii. 17; xiii. 10; xiv. 12), this book, therefore, will have its final and special *interpretation* for them. They will receive the blessing; and these Epistles will be exhausted by the *interpretation* they will then receive. Thus understanding these Assemblies, we rob no one, and deprive no one, of the blessing of verse 3. We have already made some remarks on this point (see pages 62, &c.), and shall have more to say when we come to the Epistles themselves.

\* We must omit the words "I am Alpha and Omega, the first and the last, and" with all the Critical Greek Texts and R.V.

† "The seven" are added by all the Critical Greek Texts and R.V.

‡ The same authorities omit "which are in Asia."

F<sup>3</sup> d<sup>3</sup> (page 129), i. 12-16. *Advent.*

*The Vision of the Coming One.*

12. **And I turned to see the Voice which was speaking with me]** Here we have two Figures— (1) *Metonymy* of the effect, by which the "voice" is put for the person speaking; and (2) this, when used with the verb "to see," produces the figure *Catachresis* (or *Incongruity*), as a voice cannot be seen. These Figures properly ended mean, "and I turned to see Him who spake with me."

**and, on turning, I saw seven lamp-stands of gold]** They were realities that John saw, but realities used as symbols; and what they are symbolical of we are told in verse 20. That they were real in Heaven is clear from Heb. viii. 2, 5; ix. 23. But they are significant of things below. These seven lamp-stands point us to the seven-fold golden lamp-stand of the Tabernacle. Ex. xxv. 31, 32, 37; xxxvii. 23. Heb. ix. 2. Then, there was but one lamp-stand: here, there are seven. There, Israel was one, and was gathered as one nation: here, that nation is scattered, and in its Dispersion. The same fact explains the absence of the table of Shew-bread.

13. **and in the midst of the seven\* lamp-stands One like a son of man]** *i.e.*, by a Hebraism, a human being, viz., the Son of Man Himself. The title emphasizes the human nature of Him who thus appears to John. For its significance in relation to this book and its interpretation see above (pages 15, etc.), and compare Dan. vii. 31. Ezek. i. 25; viii. 2.

We now come to the *Vision* proper, and present the Expansion of the member

F<sup>3</sup> d<sup>3</sup> (page 129), i. 12-16.

*The Vision of the Son of Man.*

F <sup>3</sup> d <sup>3</sup>	m   12, 13. Accessories: Seven lamp-stands, clothing, and girding.	
	n   o   14-. Head.	} His Person.
	p   -14. Eyes.	
	o   15-. Feet.	
	p   -15. Voice.	
	m   16-. Accessories: Seven stars, and sword.	
	n   -16. His Person: Hand, mouth, countenance.	

The Vision itself, as we have seen above (page 55), is parallel with the vision Daniel saw (Dan. x.); and its object is the same (as there stated). "I am come to make thee understand what shall befall thy people in the latter days." Then, it was added, "for yet the vision is for many days." Now, the many days have passed, and "the time is at hand" (i. 3). The Day of the Lord is to be revealed to John. We need not enlarge or dwell upon the various aspects of the vision.

**clothed with a robe reaching to the feet, and girt about the breasts with a girdle of gold: 14. His**

\* L., T., W., 11., and R.V. omit "seven." Tr. and A. insert it in brackets, as being doubtful.

**head and hair white, as white wool—as snow** (Dan. vii. 9.) **and His eyes as a flame of fire;** 15. **and His feet like unto polished brass** (Ezek. i. 7) **glowing as in a furnace; and His voice as the voice of many waters.]** This is a common Old Testament simile, see Ezek. i. 24; xliii. 2. So Rev. xiv. 2; xix. 6. The comparison is, of course, the noise made by the waves of the sea upon the shore.

16. **And having seven stars in His right hand; and out of His mouth a-sharp two-edged sword going forth]** A like Figure is used of men (Ps. lv. 21; lvii. 4; lix. 7). What is signified by it is clear from Isa. xi. 4; xlix. 2, and 2 Thess. ii. 8. The Divine comment on it is in Rom. xiii. 4. Compare Matt. xxiv. 50, 51. Luke xii. 46. The sword is referred to again in chap. ii. 12, 16; and its final purpose is shown in xix. 15, 21. Luke xix. 27.

**and His countenance was as when the sun shineth in his strength.]**

F<sup>3</sup> C<sup>3</sup> (page 129), i. 17-. *Salutation.*

17. **And, when I had seen Him, I fell at His feet as dead: and He laid His right hand upon me, saying,\* Fear not.]**

E<sup>4</sup> a<sup>4</sup> (page 129), i. -17, 18. *Jesus Testifying of Himself.*

E <sup>4</sup> a <sup>4</sup>	q   -17, 18-. LIFE. "I am the First and the Last, and the Living One.
	r   -18-. DEATH. "I was dead indeed;
	q   -18-. LIFE. "yet, behold! I am living for evermore,
	r   18. DEATH. "And I have the keys of Death and the Grave."

-17. **I am the First and the Last]** Compare Is. xli. 4; xliii. 10; xlv. 6; xlviii. 11, 12. The pronoun is emphatic, marking the commencement of a new member.

18. **and the Living One]** See above (page 22) for the significance of this title.  $\gamma\ \delta\ \nu$ , Josh. iii, 10, the living God.

**I was dead, indeed, yet behold! I am living for ever and ever†]** We must keep our translation *English*, otherwise the Greek is, literally, "I came to be (as in verses 9 and 10) dead, and behold I am living," &c. The words "I live" are very emphatic, marking the speaker as being the fountain and giver of life.

**and I have the keys of Death and the Grave;]** Greek,  $\eta\ \delta\ \eta\ \varsigma$  (*Hades*). There is no occasion to introduce any idea of "souls" or of an "intermediate state," so-called, here. "Death and the Grave" is a comprehensive expression which explains itself. We translate it "grave," as the A.V. is compelled to render it in xx. 13 (marg.) and 1 Cor. xv. 55. The R.V. transliterates in i. 19 and xx. 13 "Hades"; and in 1 Cor. xv. 55 reads "death" instead.

\* All the Critical Texts and R.V. omit "unto me."

† All the Critical Texts and R.V. omit "Amen."

‡ The order of these words is thus reversed by the Critical Texts and the R.V.

E<sup>4</sup> b<sup>4</sup> (page 129), i. 19. *The Things Testified.*

19. **Write therefore\* what things thou sawest and what they are]** So Alford and Rotherham and others: *i.e.*, "what they signify" (Stuart). This is the sense of εἶπεν (*eisin*), *are*. It is so rendered twice in the very next verse; and elsewhere very frequently (*e.g.*, Matt. xiii. 37 and 39. Rev. xvii. 9, 15, 18, etc.). See pages 60-63.

**even what things are about to happen hereafter]** This is not the same expression as in verse 1. There, it was *necessity*, "must come to pass"; here, it is *sequence*, "about to come to pass."

The command to write refers to *all* that John saw, and not merely what he had seen in verses 12-16. We must remember that the Introduction was written last, as we have shown above.

The translation "*What they are (or signify)*" is so undoubtedly good that it seems rather insecure to base a whole system of interpretation affecting the whole book, on the common rendering—"the things which are." Our readers may be aware that many books on the Apocalypse base their whole system of interpretation on this rendering. But surely such a far-reaching system ought to have a firmer foundation on which to rest. This, in itself, is slight enough: but, when chaps. ii. and iii. are nowhere spoken of as being "the things which are," we have not sufficient warrant to adopt an interpretation of the book which rests on such hypothetical grounds.

That these Epistles are addressed to those who shall be on the earth during the Day of the Lord, may be seen by comparing many *expressions* contained in them with the actual scenes and circumstances described in various parts of the Book.

Compare	with
ii. 3.	xiii. 10; xiv. 12.
ii. 9, 10.	xiii. 5-8.
ii. 13.	xiii. 2; xvi. 10.
ii. 16.	xix. 21.
ii. 18.	xix. 15.
ii. 20-23.	xvii. 2, 4; xviii. 3.
iii. 3.	xvi. 15.
iii. 12.	xxi. 2.
iii. 21.	xx. 4.

Other parallels will be seen and noticed when we come to the translation of the Epistles themselves.

F<sup>4</sup> d<sup>4</sup> (page 129), i. 20-. *Advent.*

The vision referred to in verses 12-16.

20-. **The mystery (*i.e.*, the secret symbol) of the seven stars which thou sawest in my right hand; and the seven golden lamp-stands]**

F<sup>4</sup> c<sup>4</sup> (page 129), i. -20. *Interpretation.*

-20. **The seven stars are]** *i.e.*, signify or represent (as in the previous verse). This is always the meaning of the Figure called *Metaphor* which we have here.

\* The word οὖν (*oun*) therefore, is to be added here according to all the Critical Greek Texts and R.V.

**the angels of the seven Assemblies; and the seven lamp-stands\* are (*i.e.*, signify) the seven Assemblies.]** Who shall authorize us to understand the word "angels" as having any connection with the Church of God? No one ever heard (until quite recent times) of such a title being given to any church-officer either in Scripture, in history, or in tradition. To take the word "angel" as meaning "bishop," in the absence of any evidence of any kind, is one of the vagaries of interpretation from which the Apocalypse has so long suffered. But this brings us to the consideration of the seven Epistles themselves.

## Things New and Old.

### THE GOSPEL MIRACLES.

OUR readers are aware that the common practice of most commentators and many preachers is to find a natural cause for the miracles of Christ. In this they follow open unbelievers, who ascribe the healing of Jairus's daughter to *hypnotism*; the healing of the Centurion servant to *telepathy*; the walking on the water to some occult knowledge of gravitation; the Red Sea was divided by strong gales; and now, in *The Sunday Magazine* for May, they have found out what manna is! It is not "bread from heaven," but an edible lichen from earth. They know its name: *Lecanora esculenta*. There! Indeed, they have found out that a lichen is not a lichen, but a parasite, called an *Alga*, growing on a *Fungus*. Is it not wonderful? If a whole nation could live on this for forty years, is it not strange that it is not now gathered and exported? We should say there is "money in it," for such wonderful and cheap food would find a ready market.

We should hardly think the above worth noting; but it is a solemn sign of the times when this is put forth in a magazine "for Sunday reading," and seriously endorsed and given as "manna," for ministers, by *The Expository Times* for June, 1901.

### NEW LIGHT FROM THE POPYRI.

#### "THE TRIAL OF YOUR FAITH."

NEW light is thrown on a word which has greatly puzzled expositors. In James i. 3 we read "*the trying of your faith worketh patience*"; and in 1 Peter i. 7, "that *the trial of your faith being much more precious than gold that perisheth, though it be tried by fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.*"

The difficulty arose from taking the words τὸ δοκιμῆιον (*to dokimeion*) as a substantive, denoting the *act* or *means of testing*.

But, in the contemporary papyri and inscriptions, examples have been found † where it is used *as an adjective*, in Pawn Tickets and Marriage Contracts, denoting that the buckles, ornaments of gold, etc., are declared to be

\* All the Critical Greek Texts and R.V. omit "which thou sawest."  
† Deissmann's *Neue Bibelstudien*.

*genuine, standard, tested*, as with us when such articles have the hall-mark which marks them as genuine. Hence in both these passages the meaning is *that which is genuine*. In James i. 3 the sense will be "that your tried or proved faith worketh patience"; and in Peter i. 7, "So that your tried faith, or what is genuine faith, may be found more precious than gold."

## Examples of Bible Structure.

### PSALM LXXXVI.

- A | 1. Man's need.  
 B | 2. Thy servant.  
 C | 3. Mercy sought.  
 D | 4. Soul in Jehovah's keeping.  
 E | 5. Jehovah plenteous in mercy.  
 F | 6. David's prayer.  
 G | 7. I will call: Thou wilt answer.  
 H | 8. None like Thee.  
 I | 9. The Glory of God.  
 H | 10. None like Thee.  
 G | 11. Thou wilt teach: I will walk.  
 F | 12. David's praise.  
 E | 13. Jehovah great in mercy.  
 D | 14. Soul sought by enemies.  
 C | 15. Mercy found.  
 B | 16. Thy servant.  
 A | 17. Jehovah's supply.

From this structure we gather the *scope* of the Psalm. It is called

#### *A prayer of David.*

It is a prayer based upon (1) what Man is, and (2) what God is.

#### (1) WHAT MAN IS:

Poor and needy (v. 1); but God's servant, because he is one whom God favours (v. 2, marg.).

As needy, he needs mercy (v. 2, 16), salvation (v. 2), preservation (v. 2), lifting up, and strength (v. 3, 16).

#### (2) WHAT GOD IS:

Good (v. 5, 13, 15); the answerer of prayer (v. 7); great (v. 10); full of compassion, gracious, long-suffering, plenteous in mercy and truth (v. 15); the giver of strength and comfort (v. 16, 17).

But the whole Psalm must be studied in the light of its structure and its scope. The central member, it will be noted, has the glory of God for its great subject.

## Questions and Answers.

### QUESTION No. 274.

#### CREATION'S SECOND DAY.

G. W., Isle of Wight. "(a) Can you explain the reason why it is not said on the *second* day of creation that 'it was good'—as God said that of each of His other six day's creation? (b) Is not the 'kingdom of the heavens' up to Acts x. 12, different in dis-

pensation from the kingdom of the Son of His love (Col. i. 13), this latter being in exercise now, while the former is in abeyance?"

(a) See *The New Creation and the Old*, by Dr. Bullinger, where it is pointed out that the significance of the omission is caused probably by the requirement of what was to be the antitype of the second day.

(b) See answer given above. As to Col. i. 13, you are quite right. It is evidently our *present position* which is the point, rather than *future display*. We are already by the Holy Ghost translated into that kingdom *now*, in contrast to our former position under the power of darkness.

### QUESTION No. 275.

#### MELCHIZEDEK AND THE CHURCH.

H. G., Blackheath. "If believers of the present dispensation are 'the Church,' where would you place Melchizedek?"

Apart from the mystery surrounding the personality of Melchizedek, we have to remember that there are various companies of the Redeemed; the "many mansions" of the Father's house; and the difference between star and star in glory.

We have also to remember that there is (1) "The Christ" of 1 Cor. xii. 12, *i.e.*, Christ mystical or spiritual, consisting of Christ the Head of the Body, and His people the members, making together "one new man," the Bridegroom.

(2) There is the Bride spoken of in Ps. xlv. and the Prophets.

(3) There are "the Virgins, her companions that follow her" (Ps. xlv. 14. Matt. xxv. 1-13. Compare Rev. xiv. 1-5). These "shall enter into the king's palace."

(4) There is "the friend of the bridegroom" (John iii. 29).

(5) There are "the children of the bridechamber" (Matt. ix. 15. Mark ii. 9. Luke v. 34).

(6) There are "they which are called unto the marriage supper of the Lamb" (Rev. xix. 9).

Melchizedek will be in one of these companies, but certainly not the first.

### QUESTION No. 276.

#### CONFIRMATION, CHURCH AND KINGDOM.

P. F., Woking. "(a) What does Acts xiii. 40, 41, mean? (b) In Acts xiv. 22, what does 'confirming the souls of the disciples' mean? also what 'faith' were they to continue in? (c) What is the 'tribulation' they must go through? (d) Is the 'kingdom of God,' His kingdom on earth? and does any part of this verse apply to the 'body,' the 'Church of Christ'?"

(a) In Acts xiii. Paul is preaching to unconverted Jews in the Synagogue at Antioch, and he quotes prophecies addressed to them, as Jews, by Isaiah (xxix. 14) and Habakkuk (i. 5).

(b) In Acts xiv. 22, the word translated "confirming" means *to strengthen*. It occurs four times, and all in the Acts, viz., Acts xiv. 22; xv. 32, 41; xviii. 23. In three cases it was believing *disciples* who were strengthened by their exhortations; and in one case it was the *churches*.

For any scholar to pretend that there is anything here connected with the modern man-instituted "rite of confirmation" would be wilful deception of the grossest kind.

Neither is there any connection between modern confirmation and the ancient "laying on of hands" in Acts viii. 14-17.

(c) The Tribulation of Acts xiv. 22 is not the Great Tribulation of Matt. xxiv., but the ordinary present trials referred to in 2 Thess. i. 4-7.

(d) The "Kingdom of God"\* is a large and comprehensive term, which embraces the whole sphere of God's rule, and includes the Church.

\* Occurs in Matthew five times, vi. 33; xii. 28; xix. 24; xxi. 31, 43.

It differs from the term the "Kingdom of Heaven" in that this latter is Jewish in its scope, local in its aspect; the subject of Old Testament prophecy; objective, dispensational, and distinct from the Church of God.

Whereas the Kingdom of God is wider in its scope; moral in its sphere; inclusive in its character; universal in its aspect; embracing God's sovereignty whether as regards the Jew, the Gentile, or the Church of God.

## Signs of the Times.

### JEWISH SIGNS.

#### SIGNIFICANT ZIONIST UTTERANCES.

The dinner given by the Jewish Maccabæan Society to Dr. Herzl in London on June 11th was marked by a feast of oratory which excelled the banquet. To say that the chairman was Mr. Israel Zangwill, and the other speakers Dr. Herzl, Dr. Gaster, Prof. Vambery and Sir Francis Montefiore is to say that the speeches were such as to mark the importance of the occasion. They ought to be read in full by all our readers who wish to know how the ends of the ages are converging, and how all things are working together to accomplish the counsels of God.

We must note and put on record some remarkable expressions that were used:—

1. Great emphasis was laid on the "five years" by more than one speaker. That is to say, 1896 is to be regarded as the beginning of the end, the beginning of the *Sunteleia* as distinct from the *Telos* or crisis or climax at the end of it.

2. Dr. Herzl was spoken of by the Chairman in significant terms.

"We cannot but welcome him as a Prince in Israel, who has felt his people's sorrows as Moses felt the Egyptian bondage, and who has sought to lead the slaves to the Promised Land. In the long centuries of Israel's exile, the nation had produced great men enough—from Maimonides to Mayer Rothschild—but Dr. Herzl is the first statesman the Jews have had since the destruction of Jerusalem. Statesmen enough they have given to other nations—Gambetta to France, Lassalle to Germany, Disraeli to England. But Dr. Herzl is the first Jewish politician to put his life at the service of the Jews."

He went on to show how all others have attempted to help the Jews, only through charity or philanthropy, "instead of self-help. These men had the millions, but not the political genius. Dr. Herzl has the political genius, but not the millions. But the millions will flow in." "Mazzini re-kindled the sense of Italian unity. But the Italians were on the spot. A migratory regeneration is a new problem. Nevertheless, migration has always been part of the Jewish ideal." The Chairman spoke of "the gospel of Herzl," as being "not manna, but manliness—not dreams, but work," and "self-help."

3. Dr. Herzl spoke of the movement as being "a turning-point in the destiny of the Jewish people." He hinted that the verdict could not be given for some thirty or fifty years. This is exactly our own view. We must abandon the *tradition* as to the seven years following on the removal of the Church. The closing up of "the times of the Gentiles" will probably correspond to their beginning.

\* Occurs only in Matthew, 35 times. The above five exceptions are instructive.

For 37 years Nebuchadnezzar acted as Suzerain, and so it may be again. The seven years will be the last years of that longer period.

Dr. Herzl spoke also of self-help. There is no thought of God in the movement. He said, "Self-help is the path of salvation . . . A People that wishes to raise itself must place its whole reliance upon itself." "The goal we seek is the fulfilment of the highest destiny of our race." These were his closing words. He had but little to say of his audiences with the Sultan. He is not at liberty yet to give details of these Constantinople audiences. All he had to say was

"ARE YOU READY?"

"My last journey to Constantinople and the extraordinary, complimentary and friendly reception by which I was there honoured eminently justifies this question. I will answer it. You will not be immoderately surprised if I, in Jewish fashion, answer this question with another. But when you, the present company, hear the interrogative reply, when those who are far away read it, it may be that the whole Jewish question rises in its misery and its majesty. My question—my Jewish question—the Jewish question, is: *Are you ready?* Are you ready to show yourself grateful for an historic succour which is being brought you? Are you ready to stand by him who is ready to stand by you?—(Cheers). How great, how swift, is your readiness?"

Money is involved in the matter. The land is not to be bought or sold. But tribute will have to be paid. This was pressed home by another speaker.

4. Sir Francis Montefiore said that "the Zionist movement was not a new movement; it was merely a new name for an old sentiment. Affection for the land of their forefathers had reigned supreme in the hearts of all good Jews ever since the destruction of the Hebrew Monarchy. In times of prosperity, it had helped to keep the Jewish people together, and in the dark days of adversity, it had often been their only comfort and consolation. Perhaps one of the chief reasons why Zionism had not received the enthusiastic support it deserved from all, was the inability of some to reconcile the idea of being at once a good Zionist and a good Englishman . . . Zionism, at any rate for the present, aimed at attaining a legally safe-guarded home in Palestine for those who lived in countries where they were unable to assimilate. If they could attain that they would raise the status of Jews all over the world, and those who sought shelter on the shores of England would turn their steps to the sacred land of Palestine. But the Zionist movement could not be carried to a practical issue without money, and therefore he urged those who had the welfare of the Jewish nation at heart to support the Jewish Colonial Trust which was the instrument by means of which they proposed to achieve success."

5. Finally, the Chairman, in responding to the toast of his health, told the audience that "a Zionist friend had given him a yellow rose to wear in his coat as being the symbol of the Zionist cause. The colour was chosen in recollection of the yellow badge which the Jews were once compelled to wear, and which it was hoped would now turn into a flower." He laughed at the two millions, a ridiculously small sum, and "miserable" in comparison with such a project, and concluded by calling it "a scheme of salvation," and as designed "to work out the salvation of all the Jews."

Alas! alas! We know that "all Israel shall be saved," but it is Jehovah who will be their Saviour. All these movements are preparing the way, and that salvation is

drawing very near. They will first look for Anti-christ to bring "salvation," but their "covenant" with him will bring only "tribulation." Dr. Herzl may come to London; and the people may go to their Land; but not till "the Redeemer shall come to Zion" will Israel find the rest and blessing for which they seek.

#### THE ZIONIST MANIFESTO.

Still unable to divulge any further details, increased emphasis is being given to the great ascertained facts.

The following has been issued to the American public; but it applies of course with equal, if not more, force and cogency to the Jews of the United Kingdom.

##### "MANIFESTO.

"London, June 17, 1901—5661.

"A critical moment has arrived in the history of the Jews. Despite every misrepresentation to the contrary, the Sultan of Turkey is a friend of the Jews. Indeed, I say boldly, the Jews of the world have no better friend than the ruler of Palestine.

"Shall they miss this unprecedented opportunity of laying the ghost of the Jewish question, of ending the tragedy of the wandering Jew?

"Will the Jews of America in particular forget, in their own happiness in the glorious land of freedom, how heavy is the bondage of their brethren?

"Now or never is the moment for the oppressed Jews of the world to settle themselves in their old historic home.

"And how much money is needed for this object, for this great historic and religious enterprise? Not more than the sum at which a hundred paltry commercial Companies are floated, not more than the sum at which I originally fixed the desired capital of the Jewish Colonial Trust in London, only two million pounds. Nay, let the Jews of the world but contribute a million and a half to the amount already in our coffers—a million and a half—less than a dollar a head—and this great tragedy of the ages changes its complexion, transforms itself to a drama with a happy ending. A ruined people regenerates itself into regenerating a ruined soil. The desert blossoms as the rose and an ancient race grows young again in the sweet air of liberty and security.

"What an opportunity! As my friend Zangwill said at the Maccabæan dinner, even as an experiment it is worth trying. The magnates of the race might well give themselves the luxury of the adventure. It is so cheap, and there are so many more foolish ways of wasting their money.

"And if the magnates will not do it, then the masses must. The shares of the Jewish Colonial Trust are only one pound each. But whether by the few or the many, whether by Jews or by true Christians, the sum must be raised. It is incredible that it should not be. An indelible stain would be left upon my people; their prayers would become blasphemy. But I will not anticipate so hideous a mockery, such treachery to their centuries of sorrow, to their ancestral dreams. Let me rather dwell on the vision of a unanimous people offering to a materialised world the spectacle of a splendid idealism.

"TH. HERZL."

The Autumn Zionist Congress has been postponed in order to permit of the completion of certain necessary and preliminary tasks. The demonstration of the position in detail will not be made until all negotiations have been completed.

#### RELIGIOUS SIGNS.

##### RELIGIOUS HAIR SPLITTING.

That there is some difficulty in "drawing the line" as to the Church and the World is shown by the following, from a London Daily Paper. There may be a necessity for it, but the world laughs at the extremities to which "Religion" is driven. It is headed, and runs thus:—

##### "DISTINCTIVE DANCING.

"The Bishop of Wakefield, in his charge at Halifax, said he deeply distrusted, even among churchwardens or members of societies, some kinds of recreation as a recognised part of their fellowship. Some of the most thoughtful and earnest of the clergy, for instance, deprecated the introduction of dancing at meetings of church workers, and with that he entirely agreed. Church workers would and did meet for prayer without other attractions. No one could object to a Sunday school teacher enjoying a dance, but why should he dance as a Sunday school teacher?"

##### "PICTURE SERVICES"

is the last new invention. "Lantern services" we know. "Toy services" seem to be going out. "Egg services" are getting stale, but last month we chronicled three others, "Evening dress services" "Sweet-stuff services," and "Theatre services." Now we hear of "Iced Coffee services" and "Picture services," sometimes called "Silent sermons," which are nothing more than magic lantern exhibitions.

All this is done, as *The Daily Mail* says, to aid

##### RELIGIOUS ATTENDANCE.

Following on this, the Wesleyan Sunday School at Kidsgrove issues bills announcing

##### "A HOT PIE SUPPER AND SOCIAL EVENING"

Of course there were "Songs and Solos" to accompany the "Refreshments and games at intervals."

##### FASHIONS IN BAZAARS.

Even Bazaars get out of fashion and the flagging and jaded tastes of religious votaries have to be whipped up.

One new fashion was at Ealing in June 1901. It is called "A Grand Historical Bazaar for St. Peter's Church Building Fund." The stalls represent the different Reigning Houses of England. The attractions include the usual round, but add "a talented company of Pierrettes and Pierrots"; "a grand Ping-Pong Tournament," etc., etc.

The latest fashion is to have

##### PIGS AT BAZAARS,

as shown by the following from *The Daily Mail*, of June 13th:

"Unless they wish to be very much behind the times the promoters of charity bazaars must arrange for a live pig to take part in the festivities.

"A few days ago a local wit promised to give a live pig to a bazaar in aid of a Nonconformist school at Burley, on the condition of its being driven from the market to the bazaar by a chapel member dressed in a silk hat and frock coat. The offer was accepted, and it was arranged to hire a band to play the pig and its fashionably-attired driver into the village.

"Unfortunately, on the appointed day the would-be driver and his friends were informed that in consequence of the regulations then in force the pig could not be removed, and a lamb had to be substituted.

"Again, at a bazaar in aid of church funds at Frieth, near Marlow, yesterday, the greatest interest was attached to the gift of Mr. C. A. Cripps, M.P., the squire of the village. This consisted of a live pig, decked with red, blue, and white ribbon.

"It was raffled, and the winner was the wife of Mr. Cripps's steward, who gave it back for the good of the cause, when it was sold for 25s., having contributed £7 to the funds of the bazaar."

Those who talk of moving "with the times" must remember that these are "perilous times." It seems incredible that so-called Nonconformist churches can be



occupied with such tomfoolery when all the signs of the times point so solemnly to the nearness of coming judgment! They talk about "the good of the cause"; but it does not follow that the *cause* is good. Nor do they think of what the *effect* is to be for time or for eternity.

#### UNHOLY ALLIANCES.

It is now the turn of the Primitive Methodists to furnish an example of this growing evil. It seems that so long as people can be "got in" and the money "got out" any means may be adopted.

The Memorial Stone of "the Methodist Central Hall," Portsmouth, was laid by a Jew. A man, who, however worthy in his public or private life, is a professed denier of Christ whose name *distinguishes Christianity* from Judaism.

No fault is to be found with the Mayor, who did his part well and in a most kindly spirit; but the fault lies with the minister and Christ's professed followers in bringing him there.

To one who made a similar alliance God sent His prophet to denounce it, and to give His judgment on the matter. His words may well be pondered by everyone in Portsmouth concerned in the matter! Read 2 Chron. xix. 2.

It is the LORD Jesus who was in question in Portsmouth, as is evidenced by the fact that His blessed name was left out, and He Himself ignored when the Stone was laid—not in the name of the Trinity, but "in the Name of our heavenly Father"!!

A Jew or a Socinian could say and do that; but for a Christian to tolerate it is to betray the Lord Jesus and sell Him for a mess of pottage.

The local paper speaks of it as a "pleasing incident," as it contemplates the scene where one stone was laid by a Jew, another by the President of the P.S.A. Society, another by a Baptist minister; the tea and public meeting being held in the Church of England Mission Hall of Simon's, with thanks to the vicar. The leaderette concludes: "Surely the millennium is approaching; at any rate, in Southsea."

Yes; events are taking place which will soon effectually banish all such hopes. Such events as this lead up to "the Apostasy" and the "great tribulation," which will precede God's millennium.

#### DOWIEISM.

The Charlatan Dowie (or Religious Sequah) is becoming bolder as he proceeds to his end. He recently announced:

"I am Elijah the prophet, who appeared first in Elisha and then in John the Baptist. Now, all who believe me, stand!"

Three thousand stood up in answer to this appeal!

Ah! The real Elijah spoke of "the God before whom I stand." This imposter makes men to "stand" before him.

This blasphemy is to some extent relieved by the satire of the remark at the close of his message:

"You who have listened to the first message of the prophet, you must pay tithes and offerings into the storehouse of God."

This should open the eyes of all people with a spark of common sense. This is *ever* the mark of the charlatan; and the report appropriately closed with, "A collection followed."

No one who knows anything of his Bible would ever consent to be immersed with Dowie's three-fold baptismal vow: "No pork. No tobacco. No physic." Prohibitions make up the bulk of man's religions.

It is sad to reflect on the fact that when this man was in London hundreds of people were found who filled his halls

and sat at his feet with open Bibles, not discerning the character of the man. *The Daily Mail* correspondent, writing on June 19th, says:—

"DOWIE PUTS ON WINGS.

"Yesterday he appeared at a great mass meeting dressed in costly robes and wearing two artificial wings composed of silk of various colours, shaped like those of the grasshopper. He strutted up and down the platform with his wings flapping, and made a great sensation. During the sermon he called various millionaires thieves, and announced his intention of making war on trusts.

"THE 'HOLY CITY OF ZION,' founded by Dowie about fifty miles from Chicago, is rapidly growing. Money is pouring in, and a large temple is being erected there. Dowie recently organised a smart volunteer regiment, well armed and equipped, and known as the Zion Brigade, to act as a special body-guard."

#### SPIRITIST SIGNS.

##### THE WORSHIP OF SATAN.

Not long ago some interest was aroused in the papers telling of a community established in Brighton—secret of course—to cultivate

##### THE WORSHIP OF SATAN.

Not satisfied with *his signature*, they must have his *presence*. It produced a slight ripple on the waters of public opinion for the time, but was soon forgotten as the next bubble arose to the surface. They have their ritual and secret signs and secret worship. We can supplement these accounts and let our readers know that such a thing is a solemn fact. The multitude will say—"But you are surely not so credulous as to believe that such a thing will ever be?" The well-instructed scribe in the prophetic Word will answer—"God's Word tells me that this world's history of the last head of Gentile power will see it accomplished, and then will be Satan's master-stroke." The word is very clear on this: "The dragon gave him his power, and his seat, and great authority . . . and they worshipped the dragon which gave power unto the beast" (Rev. xiii. 2-4). We have quite sufficient evidence to know that the world is being schooled so as to bring this about, and Spiritism is one of the Institutions to develop it. We quote from the recent work of one who has gathered information from old writers, and brought it up to the present time. Beyond this we shall not give further particulars, for it is not our aim to minister to mere curiosity. The author alludes to the reappearance of a formal

##### RELIGION OF THE DEVIL,

"the existence of which, in the Middle Ages, is registered by the known facts of the Black Sabbath. Such a religion may assume one of two forms . . . A religion of darkness subsisting under each of these distinctive forms is said to be in practice at the *present moment*\*—and to be characterized, as it was in the past, by the strong evidence of miracles."

Here, again, God's word arms the Christian, or should do so, against being deceived by such "miracles." This is also in connection with the last great world-power that this earth is to be under "till HE come whose right it is."

"For they are the spirits of devils (demons) working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty" (Rev. xvi. 14).

Spiritists will know from what sources we derive our information. We are careful in our quotations.

This writer says:

"The revival of mystical philosophy, and, moreover, of transcendental experiment, which is prosecuted in *secret* to a far greater extent than the public can possibly be aware." . . . "We are asked to

\* Our italics.

acknowledge that there is a visible and tangible manifestation of the descending hierarchy taking place at the close of a century which has denied that there is any prince of darkness."

"They betook themselves to magic, and succeeded so well that there was a perpetuity of communication between C—— and the unseen world. . . . The thaumaturgic phenomena tabulated in connection therewith are of an extremely advanced kind, including the real and bodily presence of Lucifer at frequent and regular intervals." . . . And on the death of the chief pontiff of this school, he is stated to have "passed on to the higher life of fire . . . and in the peace and joy of Lucifer."

But more awful still is the following—we hesitate to reproduce such open blasphemy, but as we are writing for those who may have been inveigled into the meshes of spiritism under the specious plea that it is "a new religion," we take the Apostle Jude as our authority and motive:

And of some have compassion, making a difference; and others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh" (Jude 22, 23).

With this safeguard we give the extract, which is from a book frequently referred to by spiritists. The author died some few years ago. His philosophy is given in the following:—

"Said Jesus . . . 'God has not killed His Son, but the Son of God laid down His life freely that He might destroy death, and for this reason He now lives in the whole of humanity, and will save all generations, for from trial to trial He leads the human family into the promised land.'"

(Will the "social gospel" preachers, as also those who preach that Christ is the "head of humanity," please note this?).

" . . . I came therefore to announce to thee, O Satan, that thy last hour has arrived, unless, at least, thou art willing to be free and reign over the world with me, by love and intelligence! But thou shalt be called Satan no longer, thou shalt re-assume the glorious name of Lucifer, and I will set a star upon thy forehead and a torch in thy hand . . . Instead of the haughtiness of isolation, thou shalt be the sublime pride of self-devotion, and I will give thee the sceptre of earth and the key of heaven."

This so-called philosopher, which is "philosophy falsely so-called," teaches exactly the same as the spiritist with regard to death.

"For us furthermore there are no dead, all being alive."

In reviewing some book, the Editor of *Light* writes:—

"He is, moreover, a firm believer in the tiresome absurdity of a resurrection of the body, and of all the damaged properties of the old, old orthodox scheme of salvation. We are too tired of it to discuss it" (*Light*, June 15th).

Having gone so far, it seems fitting that they should put a climax to their blasphemy, for it is a law, to a certainty, that those who "turn away from the truth," *must* be "turned to myths," and thus prove their hard and impenitent hearts.

"But the resurrection of Jesus is valueless to us in every way if it were merely a physical one. It casts doubt on the whole transaction, and says nothing to us about any other resurrection, *for we know that our dead do not so rise, and never can.* No: the whole value of his resurrection resides in the fact that as a human spirit he survived death, and in the precious suggestion that what happened to him, as a child of God, will happen to us all" (*Light*, May 18th).

That these have scorned the Word of God has been frequently shown. For this God will bring them into judgment. But familiarity with blasphemy induces boldness and encourages them to go further in their defiant course, as the following proves. The Editor of *Light* speaks of "the phrase 'God's word,'" and adds:

"That phrase, as applied to the Bible, is no longer a reasonable one: and, in a sense, it is no longer a thoroughly honest one" (*Light*, June 8th).

What "sense"? A convenient phrase to cover their wickedness.

## Editor's Table.

### SUBSCRIBERS ABROAD

are informed that payments up to 5s. may be made in postage stamps of any Colony or Foreign Country. We can receive them at their full face value.

We are glad to be able to make this announcement, as it will save our friends the trouble of obtaining money-orders for small amounts.

The stamps should be, as far as possible, connected together.

We hope this will greatly facilitate the circulation of *Things to Come*.

### "IN HIS STEPS."

An esteemed correspondent writes:

"I have just read with much profit your excellent article, 'Knowing Christ after the Flesh'; but surely the verses in 1 Peter ii. 21, 'leaving us an example that we should follow His steps,' escaped your notice; and we have to 'walk as He walked.' Could you, in your next number, please explain this? I praise our God for the precious truth of which you are the channel. There is one fault with *Things to Come*—it is too short."

Lest the same difficulty should occur to other of our readers, we would point out (1) that we have in 1 Peter ii. 21 no general command, but a specific precept as to *suffering wrongfully*; in which case we are to follow His steps, who so suffered, without resenting it, and are shown how to act in similar circumstances. (2) In 1 John ii. 6, "He that saith he abideth in him ought himself also to walk even as he walked"; and so he ought. But if we are in Christ and know Christ after the Spirit as new creations in Him, and are walking on resurrection ground, we shall, of course, "walk as He walked." This will not be our aim, but it will be the *necessary result* of a far higher aim. (3) As regards the Law, it is true "we are not under Law"; but if we are living on Resurrection ground in Christ, which of the ten commandments shall we break? Our object is far above and beyond mere Law-keeping; and as the greater includes the lesser, so does our standing in Christ include and insure all the smaller details which occupy the minds and fill the vision of those who think of the promises rather than the Promiser; the precepts rather than the Person of our Lord.

### ACKNOWLEDGMENTS.

(*Things to Come*).

Anon (Brighton) . . . . . £1 0 0

# THINGS TO COME.

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Vol. VIII. No. 3.

## "THAT BLESSED HOPE."

THE true child of God is one who looks *Backward*: and gazes on the Cross with all its wonders of grace—"the grace of God which bringeth salvation," and the grace of Him "who gave Himself" for us.

He looks *Downward*: and sees the rock from whence he was hewn; the hole of the pit whence he was digged; the mire and clay out of which he was taken; and as he looks down he realises the power and love of God who has delivered him from that ruin.

He looks *Round*: and surveys the world which lieth in the power of the wicked one, writhing in its miseries and whirling in its pleasures: and the Church labouring to seek deliverance from it by plans and methods of its own invention.

He looks *Upward*: and sees the Lord Jesus Christ appearing in the presence of God for Him; and he, perfect and complete in that all-perfect One.

He looks *Forward*, and waits for God's Son from Heaven; and sees in Him the only hope for Israel, for the world, for the Church of God, and for the groaning creation.

It is Christ and Christ alone who fills His vision. Past deliverances, present mercies, and future blessings all centre in Him. That is why Christ is the sum and the substance of "that blessed hope" (Titus ii. 13).

Ever since the child of God knew the grace of God that brought him salvation, he has been looking for the glory of God to bring him the complete fulfilment of that salvation, and manifest all that is bound up in it.

"That blessed hope" forms part of the salvation which grace brings. It is no supplemental addition, but it forms part of the very foundation on which the Christian stands. It is bound up with the position which God has given him in Christ. It is one of the three fundamental graces with which he is gifted from the very beginning—'Faith, and love, and hope.'

There is no attempt in scripture to prove the doctrine or fact of Christ's return from heaven. There are no arguments used in order to establish it. This hope is always spoken of and taken for granted as the proper, settled, well-defined possession of the child of God.

The hope is given; and the Spirit of God always refers to it and speaks of it in this way, on all occasions. It is bound up with every Christian duty and every practical precept. It is inseparably associated with every doctrine.

How gracious of our God to give His people such a blessed hope.

How happy to know that we are never told or taught to look at death as what we have to wait for; or, at judgment as what we have to look for.

How blessed to know that the one object of our hope is a Person. Not an event; not a change of circumstances; not a new condition of things. No! It is only a Person.

And it is that very One who thought of us before the foundation of the world; who visited us in due time who

suffered for us, the just for the unjust, to bring us to God; and to exalt us to the highest place of dignity and glory in union with Himself.

What a blessed hope!

It contains within it everything needed which in present prospect or future possession can make the child of God to be truly blessed.

He has all things in this hope.

He is an heir of God; a joint heir with Christ Jesus.

Till the moment of Christ's appearing, it remains a hope; but, then, it will be possession and enjoyment, and hope will be exchanged for actual possession.

The "things hoped for" cannot be realised till that day. For Christ is their fountain, their source, and their centre; and apart from Him there is no blessedness either now or in the expected future.

All this is why we "wait for God's Son from heaven." The true Christian who understands his position needs no command to "be ready" or to "watch." Such commands are for "servants." We simply "wait" with expectant desire. Our waiting is the spontaneous outcome of the truth as to our standing in Christ. There is no *effort* in this waiting. If there be effort there must be something wrong. To be real it must be the unconscious action of the new nature. This "waiting" is no condition which we can work ourselves up to; it is no mere speculation or curiosity. It is the natural attitude of delivered ones who wait for Him who has delivered them (1 Thess. i. 10).

The first result of this waiting is that it brings Christ into our daily life. This is why it is so blessed and such a blessing. He who has this hope has already "got the blessing" without going anywhere to get it. Ah, and what is of infinitely greater importance—the *blessing has got him!* That is where the reality comes in.

In waiting for God's Son from heaven, He necessarily occupies our hearts; He fills our vision. That is why it is called "that blessed hope." And if any ask how is it blessed, we answer:

1. It gives a reality to the future. It places Christ in the centre of the future. He fills it. And as to our own immediate future in this world? Well, he fills that too. All our prospects and hopes find their centre in Him.

2. It gives reality to our life. It does not paralyse Christian service. Those that say that it will do so only show that they know nothing about it. No, it rouses to action and stimulates to effort.

3. It is the source of our comfort. If He be near, then we have little time and less reason to mourn. If He be near, then resurrection is near, and glory is near. That is why we can "comfort one another with these words" which tell of this nearness.

4. It separates us from the world as nothing else can. It does it automatically. We have no need to try and

separate ourselves. If this hope fills our hearts it will work the separation itself; and what is more, the world, when it sees this hope in us, will separate itself from us and save us all further trouble in the matter.

5. Hence it is a purifying hope (1 John iii. 3). It is God's own specific for securing holiness of life. And it does it of itself, while we look on and admire the power of that hope which purifies us while we wait. Occupation with a heavenly object makes us heavenly in our character and in our walk.

That is one of the reasons why God has given us this blessed hope. In looking *for* Christ, we must necessarily be looking *to* Christ, and be occupied with Him: and it will be true of us as of those of whom it is written, "They looked unto Him and were lightened." All our springs are in Him, all our resources are in Him.

A beautiful illustration of the *power* of this hope in making us sit more loosely to the things of this world is furnished in the law of the jubilee, Lev. xxv. 8-16.

1. There was *liberty* proclaimed (v. 10): and we look for true liberty to be proclaimed at His coming. Hence we wait for Him.

2. *Possession* was given (v. 14): and our possession of the things hoped for will be only at His coming. Hence we wait for Him.

3. *Reunion* was enjoyed (v. 10): and only then shall all who are Christ's be re-united in and with Him.

4. *Rest* was enjoyed (v. 11). There was no sowing and no reaping. Now is the time for both. But at His coming for us we shall enter into true and eternal rest.

5. *True valuation* was put upon all earthly possessions (v. 15). According to the number of years from the jubilee, so the value of the land was made higher or lower. If it were near, values went down. If it were distant the values were greater. Even so will it be with us. If we live with "that blessed hope" ever near, the value of all earthly things will be low. And, in proportion to that nearness will be the value set upon them. If we regard the coming of our Lord as in the far distant future, we shall set a high value on earthly things. But if we regard it as near and imminent, then we shall realise the power of "that blessed hope" in diminishing their value, and in making them to be the little things they really are (2 Cor. iv. 17, 18).

#### SOME ASPECTS OF THE KINGDOM.

A CORRESPONDENT writes: "While seeing very clearly the marked distinction between the Kingdom and the Church, we have felt puzzled at the following texts, and should be grateful if you would kindly explain them."

As the same difficulty may have presented itself to other minds, it will be helpful if we comply with the request in these pages instead of in a private letter.

We must refer to a remark in a previous issue in which we pointed out the difference between "the Kingdom of Heaven" and "the Kingdom of God."

The Kingdom of Heaven is—

- Jewish in its scope.
- Local in its aspect.
- The subject of prophecy.
- Objective.
- Dispensational, and
- Excludes the Church.

The Kingdom of God is—

- Wider in its scope.
- Moral in its sphere.
- Inclusive in its character.
- Universal in its aspect.
- Embracing the Jew, the Gentile, and the Church of God, and
- Including the Kingdom of Heaven.

While these are the distinctive features of the two as contrasted with each other, the term "Kingdom," by itself, is also employed in a general sense, and the special meaning has to be understood from the context.

The passages on which information is asked are the following:—

John xviii. 36. "My kingdom is not of this world . . . Now is my kingdom not from hence," *i.e.*, it is not "of." The Greek is *ék* (*out of*). It does not originate from this world. It will not be on the lines of the kingdoms of this world. It is "the kingdom of the heavens," and will be heavenly in its origin, heavenly in its character, heavenly in its rule. Hence the prayer, "Thy kingdom come." But it will not come till the King comes from thence, not "from hence."

1 Cor. xv. 24. "Then cometh the end, when he shall have delivered up the kingdom to God." This is after the millennium, when the millennial kingdom will be delivered up, and God will be all in all. When "the Day of the Lord" shall merge in the "Day of God." (2 Peter iii. 12. Rev. xx. 11—xxi. 1.)

Col. i. 13. This is the sphere of the rule of God's beloved Son, which is so called in contrast to the "power of darkness." "All power is given unto" Him, and the Church of God, with all else, comes under that "power," and partakes of the blessedness of that wondrous translation.

2 Tim. iv. 18. We cannot substitute the Church here. It cannot mean "will preserve me unto His heavenly Church!" But as the Church will form one part or sphere of that coming heavenly rule—so the Church and every member of it will be preserved and share in its blessedness. Israel also will come under that universal rule. The Gentiles, too, will feel its power and its blessedness, while the Church of God will be one with the great Ruler Himself.

James ii. 5. "Heirs of the Kingdom." Just so. And these words were addressed to those who were heirs: *viz.*, "to the twelve tribes scattered abroad." We are not "heirs of the Kingdom," but are "heirs of God," joint heirs with Christ." (Rom. viii. 17, "children" of the Father, not *subjects* of the King.)

2 Peter i. 2. This epistle was addressed to believers of the *Diaspora* or dispersion (1 Pet. i. 1), and they were assured that they were being led through the special tribulation in which they were, not to any mere kingdom to be set up on earth, but to "the everlasting kingdom of our Lord and Saviour, Jesus Christ."

John iii. 3. "The kingdom of God." Here is the wider aspect of the kingdom of heaven on earth. It includes, of course, the "earthly things" of which the Lord said He had been speaking. Nicodemus ought to have

learnt about these. They are taught in Ezekiel xxxvii. 23-33. A new birth will be necessary for that future, and coming "Kingdom of God." The old heart will be taken away and a new one given, and Israel will then be an indefectible nation. The Church of God, now, has got something far beyond that. "The new birth" is never spoken of in the Church Epistles. The entrance of believers, now, into the Church of God is *by death and resurrection* in Christ. The entrance of Israel (*individually*) into the Kingdom of God will be by a new birth, *i.e.*, by having a new spirit implanted within them and the old spirit taken away; and *nationally* their entrance into the Kingdom is spoken of as a time of travail and of birth.

But with us, who died and rose again in Christ, though in God's sight—*de jure*—our old man was crucified with Christ, and the old Tree is reckoned to have died with Him; yet—*de facto*—the fruits of the old tree remain; and, not until we experience a *de facto* death and resurrection (or translation and rapture) shall we be delivered from the conflict between the two natures—flesh and spirit.

Rom. xiv. 17. "The Kingdom of God is not meat and drink, but righteousness, and peace and joy in the Holy Ghost." The context shows us what is meant by "meat and drink," or more literally, "eating and drinking." *These things occupy believers now.* But the coming Kingdom of God will be something far beyond such things as these. It will be "righteousness"—which does not consist of works; "and peace"—which will not be disturbed by controversies about eating and drinking; "and joy"—which will not be broken by the harsh judgments of brethren (*v.* 10), but ensured by the righteous judgment of the Lord (*v.* 9).

If these are the principles of the coming kingdom; then, *a fortiori*, the Church of God now has something more and something higher. We have not to wait for them. We have them now by the Holy Ghost. They are shed abroad in the heart, already, and enjoyed by us, who are called upon here and now to manifest the spirit which will rule in the Kingdom of God.

1 Cor. iv. 20. "For the Kingdom of God is not in word, but in power:" *a fortiori*—His rule now, in the Church of God, is a living reality.

1 Cor. vi. 9 is explained by the same *a fortiori* argument, *i.e.*, if the unrighteous shall not inherit the Kingdom of God, *How much more* is it impossible for such to be members of the Church of God?

1 Cor. xv. 50. "Flesh and blood cannot inherit the Kingdom of God." But flesh and blood does enter the Church of God, and those who partake of it are made members of the Body of Christ. The Kingdom of God in this passage is the future kingdom which can be entered only by *resurrection*. People can belong to the Church of God now without such resurrection; while they have this for their blessed hope when they will enter upon the possession and enjoyment of their part of that kingdom.

Eph. v. 5 is the same as 1 Cor. vi. 9 above.

2 Thess. i. 5. Here, it is the future glory of the Coming Rule or Reign of God in Christ. That Rule will embrace and be over all; and will include the bliss of the Church of God, beside being a Light to lighten the Gentiles, the glory of His People Israel, and the liberty of a groaning creation.

## Papers on the Apocalypse.\*

### THE PEOPLE ON THE EARTH.

§ (page 118†). CHAPS. ii., iii

#### THE EPISTLES TO THE SEVEN ASSEMBLIES.

WE now come to chapters ii. and iii.: which will find their true interpretation and fulfilment when used for special instruction by the people on the Earth during the Day of the Lord; by Israel, and especially by the Remnant.

We have said enough on this point already, to make this sufficiently clear. (See pages 63-99.)

We shall note, in these Epistles, constant references to the condition of things as described in this book. References which cannot be explained either by Church History or Tradition; but which are quite simple and clear when read in the light of future history, as prophetically recorded in the Apocalypse.

The difference between these Epistles and all other Epistles in the New Testament is so great, that one wonders how it was possible for them ever to be supposed as being addressed to the Church of God, the members of the Body of Christ! If it were not that we have all been brought up from earliest infancy to believe it, we could never have taken them as having anything in common with the Pauline Epistles addressed to Churches.

Everything is different: Circumstances, standpoint, references to the Old Testament, terminology, phraseology, scope, style: everything points to a different order of things altogether; yea, to a different Dispensation.

There is nothing in them about Christianity as such; nothing of our standing in Christ; nothing that can be taken, even by application, as referring to our present position as being in Christ; perfect, and complete in Him. Nothing about the "no condemnation," or no separation of Rom. viii. But all is warning or reproof. Promises are made only to the "overcomer," and to those who shall "endure unto the end." It is clear that those who are "blessed with all spiritual blessings in the heavenlies in Christ" (Eph. i. 3) cannot be those to whom these seven Epistles are addressed. They are written to those who are under a covenant of works, and not to those who are under the covenant of grace. And those who interpret them of the church of God now must greatly lower that standing which He has given them in Christ, or else be altogether ignorant of it.

No! we keep our own truth as written to the churches by the Holy Spirit through Paul; and leave that which is equally *truth* written to other and different Assemblies by Christ through John. It is so very improbable that the covenant of works under which these Assemblies are addressed could co-exist, at one and the same time, with those under the covenant of grace, that we seem to be shut up to a future interpre-

\* These papers have been copyrighted in view of their future separate publication.

† These pages refer to the future book-form, and not to the pages of *Things to Come*.

tation ; when all these expressions, and references, and warnings, and threatenings, and promises (of which history knows nothing), shall find their fulfilment and reach their end.

Further comments may be left to be made as we consider the words of the Epistles themselves.

First, note the structure of the seven Epistles as a whole, and the seven lessons based on the seven stages of Israel's history. This separates them into 3 and 4 ; the numbers into which 7 is always divided.

In the *first three* Epistles the references are to Israel's history, as recorded in the Old Testament, and are from the period when Israel was *in the Wilderness*. All Israel is included.

In the *last four* Epistles the references are to the period when the people were *in the Land*, and Israel and Judah are mentioned alternately.

§ (page 118). THE SEVEN EPISTLES AS A WHOLE.  
(chaps. ii. and iii.)

*The Wilderness.*

- X | 1 | EPHESUS. Israel's Espousals.
- | 2 | SMYRNA. Israel's Testing.
- | 3 | PERGAMOS. Israel's Failure.

*The Land.*

- Y | 4 | THYATIRA. The Day of Israel's Kings.
- | 5 | SARDIS. Israel's Removal.
- | 6 | PHILADELPHIA. The Day of Judah's Kings.
- | 7 | LAODICEA. Judah's Removal.

Failure is the great subject ; and the causes which led to that failure. This is the basis of the great lesson which will be needed for another time of Trial, Testing, and Tribulation ; which will end, not in failure, but in glory.

This division into *three* and *four* is further marked by the injunction and the promise with which each of the seven Epistles closes.

In the *first three*, which refer to the Wilderness, the Promise *follows* the Injunction ; while in the *last four* which refer to the Land, the order is reversed, and the Injunction *follows* the Promise.

We now proceed to look at each of these seven Epistles separately.

I. THE FIRST EPISTLE.—EPHESUS.

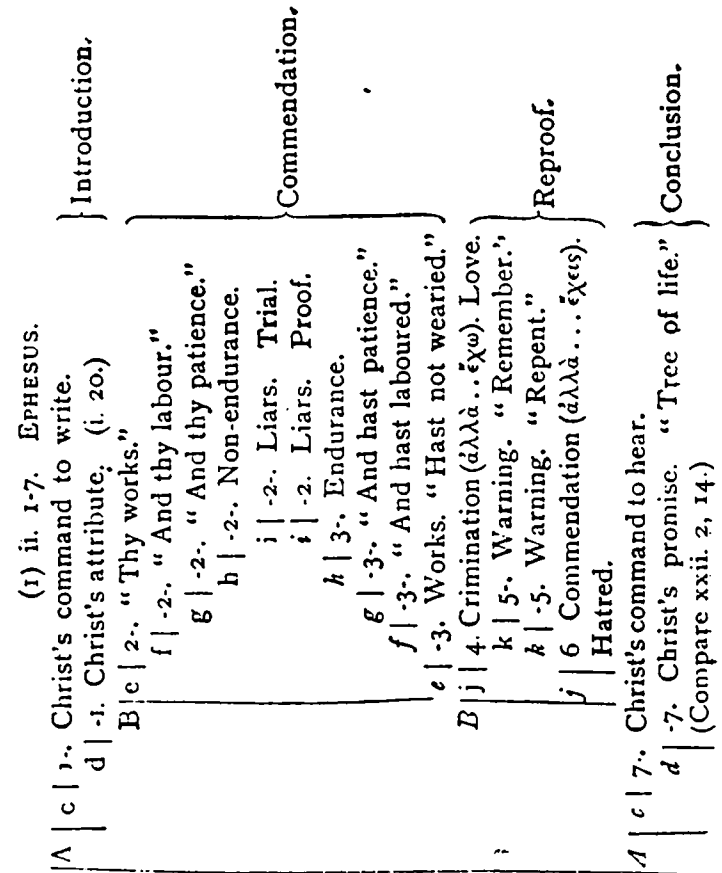
(ii. 1-7.)

Each Epistle, though the structure itself varies, is based upon the same general plan, *viz.* : *The Introduction*, consisting of Christ's command to John to write, with an appropriate attribute taken from the previous vision in chap. i. *The Conclusion*, consisting of Christ's command to him that hath an ear, to hear ; with His promise, fulfilled in the latter portion of the book. Between these we have the subject-matter of the Epistle proper. While this general arrangement is common to all these Epistles, yet each has its own peculiar exhibition of it.

The correspondences and contrasts between the Epistles are worthy of note, forming a useful guide to

their inter-relation. They show us what are the important points which we should notice ; and what are the matters on which we should place special emphasis.

In short, they give us the peculiar *scope* of and key to each Epistle respectively ; and though not essential to the reader's studies, they are worthy of his close attention.



(I) TRANSLATION OF THE FIRST EPISTLE (ii. 1-7).  
EPHESUS.

ii. 1. **To the angel]** As we have said above, this is the *Sheliach Tzibbūr* of the Synagogue, the presiding minister. A title well understood by Jewish readers, but quite foreign to Gentile ears. (See pages 63, etc.)

**of the Assembly]** As in Acts xix. 32, 39, 41. Or Synagogue. The A.V. renders the Greek Synagogue in Jas. ii. 2 "Assembly" instead of *Synagogue* ; and in Jas. v. 14 "Church" instead of *Assembly*. The former passage (ii. 2) shows what the nature of the Assembly was in chap. v. 14. It was the congregation assembling in the Synagogue, and there is no reason why it should not be so taken in Rev. ii. and iii.

**in\* Ephesus, write]** No one can put this Epistle by the side of that of Paul to the Ephesians and think for a moment that it can be the same Assembly that is addressed. It is not a matter of argument or of opinion ; it is a matter of fact. Read the two Epistles, one after the other, and note the standing of *grace* in the one, and the standing of *works* in the other. It is true John wrote some years later than Paul ; but though this might affect the *condition* of the Assembly, it could not change the *ground* of God's dealings. His covenant had not changed. But here, everything is

\* So all the Critical Greek Texts and RV.



changed, as we shall see. In Paul's Epistle to the Church of God in Ephesus, God speaks to those who are all of them on the highest ground of privilege and of grace. Here, there is no blessing at all, except to the *overcomers*.

**These things saith He that holdeth the seven stars in His right hand (i. 16), He that walketh in the midst of the seven lamp-stands of gold (i. 13)]** Here the reference is surely to Deut. xxiii. 14, where this walking, and the object of it, are the same as in the Day of the Lord. "For the Lord thy God walketh in the midst of thy camp to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy; that He see no unclean thing in thee, and turn away from thee." Here, Christ thus walks according to Lev. xxvi. 12. And his eye sees and exposes the unclean things in the camp of these Assemblies.

**2. I know thy works]** This is the principle on which the Lord will deal with the Remnant of Israel in the Day of the Lord. See Isa. lxvi. 18: "For I know their works and their thoughts: it shall come, that I will gather all nations and tongues, and they shall see My glory." The context in the previous verses (15-17) shows the nature of these "works" and the time of the Lord's dealing with them. Most of the seven Epistles begin with the statement of this fact, as to "works," from Isa. lxvi. 18.

**and\* labour, and thy endurance]** or patience (ii. 3). This is the patience referred to in xiii. 10: "Here is the patience and faith of the saints"; xiv. 12: "Here is the patience of the saints; here are they that keep the commandments (the 'works' spoken of) of God, and the faith of Jesus." The statement in this Epistle refers to the then condition of things in the Day when the things written in this Book shall be fulfilled.

**and that thou canst not bear wicked (or, evil) men; and thou didst try those who call themselves apostles, and are not, and didst find them liars:**

**3. And thou hast endurance, and didst bear,† for the sake of my name, and hast not wearied.‡**

**4. Nevertheless I have this against thee, that thou hast left thy first love]** This is very emphatic. *Lit.*, it is "thy love—thy first love" (see p. 51). What have we here but a reference to Jer. ii. 1, 2, where God commanded Jeremiah to commence his prophecy by calling this fact to their remembrance: "Go and cry in the ears of Jerusalem, saying, Thus saith the Lord: I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness." This was the day referred to in Ezek. xvi. 8-10, etc.: the day when Jehovah set His love upon them and chose them, not because of their number, "but because the LORD loved you" (Deut. vii. 7-9). See above, under the expression in i. 5, "unto Him who loveth us" (pages 41 and 143).

**5. Remember therefore whence thou hast fallen, and repent]** This is strange language if it be

\* L.T.Tr.A. WH. and RV. omit "thy."

† This is the order of the words according to G.L.T.Tr.A. WH. and RV.

‡ So L.T.T.Tr.A. WH. and RV.—G. has "and didst not weary."

addressed to those who had been "blessed with all spiritual blessings, in the heavenlies, in Christ" (Eph. i. 3). Nothing could forfeit such blessings; because they are in the heavenlies, in Christ, whence none can touch them or pluck them. Nor can repentance procure them, for they are the gift of God to His church; and His gifts and calling are without repentance (Rom. xi. 29). No; the Assembly to whom such words are addressed cannot be the Assembly addressed by the Holy Spirit through Paul.

**and do the first works; otherwise (*Lit.*, but if not) I am coming to thee,\* and will remove thy lamp-stand out of its place, except thou repent]** He had come before, at His first Advent, seeking fruit. But He found it not. Now He is coming again, and the cry goes forth once more, "Repent"; for, He who is coming is at hand. Repentance is '*the first work*'! It is the *one condition of national blessing* for Israel. It is the essence of the proclamation of the King and the Kingdom. The ministries of John the Baptist (Matt. iii. 2), of Christ Himself (Matt. iv. 17), and also of Peter (Acts ii. 38; iii. 39), were all stamped with this one word "Repent." This is the "first work" to be done, the first step to be taken in view of national blessing. See Lev. xxvi. 40-42. 1 Kings viii. 33, 35, 37. Deut. xxx. 1-3. Dan. ix. 3, 4. Zech. i. 3; etc.

**6. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate]** The Nicolaitanes are mentioned again in verse 15. History knows nothing definite of any people bearing such a name during the primitive age of Christianity. Tradition has something to say; but this is so conflicting and so uncertain, that most commentators attempt to solve the difficulty by considering the name as being symbolical (as they do that of Balaam (ii. 14, 15), and Jezebel (ii. 20). They interpret it by its etymology—*nikos (nikos) conqueror* and *laos (laos) people*. If there be anything in this, it is better to leave it to "that day," when events will make its meaning manifest.

**7. He that hath an ear, let him hear]** None but the Lord Jesus ever used this formula. On fourteen occasions He used it. Always, when He was speaking of the great change in the Dispensation which was about to take place. It is connected therefore with Dispensational truth. Six times (the number of man) in the Gospels He used it as the Son of Man; and eight times (the Dominical Number) in Revelation, as the risen Lord speaking from heaven: here, at the close of each of these seven Epistles, and once in chap. xiii. 9.†

**what the Spirit saith (or is saying) to the Assemblies]** In Rev. xix. 10 we are told that "the testimony of Jesus is the Spirit of prophecy"; *i.e.*, it is the prophetic testimony spoken by Christ Himself; or the testimony spoken by His servant John, or by angelic messengers, concerning Him who addresses these Assemblies in this Book.

**To him that overcometh]** This is language wholly foreign to the Epistles addressed to the Church of

\* Omit "quickly," L.T.Tr.A. WH. and RV.

† See *Divine Names and Titles*, by the same author and publisher

God by Paul. The members of Christ's Body have already overcome all "in Him." They are already "more than conquerors through him that loved us" (Rom. viii. 37). The same John speaks, in his Epistle, of those who belong to the Church of God as having already overcome. (See 1 John ii. 13; iv. 4; v. 4, 5.) Those who are addressed here will be living in the days of the Beast, in the midst of the great Tribulation, and there will be those who will "endure unto the end." Of some we read "the Beast . . . shall make war against them, and shall overcome them and kill them" (xi. 7). Of others it is said "they overcame him (the accuser of their brethren) by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (xii. 11). Of others again, "It was given unto him (the Beast) to make war with the saints and to overcome them" (xiii. 7). Hence the reiteration of the final promise in xxi. 7, "he that overcometh shall inherit all things." The Revelation is full of overcoming. No less than sixteen times we have the verb νικάω (*nikāō*), to conquer, or overcome. The Overcomers who are addressed at the close of each of these seven Epistles will be living in the days referred to in these passages. They will be special overcomers of a specific form of evil. They are thus prophesied of in Isa. lxvi. 5: "Hear the word of the LORD, ye that tremble at his word: Your brethren that hated you, that cast you out for my name's sake, said Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed." They are spoken of in Dan. xi. 32 as those who "do know their God, shall be strong and do exploits." In Matt. xxiv. 13, as those who "shall endure unto the end." Compare Matt. x. 22.

will I give to eat of the tree of life which is in the Paradise of God] For the promises of the seven Epistles as a whole, see pages 86-99. This first promise is fulfilled in xxii. 14, where the article "the tree of life" is used, and refers specially to the overcomers. The Tree mentioned in verse 2 and Ezek. xlvii. 12 is another tree or trees (without the article) intended for the healing of the nations during the millennium.

The promise, here, refers to the New Earth, when the curse will be removed, and the whole Earth be restored as the Paradise of God. To this "Paradise" Paul was caught away (2 Cor. xii. 4); and also to this "third Heaven" (and Earth).

The *first* was overflowed with water and perished (2 Pet. iii. 6 and Gen. i. 2).

The *second* Heavens and Earth are those "which are now" (2 Pet. iii. 7), and which will be purged by fire (2 Pet. iii. 10).

The *third* are those for which we look, even the New Heavens and the New Earth (Paradise restored) (2 Pet. iii. 13 and Rev. xxi., xxii.).

To this third Heaven and Paradise was Paul caught away in vision. These John also saw; and was commissioned to write what Paul was unable to utter.

\* All the Critical Texts, with R.V., omit the words "midst of."

This Paradise of the New Earth, which will characterise the Kingdom, was referred to by the Lord Jesus in His answer to the dying thief. "Lord, remember me when thou comest in thy kingdom." "Verily, I say unto thee to-day, (*i.e.*, on this day of shame and death, beyond which thou seest by the eye of faith) thou shalt be with me in Paradise." That promise will be fulfilled to him as an overcomer. His faith overcame all his circumstances; and he marvellously believed, in spite of all the awful scenes of that day, that Jesus was "Lord," and that He would yet come in His Kingdom. To him, therefore, as an overcomer, was the promise of that future Paradise given; as here it is given to all who shall overcome by the same faith.

## Things New and Old.

### "THERE IS FORGIVENESS WITH THEE."

"But there is forgiveness with thee, that thou mayest be feared."—Psalm cxxx. 4.

**T**HIS is the genuine method of Divine grace. It first demands a mind void of all confidence in itself, that so it may be filled with a pure and entire trust in God. He, who, in the first original of the new-born world, brought all things out of nothing, acts like Himself in the regeneration and restoration of mankind to holiness. The Holy Spirit finds nothing but what is "without form and void;" and whoever of mankind perceives and acknowledges this to be his case may be assured that the Spirit of God already begins to move upon him, to impregnate the face of the abyss. And then it is said concerning them, "Let there be light"; and there is light—even that light by which they see themselves unformed and dark, and destitute of everything that is good. It is a great sign of a soul beginning to emerge from its misery to give up every hope of emerging from it, except that one which arises from free mercy alone; and in this sense it may truly be said, as it is by the poet, "The wretched find no safety but despair"—that is, in themselves; in their own righteousness or innocence; their own industry in fulfilling the Law; or any expiation they can make for the breach of it.

And what the Apostle says of his own danger may properly enough be applied to a confession of the soul pressed under the burden of its own guilt. "We had received the sentence of death in ourselves that we might not trust in ourselves, but in God that raises the dead." The poet said, with a great deal of justice, "That no sinner is absolved by himself," because he is, as it were, turned informer against himself. Yet, in another sense, the sinner is absolved by that very self-accusation; and, sorrowing for his sins, is freed from the guilt of them; for it is not by any means to be conceived that any one can return into favour with God unless he return to God. . . . Neither is this forgiveness the less free and gracious because Jesus Christ, as our Surety and Redeemer, has paid the price of it—having been appointed for, and

destined to, this great and arduous work by the Father. For what does that great Father of Mercies herein, but, in order to our complete discharge, by one certain and ever-to-be-admired way—satisfy Himself of His own by fastening His only begotten Son to the Cross? The repository of this treasure is opened, the whole price is poured out at once—that great price of redemption, more precious than all the treasures in the world, or even the whole world itself. But they who anxiously debate the point whether God could simply and absolutely pardon sin without any price do but trifle; for, whatever may be supposed concerning that, who is there that will deny that this way of the salvation of men which God has chosen is so full of stupendous mystery, and so illustrious, that nothing can be thought of more worthy the Divine Majesty, nothing sweeter, nothing more munificent, with respect to unworthy man?"—(From *Wisdom of our Fathers*. Selections from Archbishop Leighton. Born 1613).

**CHINESE JEWS.**

As though preparing for a return to Palestine, a movement is taking place among the recently discovered Jews in China. Overtures are being made for recognition and fellowship, and deputations have already followed on correspondence.

How marvellously true are the words, "The people shall dwell alone." For these, though Chinese in dress and language and names, are Hebrews by nationality.

Pictures exist in China of a Synagogue modelled on the plan of Solomon's Temple—built during the Han dynasty 200 B.C. to 220 A.D. It has since been destroyed.

This shows that the Ten Tribes are to be looked for where they are said to be "lost"—i.e., in the East, not in the West.

A "Rescue" Society has been formed, and the secretary writes to them after the visit of two of their community from Kai-feng-fu to Shanghai, and says:—

"Soon after they (the deputation) arrived here we sent you a telegram informing you of their safe arrival. They have stayed with us during the Passover Holidays and ever since; have attended our Synagogues and witnessed several religious ceremonies. They are now going back to Kai-feng-fu with this letter to you. Owing to the present unsettled state in China and many other minor causes, we find it quite impracticable at present to depute any one of us to visit your place with a view of teaching you the laws and tenets of our religion. We therefore beg to request you to send a few of your members, principally young, to stay with us for a few months, and we will try and teach them the Law of God handed to us by Moses, and which has been observed by our forefathers for thousands of years past. We will try to make them comfortable, and, if they wish to remain with us, we will try to find for them employment according to their abilities. Should they wish to go back to you, in order to teach you what they shall have learnt, they may do so. In short, our sole object is to see you restored to the religion of our forefathers so deplorably lost to you. "By order of the Committee,

"S. J. SOLOMON, Hon. Secretary,  
"Society for the Rescue of the Chinese Jews."

**Examples of Bible Structure.**

**STRUCTURE OF THE EPISTLE OF JAMES.**

- A | a | i. 1-4. Patience.
- | b | 5-8. Prayer.
- B | c | 9, 10-. Low exalted, rich made low.
- | d | -10, 11-. Life likened to "grass."
- | e | -11. The end of the rich.
- C | 12-16. Lust.
- D | 17. Good gifts "from above."
- E | 18-27. God's Word and its effect.
- F | ii. 1-7. Concerning Faith (without partiality).
- G | 8. The Royal Law.
- H | 9, 10. Law of Moses (one offence makes transgressors).
- H | 11. Law of Moses (become transgressors for one offence).
- G | 12, 13. The Law of Liberty.
- F | 14-36. Concerning Faith (without works).
- E | iii. 1-16. Man's word and its effects.
- D | 17, 18. Wisdom "from above."
- C | iv. 1-5. "Lusts."
- B | c | 6-10. Proud resisted, humble exalted.
- | d | 11-17. Life likened to "a vapour."
- | e | v. 1-6. The end of the rich.
- A | a | 7-12. Patience.
- | b | 13-20. Prayer.

The structure of the Epistle of James is thus seen to be a grand Introversion, in which member answers to member, marking the completeness of the design and the perfection of the Correspondence.

We leave our readers to study the Epistle in this light; remembering to whom the Epistle is addressed, and to whom the interpretation belongs.

Any application which we may make must be on the lines of the Church Epistles. These will be our unfailing guide, and keep us from many mistakes.

**Questions and Answers.**

QUESTION No. 277.

**THE INDWELLING SPIRIT.**

A. P., India. (d) "What is meant at Keswick and Holiness meetings by the phrase 'The Indwelling Spirit'; i.e., Does that refer to God the Holy Spirit, the Third Person of the Triune Jehovah? If so, how can each believer be 'indwelt' by a Person of the Godhead?"

We question whether the persons referred to attach any special meaning to many of the expressions adopted by them. If they mean a *real Person*, then you have answered your question by showing its impossibility.

What is true is, that the word "Spirit" is frequently put for His *gifts* to us and His *operations* within us. See *Figures of Speech*, pages 541, 544.

(b) "How was it possible for Simon the Sorcerer (Acts viii.) to 'believe' (if that word is used in the same sense as in other Scriptures), and yet not have received the Holy Ghost?"

The answer will be found in our No. for February, 1900, on "The Faith of God's Elect."

(c) "What does 'received the Holy Ghost' (Acts viii. 15, 17) mean? And how is it possible to 'receive the word' (Acts viii. 14) without first receiving the Holy Ghost?"

It is not possible in the case of individuals. But, in Acts viii. 14, it is the city of Samaria that had received the word: *i.e.*, as a city it had not opposed it, and (by the figure *Synecdoche*) the city is put for many persons in it. (See *Figures of Speech*, page 638).

(d) "Is it not a fact that, by using capital letters before the words 'Spirit' and 'Ghost,' in many portions of Scripture, our translators have needlessly complicated matters?"

It is too true. The use and misuse of capital letters with these words have led to many doctrinal errors, as we have pointed out (in 1899) in our articles on Rom. viii.

(e) "Is it not a fact that the present "Temple of God" is the whole Christian body—or "Body of Christ," Eph. iv. 12; ii. 21, 22; iv. 16; v. 30. Col. i. 18. Eph. i. 23. 2 Cor. vi. 16, &c., and that it consists of "living stones" (1 Pet. ii. 5)? If so, how can each separate stone contain the third person of the Trinity? Is not the whole Temple "the habitation of God," just as, in the type, the whole Temple, and not each silently placed stone, contained the Glory?"

We believe with you as to the Temple indwelt by and filled with the Holy Spirit. In 1 Cor. vi. 19, the spirit or new nature created by the Holy Spirit is referred to; for "that which is born of the Spirit is spirit," and this new-born "spirit" dwells within each individual believer. According to 1 John iii. 9, and v. 18, that which is "begotten of God," is perfect, and doth not commit sin.

QUESTION No. 278.

#### MOSES AND FUTURE REWARDS.

A. V. L., Singapore. "Why did the revelation given to Moses keep silence about future rewards and punishments? The Mosaic Law only provides for rewards and punishments in this world."

"The omissions of Scripture" is a field of enquiry of vast extent and the greatest interest, and yet almost wholly unexplored. "Why did the revelation given to Matthew keep silence about eternal life as God's gift to every believer in Christ? The first gospel provides only for blessings to the favoured earthly People," and so on; for one could multiply questions of the kind indefinitely. Certain it is that Matthew knew the same truth as the other Apostles. No less certain is it that not only Moses, but the people of God to whom he ministered, knew the truth of a future life. And to suppose that in either case the omission of the higher truth in the Pentateuch was accidental marks the credulity of unbelief. The silence of the books of Moses as to the world to come is to be explained by the purpose with which the Divine Spirit inspired those books; it is no indication that that higher truth was not then revealed, or that it failed to fill a place in the thoughts of the People of God. But this is a subject not for a brief reply, but for a lengthy volume. A.

QUESTION No. 279.

#### LEGAL OATHS.

E. C., Carlisle. Are legal oaths right in face of James v. 12?

A precept must not be taken apart from its scope and purpose. Our "legal oath" is merely an assent to the words, "The evidence you shall give shall be the truth, the whole truth, and nothing but the truth, so help you God." If Jas. v. 12 be strained to make it condemn this, what can be said of the Apostle Paul's practice? See, *ex. gr.*, 2 Cor. i. 23; xi. 31. It is well that Christians with tender consciences should be set at rest upon this subject. All levity is profane when God and His holy name are concerned. But the Christian ought always to speak as in God's presence, and with the fear of God in his heart; and he commits no sin if he publicly acknowledges that he does so, whether it be in a Court of Justice, or in any other circumstances of fitting solemnity. A.

QUESTION No. 280.

#### "STRIVE."

L. E. J., Tiverton. "Please explain Luke xiii. 24-30. Verse 24, "Strive," etc., is often made to teach salvation through self-effort."

The interpretation of these words belongs to the time at which, and to the persons to whom, they were spoken. Unless we "rightly divide the word of truth" we cannot possibly get "truth."

In Luke xiii., Christ was "confirming the promises made unto the Fathers" (Rom. xv. 8); for He had come to preach, proclaim, and present the Kingdom, which had been the subject of Old Testament Prophecy. What was true of and appropriate to the preaching of the Gospel of the Kingdom is not necessarily appropriate to the preaching of the Gospel of the Grace of God. What God has put asunder let not man join together. It cannot be done without introducing confusion.

QUESTION No. 281.

#### ATHALIAH.

E. S., Camberley.

Your question as to 2 Kings xi. requires an exposition of the whole chapter, and would be too long and out of place for this column.

We promise, if the Lord will, to give it later as a separate and special article. The whole subject is intensely interesting.

QUESTION No. 282.

#### "IF THE LORD WILL."

B. E. W., Surrey. Is it right to use the expression which one so often hears—"If the Lord tarry"?

No. It is one of man's non-scriptural inventions. What we are told to say is "If the Lord WILL." Is it not perfectly clear that He might "tarry" and yet not "will"?

## Signs of the Times.

### JEWISH SIGNS.

#### "PROGRESS IN PALESTINE."

Under this head, *The Jewish Chronicle*, of May 10, has the following short Editorial, which will interest our readers—

"Amid all the wrangling and recrimination within the community that accompany the efforts at the material regeneration of Palestine, it is consoling to come across a few indications of real progress in the latest British consular report on that country. The foreign trade of the Holy Land did not, indeed, flourish in the year 1900. Its exports fell by £51,000, and its imports by nearly £8,000. But on the other hand there are signs of a keener interest in its capabilities on the part of other nations. Two of the leading commercial nations in the world—England and Germany—are greatly increasing their business with the country. Italian and German steamship companies have arranged for their vessels to call at Jaffa every fortnight; and both this latter port and Jerusalem are, we are told, 'annually extending their limits in consequence of the construction of numerous dwelling-houses, hotels, etc., an indication of the prosperous condition of both these towns.' It is gratifying to notice that the British Consuls attribute a great deal of this improvement to the Jewish Colonies. The wine industry in these colonies, they tell us, is the only industrial element worth commenting on in the 1900 report. Mr. Consul Dickson tells us that 'there can be no doubt that the establishment of the Jewish colonies in Palestine . . . has brought about a great change in the aspect of the country, and an example has been set before the native rural population of the manner in which agricultural operations are conducted on modern and scientific principles.' Elsewhere we are told that 'the change in the country around Jaffa, in consequence of the establishment of these Jewish colonies, has been remarkable.' The truth of these remarks is rather forcibly illustrated in the fact that whereas the exports of wines and spirits amounted in value to only £2,900 in 1899, in 1900 the value had risen to £22,840. There is little doubt that better communication and improved machinery would make a great difference to the prosperity of Palestine—orange cultivation, for instance, having received a great impetus by the establishment of direct and rapid steamship communication with Liverpool. Anyone who could place this land of dreams and sentiment on 'a business footing' would do not a little for mankind in general, and Jews in particular."

#### LAND TENURE IN PALESTINE.

"The Sultan has of late issued an edict which permits Jews residing in Palestine to purchase any amount of real estate, both in Jerusalem and throughout the country. This is a most important concession, and we should not at all be surprised if this were but the opening stage of larger negotiations. It was declared not long ago that such negotiations with the Sultan were impending. These are most startling signs of the times. Truly the Jews are getting ready for an exodus once more, but it is in unbelief, and therefore they are ready for the great tribulation."—*Our Hope.*

#### THE JEW IN THE TWENTIETH CENTURY.

Under this heading there was a remarkable account of an "interview" with Israel Zangwill (the famous Jewish novelist and playwright). It is given by George T. B. Davis, in the *Daily Mail*, of May 11th.

We quote some extracts from it, not because they are of any *authority*; but because they are of great significance as showing what is the tendency of all the events which are moving to the solution of the Jewish Problem.

We have the "more sure word of prophecy," and *we know* what the future of Israel is to be; but it is interesting and instructive to watch how the Jews, even those who are acting independently of the Prophecies, are at the same time working out their fulfilment. Mr. Zangwill said:

"I am not a prophet with a definite vision of the future of the Jews. No man can forecast the precise directions their activity will take in the twentieth century. I can only point out what the position of the Jews has been for the last nineteen centuries, and some powerful forces which have just arisen and which will undoubtedly mould them during the present century.

#### "THE JEWS WILL RETURN.

"One thing, however," said Mr. Zangwill, "seems increasingly probable—that the Jews will return in increasing numbers to Palestine, their old and never-forgotten home . . . transforming it into a garden of beauty and fertility, and supplying it with harbours and railways, with a government of their own which will be the model government of the world. I am firmly convinced that the mission of the Jews is this: to be a people set on a hill—on Zion's Hill—whose social, political, agricultural, and religious condition will be the moral beacon-light of the world. From the laws of that community other nations will learn to govern wisely. From her social condition other nations will learn the science of sociology. From her spiritual supremacy other nations will learn the real meaning of religion. In

short, I believe the hope of humanity lies in the development of the Jewish race after their return to Palestine.

He goes on to show how persecution preserved the solidarity of Israel; and how emancipation is tending to destroy their identity as a race. No longer bound together by the strongest of all ties—a common persecution, the Jews are mingling to-day with the general community. What follows is exceedingly sad, showing how "God is not in all their thoughts," and how an Encyclopædia is thought of and their Bible ignored.

Truly they will return in unbelief. For Mr. Zangwill continues his summing up of the position:—

"Now, in order to maintain the identity of any body of men, one of two things is necessary. You must either have a political organization around which their activity centres, or you must have a spiritual idea which links them together. Recently both political and spiritual forces of great strength have been started, and either one or the other will predominate during this century and decide the destiny of the race. The political force is the Zionist movement, originated by Dr. Herzl, at the congress at Basle, in Switzerland, five years ago. The other is a modern intellectual movement, of which the supreme expression is the new Jewish Encyclopædia, now being prepared under the direction of Funk and Wagnalls, of New York.

#### "ZIONISM THE SALVATION.

"Frankly, I may say that my hopes for the race lie largely in the political Zionist movement, whether in its direct or indirect effects. Under the enthusiastic guidance of Dr. Herzl it is making steady progress. Its first object is to raise sufficient money to obtain the land of Palestine from the Sultan, under whose suzerainty the movement would be carried out.

"Already about a million dollars have been contributed to this fund, and every city and almost every village in the world has its band of enthusiastic Zionists. I may state, by the way, that this money has not been contributed by the rich Jews generally, but by the poorer classes of Jews. The rich take little interest in the scheme. They are often men who have the bent for mere money-making, and have largely lost their patriotism. They stand at the top of the social ladder in the world's chief centres of activity; their position is secure, they have nothing to gain by the reclaiming of Palestine, and seem to care little for the plan. This, however, does not in the least damp the enthusiasm of the ardent Zionists. The money is fast coming in from every quarter of the globe, and it is believed that in a few years there will be a sufficient sum to accomplish our desires. Then, having gained possession of the land, we should not be so foolish as to rush great numbers of uneducated and unskilled Jews into the country, but would use Jewish shrewdness in sending skilled agriculturalists, carpenters, merchants, and men and women generally who, under the guidance of practical idealists, would form a sound basis of the model community that is to be.

#### "ENCYCLOPÆDISTS AS DELIVERERS.

"However, our salvation may lie in—as it will certainly be supplemented by—the other great force at work, the spiritual idea, which is represented by the above-mentioned Jewish Encyclopædia. That is going to be a wonderful production. Prepared under the editorship of a score of the foremost Jewish scholars of the world, it will open up sources of knowledge which were hitherto largely unknown to Jew and Christian alike. As the 'emancipated' Jews become familiar with their traditions, and the renewed possibility of a mission for them, they will tend to be linked together as the honoured wardens of a great treasure. They will recognise the beauty and supremacy of their code of laws, of morals, and of religion, and, though they are scattered everywhere over the earth, they will be spiritually consolidated, and each one will be a sort of missionary to the community, to instruct them in the principles of true religion and right living. This may be the mission of the Jews: a spiritual community scattered over the face of the entire earth, instead of a political community concentrated in Palestine. But both forms of influence on the world could be exerted simultaneously since it is impossible for Palestine to absorb more than a nucleus of the Jewish race.

"Finally (continued Mr. Zangwill), let me say that I think the world is daily coming round to the Jewish conception of life. Christianity has proved a failure. Look at the Christian nations to-day, warring against one another like savages. What a spectacle is presented by the allied armies in China! The battle of the future is between the old Judaism and the new paganism. A sense of justice is what the world needs to-day—such justice as was preached and foretold by the great Jewish prophets, and, I believe, it will be left to the Jewish race—whether as a model community in Palestine, or as a spiritual army scattered over the world—to supply this need, and to make justice supreme in the hearts of men.

"If the Jew finally breaks down—and hitherto he has not succeeded—I see no other people rising up to take his place."

## RELIGIOUS SIGNS.

### THE "FREE CHURCHES" AND THE BIBLE.

It is very sad and ominous that the Higher Criticism seems to have invaded, and be taking possession of, the "Free Churches." A wedge is thus being driven in which may soon send them asunder in spite of their efforts to unite in Federation.

The policy of silence has been dropped; and we have now the ministers taking sides for or against the Higher Criticism. At the Council of "Evangelical Free Churches" at Cardiff in March last, Dr. Munro Gibson, in a paper on "The Old Testament in the Sunday School," urged that teachers should face the results of the Higher Criticism, even if it caused some unsettlement. This sounds very liberal and progressive. But let us see what this modernised teaching is. An attempt to bring Bible teaching into line with critical results was made two or three years ago in a little volume entitled:

#### "THE BIBLE AND THE CHILD."

The contributors are men of note both in this country and in America. In this volume, the theory of verbal inerrancy in the Scriptures is frankly thrown overboard. Speaking of those who hold the old view, Professor Adeney, New College, Oxford, says: "They believe themselves to be defenders of the faith; but their feverish anxiety seems to be engendered by the unwholesome effluvia of a decaying creed." As to teaching children the early stories of the Bible, Professor Adeney says: "As soon as the children are able to understand it, they should be informed quite simply, and without any painful sense of reserve, that they are different from the later history, because the books in which they are recorded were not written till many hundreds of years after the times to which they refer." Children have to learn that all history begins among the mists of uncertainty; and Professor Adeney does not scruple to imply that the early Bible stories are equally shrouded in the mists of uncertainty with the early legends of Greece and Rome. But have we certainty about the later narratives? Another contributor, the Very Rev. W. H. Fremantle, D.D., Dean of Ripon, supplies the answer. Dr. Fremantle, after stating plainly that some Old Testament stories, like the axe-head swimming, or the three children in the fiery furnace, cannot be taken literally, goes on to discuss discrepancies in the New Testament. All we require for peace of mind, says Dr. Fremantle, is to "put aside the fictitious assumption of an exact accuracy in the narratives."

But we may ask, If these critical results are to be accepted by teachers, what kind of Sunday School shall we have? What unity could there be between a teacher inculcating the Higher Criticism as new light and true light, and a teacher holding the Higher Criticism to be the work of Satan? Instead of instructing the children, the teachers will find it more essential to instruct and convert each other.

This is the position all through the Churches to-day. In the same pew, and sometimes in the same pulpit, are men holding views wide as the poles asunder. It is cowardly to shift the area of contest to the Sunday School. The issues should be fought out in Assemblies or Synods, and in the light of day. How long is the present tomfoolery to last? If the Bible is largely mythical; if over its pages are thrown the clouds of uncertainty, if the sun of revelation is obscured by the mists of mythology; if, in a word, we no longer know what to believe; then let us honestly say so, and bid adieu to the idea of a revealed religion at all. Let us call our Churches ethical societies, and our Sunday Schools free-thinking nurseries.

If this is to be the outcome of Federation, all we can say is, that it will be a Federation for evil and not for good.

### THE CLERGY AND THE PEOPLE.

The Press again criticises the Pulpit in the following from *The St. James's Gazette* (London), June 15th. People seem to be beginning to wake up to the increasing evil. The fact of such sentiments being published by a general newspaper is a veritable sign of the times. The writer says:—

"It is not sermons *per se* that drive one wild, but the puerile drivel of modern clerics, who speak in a smug monotone and upon one eternal theme, 'the Church.' If a good, old-fashioned, honest gospel sermon were preached, appealing to the conscience, and invigorating the inner man, I do not think men would stay away from church. They used not to do so. It is the tomfoolery of the ritual now prevalent, the turnings to the east and bowings to the west, the inharmonious and nonsensical 'chanting' of everything, the endless repetition and mumblings, the inability to catch what the parson says, especially when supposed to be reading the Scriptures, the whole tone of modern services, closely resembling theatrical performances—these are the chief causes of the dearth of men in churches and of the secularisation of the Lord's Day. Yet another cause is surely the far from uncommon teaching, both by precept and example, of the fantastic or ritualistic clergy, that provided one attends early service one can do as one likes afterwards. Coupled with the deliberate removal of the Decalogue from its legal and conspicuous position facing the congregation, this has a good deal to do with the matter."

### MORE SHELDONISM.

This is the way one of the world's newspapers comments on a further development of this new American importation:—

"Rev. Charles Sheldon—the Yankee gentleman who knows all about what Jesus would do—has lately been discussing the fateful question, 'Is a Christian theatre possible?' He inclines to vote in the affirmative, but hesitates to commit himself. Yet he need not be so scrupulous. There are plenty of Christian theatres already—only they are called churches. At St. Peter's, in Rome, magnificent performances are given. Catholic services are all more or less theatrical entertainments. Our own High Church party is trying to imitate this example. Even the services of the rather drab Mr. Sheldon are somewhat beyond the primitive simplicity. Has he not read chapters of his novels from the pulpit instead of preaching sermons?"

*The Daily News* (June 3) quotes his words, and adds its own comments:—

"I do not see," he says, "any prospect of a change for the better until we have established a school for Christian acting, or even founded a theatre, which shall be as distinctively Christian in its purpose, in its financial management, and in its entire life, as the most Christian home or church that we now possess. That this is within the reach of possibility I believe, because I believe in the elevating power of Christianity over all things that belong to humanity. The histrionic passion is a part of life. If it can be ministered to through a Christian channel there is no telling what wonderful impulses might be set in motion, or what influence upon conduct and character might be permanently established."

"Such an expression of opinion illustrates the desire on the part of many prominent Christian Endeavourers to supplement the spiritual, or individualistic, part of their activity by a distinctly social policy. Such a development would, in statesmanlike hands, bring an enormous influence to bear on municipal and even Imperial authorities. Christian Endeavourers should study the work of the Christian Social Union—and, may I add, possibly the Christian Social Union might learn a little by a sympathetic attempt to appreciate the Christian Endeavour Society."

On this *The Daily Express* (June 29th) gives the following:—

### "CHURCH AND STAGE.

#### "ATHOL FORBES" NEW CURATE, MRS. BROWN-POTTER.

"Athol Forbes," otherwise the Rev. Forbes Phillips, Vicar of Gorleston, Norfolk, has launched out on a new mission, that of the introduction of dramatic art into his church, and after evensong on Sunday Mrs. Brown-Potter, the well-known actress, will recite Pope's immortal ode, 'Vital Spark of Heavenly Flame,' and 'Abide with Me.'

"This aspect of the union between the Church and stage is causing considerable stir, and a number of fashionable people have signified their intention of being present to hear the recital."



"In a chat with an *Express* correspondent, 'Athol Forbes' said: 'It is only another form of art brought into direct relation with religion. The Church possesses the best of architecture, sculpture, music, and painting. Why should we not have the help of dramatic art in our churches?'"

"Clergy and ministers preach the moral mind of God—quite right. But I think they might vary the reading of the Riot Act by more frequently preaching the beautiful mind of God that must ever be in opposition against evil wherever it lifts its ugly head."

"In poetry surely we have the beautiful mind of men interpreting the beautiful mind of the Father, and a poet is only a poet so far as he succeeds in expressing high spiritual truth."

"It is my intention to continue the innovation until it ceases to be new and becomes duly recognised as another aid, another help, to lift men's diviner instincts into an atmosphere of wonder and worship."

"I regard the stage as a powerful moral factor in this country, and I have a lurking suspicion that as a power for good it runs the pulpit very close, if it does not beat it."

"The pulpit will get more power by closer union between Church and stage. I am trying to give these relations practical form and value."

"I daresay we shall have the Dean of Norwich sounding the war tom-tom, but he represents a school that is not taken seriously by the thinking classes of this country."

The above will give a faint idea of what "Religion" is coming to. What a mercy to be delivered from the "thinking classes" and to belong to "believing class." Alas! It is the "Unknown God" who is worshipped today, as it was in Athens, in Paul's day. The God of Religion varies in character according to the requirements of the thoughts of men. Hence, there is no end to the follies that man may resort to; no limit to the depths to which they may descend. Truly does God say to such "These things hast thou done and I kept silence; and thou thoughtest that I was altogether such an one as thyself; but I will reprove thee and set them in order before thee."

#### SPIRITIST SIGNS.

##### SPIRITISM: ANCIENT, MODERN & FUTURE.

"They say unto me, Where is the Word of the Lord?"  
Jer. xvii. 15.

Spiritists are under the delusion that they can palm off their blasphemous teachings as a new religion, and talk of "the truths of our system." These truths are "known as Modern Spiritualism." If what we are hearing from them now is modern, will they tell us what was the ancient form of it? Its effect has been, according to their own avowal, to "change the lives and make happy multitudes of people who had lost faith in the old and effete creeds, and ceased to be mere Bible worshippers"; and is to "finally supersede the old and effete dogmas, and shed a new religious light in the dark places of the earth."

It is counted to be a startling thing to establish "communication between the living and so-called dead"; This is their way of minimising the consequence of sin, but the fact of such a thing as death is forced upon them notwithstanding. One writes: "After passing through the gates of death we enter upon a higher plane of spiritual existence."

Another answers the question he propounds: "Has the Spiritualist gained anything by persevering in his religion?" The answer given is, "Yes . . . He has the comfort of knowing there is no death." Then he steals a text from the book he scorns, as follows: "In my Father's house are many mansions" (*The Two Worlds*, May 17th). Surely God will not bear much longer with the outrage committed against His Word.

In an address on "the true mission of Spiritualism," a speaker said: "The rock on which Spiritualism stands is the Universal Fatherhood and Motherhood of God, the Universal Brotherhood and Sisterhood of Man" (*Light* p. 223).

We cannot fail to remark that these teachings are in perfect agreement with the Modern Pulpit. On referring to p. 35, vol. vi. *Things to Come*, it will be found that the Rev. R. J. Campbell, B.A., of Queen's Square Congregational Chapel, Brighton, asserted the same in almost identical words. We give them: "Difficult as it seems to us to realise it, we must recognise that God is father—mother . . . Christ contains humanity, and represents it in the Godhead."

Our recent article (page 14) on Dr. Clifford's teaching will furnish another illustration of the agreement of the Pulpit with "Modern Spiritualism."

#### AT A RECENT CONFERENCE OF SPIRITISTS,

"The President, referring to Madame Montague's address, said that it indicated that the true mission of Spiritualism was to *hasten the millennium*, and that if everybody became a Spiritualist the world would be better and happier. Certainly there was no reason, so far as he could see, why everybody should *not* become a Spiritualist, and there was no reason why every Spiritualist should not be a pattern of excellence. But, alas! experience pointed the other way. During the thirty years in which he had been investigating the subject, his experience had not led him to the belief that Spiritualists were any better than other people" (*Light*, May 11th).

We have in this speech an extraordinary jumble of ideas. This new religion is to "hasten the millennium." Then we find that hope must be postponed for some indefinite time on account of the inefficacy of Spiritism to produce in its converts any better conduct than is to be found in other people.

Yet we are told it makes people happy, and is to lighten "the dark places of the earth." It is declared to be a rock, and yet those who are the teachers and guides to proclaim the "New Era" cannot be relied upon for truth, and are pilloried in their own journals as admitted liars by their reported confessions.

A disappointed one pours out his lamentations in writing and shows up

#### "THE WEAK SPOT IN SPIRITUALISM."

" . . . We get no tests or satisfactory proofs from those we have known in the flesh ourselves. James Burns, Stainton Moses, H. R. Haweis, Florence Marryat, Rowan-Vincent, and others have gone beyond the veil, but we hear of no test of their continued existence in another sphere that is conclusive to those who are accustomed to weigh evidence. We get messages purporting to come from distinguished persons who have 'passed on,' but when you compare these with their writings and thoughts expressed when here, such messages are very disappointing. Considering that Spiritualists are constantly passing into the great beyond, I think you will admit that the evidence they bring to us is very unsatisfactory, and proofs of their actual existence there are very few and incomplete. There could hardly be a fairer or more honest man than the late H. R. Haweis, and yet, as you say, 'we want proofs that he is there'" (*Light*, May 18th).

We have frequently pressed this point in our columns. Stainton Moses was pronounced to be "asleep," or kind of dazed; and when he professed to "manifest" through the medium, declared that the teachings he had received from his "familiar" previous to his death were all wrong. Notwithstanding this, *Light*, of June 1st, has a displayed advertisement, "*Spirit Teachings of Stainton Moses*." This deception is foisted on its readers after the supposed inter-

view with him, on which occasion the medium, to account for ignorance of his published teachings, said he was not yet awake, and lays such open to the charge of obtaining money under false pretences. The assertion that Spiritism is a "new religion" has an audacity about it that makes one marvel at the hardihood of those who put it forth. It is neither more nor less than the ancient magic we read about in all history, sacred and profane. It took many forms—hypnotism, mesmerism, &c., &c. Mr. Boscawen's recent lectures, given in the British Museum, confirm this statement. He refers to the magic of Egypt.

"The use of magical figures was general all over the East," as also the practice of palmistry and chiromancy . . . "All modern magic is to be found in the Babylonian tablets. In Babylonia a large number of omens were derived from the hand and from the finger joints and finger nails. The hair, the eyes, the ears, and indeed all parts of the body were examined for the purpose of obtaining omens."

#### THE "CHRISTIAN SCIENCE" DELUSION

is only Theosophy presented under another name. Mrs. Eddy may figure as the pretended discoverer of this philosophy, and the ignorant believe her, because they have never taken the trouble to enquire into anything beyond that which ministers to present comfort, or deliverance from pain. If Lord Dunmore and others had looked farther back than Mrs. Eddy, they would have found every detail in what is termed the "Wisdom of the Ancients," and this was one of the great evils which the early Christians had to contend against.

All these great heresies harmonize in one particular; that is, that man has a power within himself to drive out evil and transform himself into a perfect being.

And this is but a prelude to what we Christians know through God's Word must follow in the great crisis. His Word declares that man at last shall believe THE LIE. We see these deluded ones, who scoff and blaspheme—ridicule the Scriptures, speak in contemptuous terms of man's fall, describe the record of the serpent beguiling Eve as a legend and a fable—yet preserve among their precious treasures the "Signature of Satan."

And thus the advance in the great apostasy is going on apace. The time was when the heralds of the Kingdom returned from their mission, and rejoiced to declare "Lord, even the demons are subject unto us through THY NAME" (Luke x. 17. R.V. margin).

We are living in a day when this is reversed, and the demons can rejoice that they are gaining the upper hand and mankind is becoming subject to them. Why? Because they deny HIS NAME. The world shall yet know a deeper degradation, and a more slavish submission to their authority, that MUST ultimately bring down those plagues we read of in Revelation ix. 20: "And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship demons and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor smell. Neither repented they of . . . their sorceries (Rev. ix. 20, 21). Those who take this contrary part will learn that it is an awful thing to fall into the hands of the Living God; and know that judgment and fiery indignation which shall devour the adversaries. All spiritual intelligencies must learn that God rules. Then when deliverance and blessing shall come when He comes, the earth shall break forth and "praise and extol, and honour the king of heaven, all whose works are truth, and His ways judgment: and those who walk in pride He is able to abase" (Dan. iv. 37).

## Editor's Table.

### FOREIGN AND COLONIAL STAMPS.

Our reference to those, last month, must be taken as quite a private matter pertaining only to *Things to Come*.

The arrangement by which we are able to offer this easy mode of transmitting money has nothing to do with the Post Office. Neither is any other journal (so far as we are aware) able to offer such a facility to its subscribers.

### ACKNOWLEDGMENTS.

(For *Things to Come*).

	£	s.	d.
R. . . . .	0	10	0
Mrs. ff. . . . .	0	1	0

For *The Barbican Mission to the Jews*.

Rob. . . . .	1	0	0
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### REVIEWS.

*Protestant Postcards*. Series 1. In packets of one dozen. These have well-executed engravings of the stirring events of the times of the protestant reformation. They are very beautifully got up, and the card is of much better quality than usual.

*The Rome-Grade: or Ecclesiastical Unity, Art, Tradition, and Indifference*. We heartily commend this little Tractate by our beloved Brother in Christ, John S. Anderson, of Florence. It is published at 1d., by Pickering and Inglis, 73 Bothwell Street, Glasgow. It will be found most useful to put into the hands of any who are in danger of being ensnared by the fiction of Romish Unity.

These should be in every house and devoted to the service for which they are intended. Their use may be the means of refreshing many memories of the great cost at which our present liberties have been secured, and act as a check to the movement towards Rome that is so prevalent in England at the present time. To be obtained 14 Buckingham Street, Strand, and all Booksellers.

*Studies in Zechariah*, by A. C. Gaebelein, One Dollar. Published by Francis E. Fitch, 47 Broad Street, New York. We have read this book with great interest and profit. The author very clearly distinguishes between the Jew, the Gentile, and the Church of God, consequently, rightly divides the word of Truth. It has had to stand aside for a long time, but having at last taken it up, it held our attention to the finish. We most heartily commend it to those who are desiring a clear and sound commentary of this prophecy.

*Some of the Main Causes of Alienation from the Church*. By Rev. H. C. Wisdom, B.A. C. I. Thynne, 7s. per 100. The writer cites worldliness as one. "'The Vicar and Mrs. Vicar will be at home to the Communicant's Guild in the evening. . . Tea and Coffee. Dancing and Nigger Minstrels.' The flesh likes to be taught dancing, boxing, finds pleasure in theatre-going, racing, and card-playing, and nothing said from the pulpit which shall offend the *habitué* of theatres, racecourses, etc." This is the form of indictment the writer brings against his own communion; but it is manifest that the Nonconformists are keeping shoulder to shoulder in this race.

# THINGS TO COME.

No. 88.

OCTOBER, 1901.

Vol. VIII. No. 4.

## Editorials.

### GOD'S "PATTERN" MAN.

IN 1 Timothy i. 12-16, we have a complete summary of the conversion of the Apostle Paul; and the contrast between SAUL the Pharisee, and PAUL the Christian.

The natural and spiritual conditions of this wonderful man are vividly put together; and God declares that Paul's conversion is

#### "A PATTERN

to them which should hereafter believe," not, of course, in its historical details, but in the great and eternal principles exhibited in it. It behoves us, therefore, to turn aside and see this great sight which He reveals in these verses.

We will first give their structure and thus learn their scope.

The following is the arrangement of the two pairs of the four corresponding subjects:—

1 Timothy i. 12-16 (in brief).

- A | 12. The Faithful Man.  
B | 13. Paul's natural character.  
C | 13. The mercy he received.  
D | 14. The reason (as regards himself).  
A | 15. The Faithful saying.  
B | 15. Paul's natural character.  
C | 16. The mercy he received.  
D | 16. The reason (as regards others).

If we study this structure we shall see the design of the Holy Spirit in this Scripture.

There is only one subject; but it is divided into two parts; and in the second it is re-stated in the same four particulars; but it is expanded. In the former we have the bare fact announced from man's point of view; but, in the latter we have a fuller development of it from the Divine point of view.

In B and B we have Paul's natural character. In the former it is Saul. In the latter it is Paul.

In C and C we have the mercy he obtained. While

In D and D we have the grace which God bestowed. In the former a statement as to its abundance; and in the latter the example of its abounding.

Besides showing us the perfection of the letter of the Word; the structure spreads before us the perfection of the spirit of its truth.

We will now set it out in full:—

1 Timothy i. 12-16 (in full).

- A | 12. I thank Christ Jesus our Lord, who hath enabled me, for that he counted me FAITHFUL, putting me into the ministry.  
B | 13. Who was before a blasphemer, and a persecutor, and injurious:  
C | 13. but I obtained mercy because I did it ignorantly in unbelief.  
D | 14. And the grace of the Lord was exceeding abundant, with faith and love which is in Christ Jesus.  
A | 15. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners:  
B | 15. of whom I am chief.  
C | 16. Howbeit for this cause I obtained mercy,  
D | 16. that in me the chief\* Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

It is the grace of God which is specially magnified; and it is its wondrous power which is specially recorded.

It is not merely with the character of the man, either as an enemy of the Lord Jesus, or as conquered by the revelation of Christ, or as devoted to the service of Christ with which we have to do. It is not to the mere story of his conversion that we listen, but to one of the great objects of it so clearly stated in D (v. 16).

The great subject is

#### THE GRACE OF GOD,

and we are shown how man's sin cannot hinder it; and how man's merit cannot procure it.

Paul is a pattern of both. A pattern of what Grace can do; and a pattern of what Religion cannot do.

We see in Saul of Tarsus the depth to which a sinner can descend, and the height to which a Pharisee may attain; and are shown that both equally need the grace of God; and neither is beyond its reach.

It was "for this cause" he "obtained mercy." It is clear, therefore, that God's pattern of a saved sinner must be one that embraces all classes and all conditions of sinners. In each case each finds the "pattern" of his own conversion.

If any one feels that he is the worst of sinners; that he has descended to the lowest depths, he can hear a voice from a lower depth still, saying, "I am chief." In these words about himself we have not merely Paul's conviction as a man; but we have the expression of the Divine judgment by the Holy Spirit.

\* The word is *πρωτος* (*protos*), the same that is rendered "chief" in the previous verse.

If there was "mercy" and "grace" for the "chief of sinners," there is surely the same for me.

The more real and the deeper the work of the Holy Spirit in working conviction in the sinner's heart, the more each will feel that he is the "chief."

The abundance of grace, yea, the "exceeding" abundance of it, is because of "the faithful saying" concerning the work of Christ Jesus for those who need it—"sinners" (v. 15). These words assure us that there is no sinner who is beyond the reach of

the Grace of God—the Father,  
the Blood of Christ—the Son, and  
the Power of God—the Holy Ghost.

But Paul is God's pattern, not merely as the worst of men, but as the best of men. Paul was, when convinced of sin, and in his own opinion—the *worst*. But in man's esteem he was, at the very same time, *the best*. This only shows how false and how vain all human judgments must ever be in spiritual things.

We see him with all his religion in Phil. iii., counting up his "gains" as a Jew and a Pharisee. He is looking at his religion in which he trusted; he is looking at himself and his "confidence in the flesh." He parades his "gains" (for he is speaking not of his *sins* here) for all they are worth.

1. Circumcised the eighth day,
2. Of the stock of Israel,
3. Of the Tribe of Benjamin,
4. An Hebrew of the Hebrews,
5. As touching the Law, a Pharisee,
6. Concerning zeal, persecuting the Church,
7. Touching the righteousness which is in the Law, blameless.

Here was the stronghold of *religion*. Here was his standing as a man, and as a Jew. Here was his seven-fold ground for "confidence in the flesh." Here were his gains. And he blazons forth the challenge—"If any other man thinketh that he hath whereof he might trust in the flesh, I MORE."

Here is the contrast with the words, "I am chief" (of sinners) recorded in 15. "I more." No one could be more religious than Saul of Tarsus. If any think that because they have been baptized, confirmed, and are communicants, teachers, workers, or singers, they have any ground of confidence in the flesh, Saul could say "I more." None could excel him in those things which man counts religious. He was permitted to acquire all these, and more, in order that he might cast them all away and exchange Religion for Christ; and say, "what things were gain to me, those I counted loss for Christ."

If Saul climbed the heights of religion, and had to come down, it is no use for any one to attempt to climb up. They hear his voice higher up still, saying, "I more."

If any have any such gains, morality, purity, temperance, &c., Saul could say, "I more."

If any have the "gains" of attending services, observing ordinances, receiving sacraments, performing religious duties, Saul could say, "I more."

No, a person may amass his "gains," but when Christ reveals Himself to him, he will gladly, thankfully throw them all away for the excellency of the knowledge of Christ Jesus your Lord.

This is the lesson to be learned from God's "pattern" of a saved sinner.

Sins are no hindrance; and Religion is no help. For guilt is done away by the merits of Christ; and human righteousness is turned into dung and dross by the glory of Christ. The latter cannot take us to heaven; nor can the former keep us out. What are called *gains* in Phil. iii. 7, are called *sins* in 1 Timothy i. 16! The one formed no merit; and the other proved no bar.

In Religion, all is "works." In Christianity, all is "grace." And what is "grace"? We all know the meaning of the word. But what is the *thing*? The word means *favour*; but how does this tell us what *grace* is?

Favour to the miserable we call mercy

Favour to the poor we call pity.

Favour to the suffering we call compassion.

Favour to the obstinate we call patience.

But

Favour to the unworthy; this is *grace*.

Yes, grace is favour shown to the unworthy. And that is exactly what is set forth in this scripture.

We are first shown Paul's unworthiness; and then the grace or favour of God is magnified as abounding, yea, as being "exceeding abundant." Thus

In God's "pattern" of a saved sinner, all is seen to be pure grace, free grace, unmerited favour. There is no other way, none other Name.

Paul had worked hard and done everything to procure a righteousness of his own; but, the moment he was converted he asked, "Lord, what wilt thou have me to do?" as though he had never done anything before.

As a Pharisee Saul had prayed much, yea, he had made "long prayers," even it may be at the corners of the streets; but, when the Lord said to Ananias, immediately after his conversion, "Behold he prayeth," it was as much as to say that Paul had never really prayed before.

No, it was only then and not till then that there were any "good works." Before then they were all "dead works."

Religion apart from Christ is worthless. Charity or love, apart from Christ, is "nothing worth." Ordinances in themselves are powerless. Without Christ sincerity is of no avail, earnestness is valueless, orthodoxy is cold and heartless and lifeless.

In Christ we get to "the end of the Law," yea, to the end of all things; and when we "know Him," we rejoice so much in the excellency of His knowledge that we cry

"Thou, O Christ, art all I want,  
More than all in Thee I find."

After recording the Scripture we have been considering it is no wonder that the Spirit within him breaks forth in the next verse with the glorious doxology:—

"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen."

**THE PAULICIANS :****A LESSON FROM THE PAST.**

**I**N our papers on the Church Epistles we have seen that the great cause of the darkness which overspread the Church in the Middle Ages was the departure from Pauline teaching, or rather from that of the Holy Spirit through Paul. We have seen it first in the loss of the truth concerning the Mystery, then of that blessed hope, and finally of justification by grace, through faith. We have seen how these truths have been recovered (in part) in the inverse order to that in which they were lost, the dark ages ending in the Reformation.

But all through the ages God has had His people, who cherished His truth and witnessed for Him. Known by different names at different times and in different places: scattered abroad singly, in small companies, or in communities, they kept the faith.

One of the most noted examples of those who struggled against the advancing heathen darkness as it gradually overspread the Church is found in the people known as "Paulicians." As the darkness of tradition advanced without, so the leaders and teachers became the enemies within, and at last the Church was subjugated by betrayal. As Mr. Urquhart says\*: "The best and most trusted Christian teachers of the time gave way to the movement which they ought to have resisted. They encouraged the foe and assured his victory, while they maligned and persecuted the men who tried to resist him. The Churches of the East and West went down, *and have never been restored*. The lands were given over to judgment. The light itself seemed to perish. In one quarter alone did the scattered ashes grow bright under the Spirit's breath, and break forth into flame. Paul had spent his strength in planting and watching over the churches in Asia Minor. His toil was neither fruitless nor forgotten. Paul-like men, who were hailed as such by their contemporaries, and named *Paulikoi*, were stirred amid the growing need to imitate the Apostle to the Gentiles in his zeal and self-sacrifice for threatened truth and endangered souls. They wrote out and multiplied copies of the Scriptures, especially of the Pauline Epistles. They spoke to loiterers in the market-place, to travellers by the way, to all men wherever and whenever they had the opportunity. The people listened, were converted, and swept back the invading darkness. They returned to the sweet, glad, holy light of New Testament belief, and to the simplicity of New Testament worship.

"The movement swept over the cities and over the provinces, and alarmed the ecclesiastics and the statesmen even of distant Constantinople. It speedily received a name. The followers of these *Paulikoi* were called *Paulikianoi*, and the Paulicians have taken their place in history, written by their ecclesiastical enemies and traducers. Armies were sent against them; and where the arguments of a heathenised Christianity were powerless to convince, the sword tried to terrify. But the fleshly arm could not stay the truth. The harassed believers were refreshed by tokens that God was with them. One general, for instance,

\* *The Inspiration and Accuracy of the Holy Scriptures*, by the Rev. John Urquhart; book 11. chap. 1. pp. 101-3.

who knew nothing of the people or their beliefs till he was charged by the Emperors with their suppression, found, when he returned to Constantinople, that he had no rest till he laid down his appointment, forsook everything, and joined the people whom he had been sent to persecute. The Paulicians were unconquerable till, goaded by ages of injustice, they betook themselves to the sword. From that day their strength decayed until they were finally overpowered. They were banished from Asia Minor, and, leaving their fatherland for ever, passed over into Europe. They travelled along the valleys and rivers of their new world, and settled in quietness here and there, taking with them, as their choicest treasure, the Word of God and the simplicity of worship for which their fathers died.\* The historian meets them again in communities and peoples that live apart, and which Rome stamps out one by one. But the truth they preserved lived on, and burst forth at last in the splendours of the Reformation."

Have we not in all this a solemn lesson for ourselves and our own times. We are living in similar times. Darkness is again fast overspreading the Church. Corporate testimony for God and His truth is gone, tradition and superstition, combined with worldliness in the Church and scepticism in the Pulpit, are becoming more active and powerful, and the People of God will soon have to witness individually or in small companies or communities. Persecution will be their lot: but they will have the blessedness of knowing that as it was at the close of the former dispensation, when darkness and corruption overwhelmed the Jews, so it will be at the close of the present dispensation. "Then they that feared the LORD spake often one to another, and the LORD hearkened and heard . . . them that feared the LORD, and that thought upon his name" (Mal. iii. 16).

By whatever name we may be called or known, we are, in witnessing for the teaching of God in the Pauline Epistles, the true successors of the Ancient Paulicians: holding aloft the same banner; holding forth the same word; and holding fast the same truth.

**"SCIENCE FALSELY SO-CALLED."**

**C**HRISTIANS attach far too much importance to so-called "Science"; and give it more weight than it deserves. Science is the Latin *Scientia*, which means knowledge. Very much of what is called "science" is nothing more than hypothesis; or, at best, a mixture of knowledge and hypothesis, which entirely vitiates it. Science is very often only what men *think*, and not what they really *know*.

Thomas A. Edison is no mean scientist, and this is what he says on the subject in *Suggestive Therapeutics*:

"There are more frauds in modern science than anywhere else. . . . Take a whole pile of them that I can name, and you will find uncertainty, if not imposition, in half of what they state as scientific truth. They have time and again set down experiments as done by them, curious, out-of-the-way experiments that they never did, and upon which they have founded so-called scientific truths. I have been thrown off my track often by them, and for months at a time. Try the experiments yourself, and you will find the result altogether different. . . . I tell you I'd rather know nothing about a thing in science, nine times out of ten, than what the books would tell me; for practical purposes, for applied science, the best science, the only

\* Readers of Mrs. R. C. L. Bevan's *Friends of God* and other book will recognise these isolated witnesses during the Dark Ages.

science, I'd rather take the thing up and go through with it myself I'd find out more about it than anyone could tell me, and I'd be sure of what I know. That's the thing. Professor this or that will controvert you out of the books that it can't be so, though you have it right in the hollow of your hand all the time, and could break his spectacles with it!"

What will the scientists say to this testimony from such an expert? And what will the many who have been accustomed to put so much faith in science say?

## Papers on the Apocalypse.\*

### THE PEOPLE ON THE EARTH.

#### 2. THE SECOND EPISTLE.—SMYRNA.

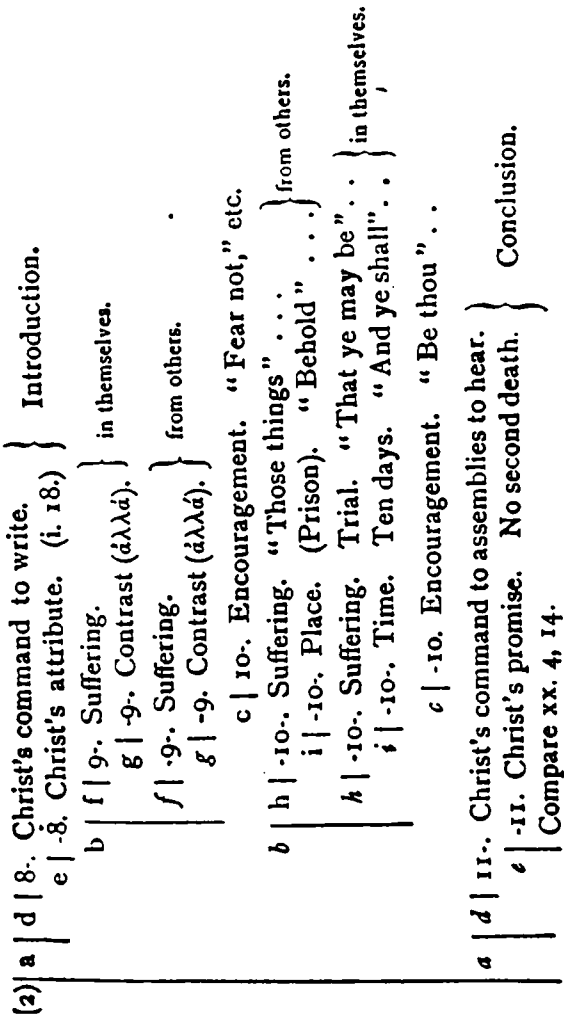
(ii. 8-11.)

The Second Epistle was addressed to the angel of the Assembly in Smyrna.

It is marked by a definite period of trial being mentioned, viz., "ten days," and answers to the second stage of Israel's history, which was marked by a definite period of trial—"forty years." (See p. 87). The first Epistle (Ephesus) began with a reference to the day of Israel's Espousals, and reminds those people of their "first love." The second (Smyrna), in its definite days of trial, reminds us of the definite period of forty years in the wilderness.

Its structure is as simple and clear as it is beautiful.

(2) ii. 8-11. SMYRNA.



\* These papers have been copyrighte in view of their future separate publication.

8. And unto the angel of the Assembly in Smyrna write; These things saith the First and the Last] This, as we have already seen, is one of the Titles used in the Introduction (i. 18); as it is used in the Old Testament, of Deity. (Isa. xli. 4; xlv. 6; xlviii. 12.) (See page 20).

who was (lit., became) dead, and returned to life] (i. 17, 18) The verb ἐζησεν (ezēsen) means more than merely to live or to be alive. (See Rom. xiv. 9. Rev. xiii. 14 (where it is used of and throws light upon the Beast being raised); xx. 4, 5). It means to live again in resurrection life. See John iv. 50. Mark xvi. 11.

9. I know\* thy tribulation, and thy poverty] This is the outcome of xiii. 16, 17, for when they will not be allowed by the Beast to buy or sell, great poverty must necessarily ensue.

nevertheless thou art rich] Poor in one sense, yet rich in another sense.

and I know the blasphemy coming from those who say that they themselves are Jews, and they are not, but are Satan's synagogue] When have people ever professed to be Jews in order to join a Christian church? Such an anomaly was never heard of. These words alone are sufficient to prove the true Jewish character of these assemblies. Words have no meaning if this verse does not speak concerning those who, for some reason or other (perhaps in order to betray, hardly for gain or advantage), hypocritically affirmed that they were Jews when they were not.

10. Fear not the things which thou art about to suffer: lo, the devil is about to cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days] What trial and tribulation is this, if not exactly that foretold by the Lord in Matt. x. 22? "And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved." Compare Matt. xxiv. 9, 10, and John xvi. 1-4. In these passages the very trials are mentioned; and in Rev. xiii. 5-7 we see the very circumstances described, in which those who are thus addressed will be placed. In this special case the tribulation is limited to "ten days." And why not? Why should we seek to make these words mean other than what they say? In Est. iii. 13 a decree went forth that the whole nation was to be destroyed "in one day." Why should not such a decree go forth again for "ten days"? Even in our own times we read of Jews in Russia, Roumania, and elsewhere, being given over for days together to the violence of a persecuting mob. Why should not these "ten days" refer to a certain definite and limited time of trouble? Why introduce endless difficulties into this Book by always maintaining that God means something quite different from what He says? Moses Stuart is an example. He writes: "Let the reader mark well the symbolic use of number in this case; for the exact literal one will be insisted on, I trust, by no one."

His trust is vain, for we do insist on believing that God means what He says. If we are wrong in this,

\* L.T.Tr.A. WH. and RV. omit "thy works and". The Lord is not speaking of actions here, but of passive sufferings.



then we prefer to be found wrong, hereafter, in this simplicity of faith, rather than to be reproved by God for having, in preference, believed man. When God says (Gen. vii. 4): "For yet seven days and I will cause it to rain upon the earth forty days and forty nights," God meant "days," not years. See verse 10: "And it came to pass after seven days"; and see verse 12. When Joseph said, by the prophetic spirit, "The three branches are *three days*. Yet within *three days* shall Pharaoh lift up thine head," he meant "days," not years; for we read: "And it came to pass *the third day*," etc.; see Gen. xl. 12, 13, 20. So with the wandering in the wilderness, Num. xiv. 33; "forty days" means forty *days*, and "forty years" means forty *years*. So with Jonah; and the Lord, Matt. xii. 40. So with Ezekiel, iv. 1-8.

**be (lit., become) thou faithful unto death]** Probably violent death is meant.

**and I will give to thee the crown of life]** Here we have not the standing of the church "in Christ." That standing does not depend on *our* faithfulness, but on the faithfulness of Him who has already given us life in Himself—eternal life. This life rests on no conditions, but upon the unalterable gift of God in Christ. Compare the Epistle addressed "to the twelve Tribes," Jas. i. 12. The faithfulness mentioned here refers to that which is the subject of xx. 4.

**11. He that hath an ear, let him hear what the Spirit is saying to the Assemblies. He that overcometh shall not be hurt of the second death]** This is mentioned again in xx. 6, 14, and xxi. 8, as the fulfilment of this promise in those who have passed through the great Tribulation and have not worshipped the Beast nor received his mark. Those who are faithful unto death, and die of a violent death, then, for Christ's sake, are promised that they "shall not be hurt of the second death," which shall finally destroy their enemies.

Note how the titles of Christ in verse 8 ("I am He that was dead and returned to life") agree with the exhortation of verse 10 ("be thou faithful unto death, and I will give thee the crown of life"), and the promise of verse 11 ("shall not be hurt of the second death").

3. THE THIRD EPISTLE.—PERGAMOS.

(ii. 12-17.)

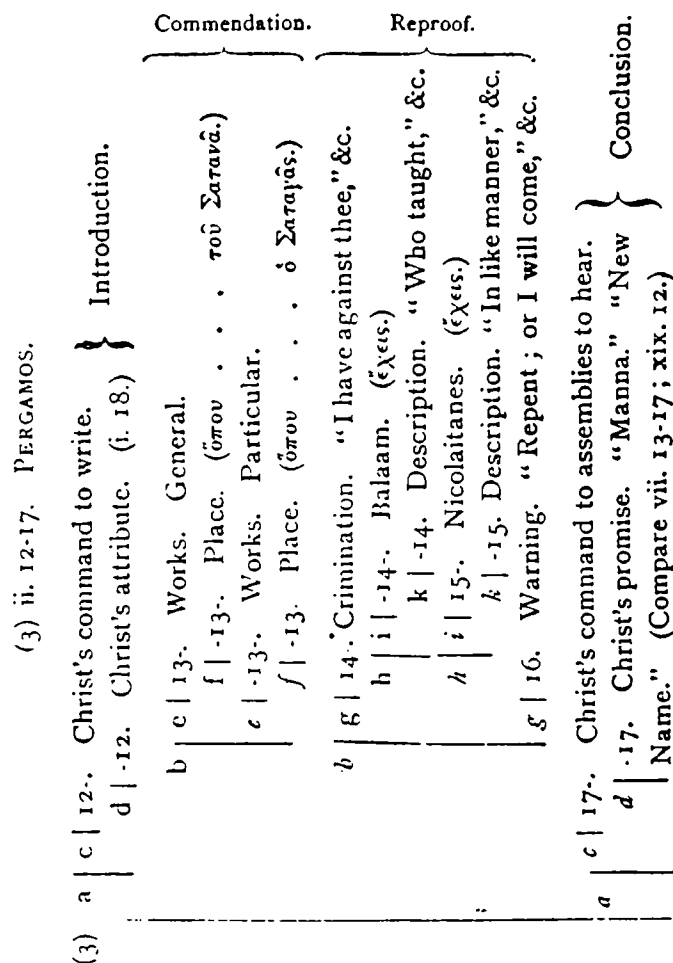
In the Epistle to the Assembly in Pergamos, the Old Testament illustrations are from a subsequent period of Israel's wilderness experiences. Balaam and Balak are used to illustrate the special circumstances of this Assembly; the counterpart of which will be found to exist in "the day of the Lord."

It is the last of the three Epistles in which the Old Testament reference is to Israel and the Wilderness period. In the *first* we had Israel's *Espousals*; in the *second* we had Israel's *Testing and Trial*; now, here, in the *third*, we have Israel's *Failure*.

This failure is very marked in the Epistle to Pergamos. The predominant tone of the Epistle is that of Crimination. Two solemn warnings are given, and a

call to "Repent," with a threat of being fought against by the sword of His mouth.

This will be seen in the Epistle as we proceed; and it is clearly exhibited in the Structure:—



ii. 12. **And unto the angel of the Assembly in Pergamos, write; These things saith he who hath the sharp two-edged sword]** This attribute of Christ is taken from i. 16. It is used here and in the closing threat of the Epistle (ii. 16), because the judgment upon "the error of Balaam" was executed with the sword. See Num. xxxi. 8, "Balaam also, the son of Beor, they slew with the sword" (So Josh. xiii. 22). Hence all the significant references to the "sword" in this epistle. In i. 16 the sword proceeds out of Christ's mouth, teaching them how, by the word which cometh out of His mouth, He can chastise and destroy. Hearken therefore to Him.

13. **I know \* where thou dwellest, even where Satan's throne is]** Here we have a special reference to the scenes and circumstances of Rev. xiii. 2, where the Dragon gave the Beast "his power, and his throne and great authority." In Rev. xvi. 11, "the fifth angel poured out his vial upon the throne of the Beast," &c. So that at that time, in the Day of the Lord, there will be a special place where Satan's throne will be set up in this world; and when he and the Beast will receive that worship which it is and has ever been his aim, all through, to obtain from mankind. This throne is evidently to be in Pergamos. Whatever foreshadowings there may have been of this in past history or in the

\* L. T. Tr. A. WH. & RV. omit the words "thy works, and."

history of the Roman Emperors, it only shows us the possibility of that, in which all believe when we speak of "history repeating itself." Pergamos was the seat of the ancient mysteries. That which has been, may be again. Just as the deeds of Antiochus Epiphanes show us how another individual will yet do entirely, what he did partially.

and thou holdest fast my name] in not receiving the mark of the Beast. See Rev. xi. 18 ("which fear thy name"); and compare xiii. 13-15. 2 Thes. ii. 11, 12.

and didst not deny my faith, [even]\* in the days† of Antipas, my witness, my faithful one, who was killed among you, where Satan dwelleth] Here is another allusion to Satan's future special presence on the earth in the days here referred to. History knows nothing whatever about any such person named Antipas. Later tradition has a great deal to say, but its conflicting statements will not repay us for the time and trouble involved in their consideration. There will be many martyrs in those days; and here, one of them is mentioned by name. Compare and see Rev. vi. 9, 10; xiii. 10; xx. 4, when the fulfilment of the Lord's words will be understood. Matt. xxiv. 9. Mark xiii. 9. Luke xxi. 12. John xv. 20; xvi. 2. These are the days specially referred to in this Epistle. It is no new thing for prophecy to name a person long before his personal manifestation. (See 1 Kings xiii. 2. Isa. xlv. 28; xlv. 1). "The place where Satan dwelleth" (xiii. 2; xvi. 10) must be the place where persecution will rage most fiercely.

14. Nevertheless I have against thee a few things, that thou hast there those who hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication] What "the error of Balaam" ([Jude 11] was may be seen from Numbers xxv. 1, &c., and xxxi. 16, &c. The whole scene has to do with idolatry of the grossest kind, when fornication will be made religion! and when religion will be turned into fornication, as it was and is in all the great heathen systems of idolatry. This was the essence of idolatry of old; and this is what is again coming on the earth. Otherwise, what mean those significant words in chap. ix. 20, 21? (See pages 75, 76)

15. So hast thou also those that hold fast the teaching of the Nicolaitanes (v. 6) in like manner;]

16. Repent therefore §; otherwise I will come unto thee speedily, and will fight against them with the sword (v. 12) of my mouth] We have seen before, how foreign is such a warning and threat as addressed to the members of the Church of God to-day—the Body of Christ. On the other hand we see the actual fulfilment of this threat in chap. xix. 11-21.

17. He that hath an ear, let him hear what the Spirit is saying to the Assemblies: To him that

\* T. omits "even." Tr. & A. put it in brackets as doubtful.

† Omit "in which."—L.T.Tr. WH. See RV. marg.

‡ All the critical Greek Texts and R.V. read ὁμοίως (*homoiōs*), in like manner, instead of ὅμοιω (ho miso), which I hate.

§ This word is added by G.L.Tr. (A). WH. and RV.

overcometh will I give\* of the hidden manna] This promise follows in the order of Old Testament illustration. (1) To *Ephesus* it was the tree of life (Gen. ii.). (2) To *Smyrna* it was not to be hurt of the second death (Gen. iii.). Now, to *Pergamos*, it is the manna of Exod. xvi. 32-34. We have to remember how the false prophets and teachers were all fed at Jezebel's table (1 Kings xviii. 19). So all these false teachers will be supported by the State of which the Beast will be the head. The faithful remnant of the woman's seed will be again driven into the wilderness (xii. 13-17). How beautiful therefore to be thus reminded, just here, that God can spread a table (not Jezebel's) for them in that wilderness, as He did of old (Ps. lxxviii. 19), when "man did eat angel's food, and He sent them meat to the full" (Ps. lxxviii. 24, 25). It is in this connection that the promise of the manna is given. In Ex. xvi. 24, 25 we are told that the manna was specially given "until they came to a land inhabited." Until then, God has "hidden manna" with which to support His people.

and I will give unto him a white stone, and on the stone a new name written, which none knoweth save he that receiveth it.] This new name for the new Israel is the subject of prophecy. Isa. lxii. 2 tells of the time when "Thou shalt be called by a new name, which the mouth of the Lord shall name" (see also Isa. lxv. 15). Rev. xix. 11-16 is the fulfilment of this promise. What that new name will be is not yet revealed, but its association with the "white stone" reminds us that as they will be "a kingdom of priests," so they will have the priestly signs as Aaron had (Ex. xxviii. 36, &c.). On the front of his mitre was a plate of gold "holy to the Lord." Here, instead of a plate of gold, they are to have a white stone, on which will be an inscription equivalent to Aaron's, with their new name: thus distinguishing them in a most emphatic way from those who will worship the Beast and receive his mark in their forehead.

Those who will be on the earth in those days will thus be divided into two opposing parties: the party of the Beast, and that of the Lamb; each having its own distinctive mark or brand.

## Contributed Articles.

BY THE REV. SHOLTO D. C. DOUGLAS, M.A.

### INTERPRETATION OF PROPHECY.

#### PROPHECIES CONCERNING THE LORD'S FIRST COMING FULFILLED LITERALLY.

- |                    |                           |
|--------------------|---------------------------|
| 1. Isaiah vii. 14. | Born of a Virgin.         |
| 2. Micah v. 2.     | At Bethlehem.             |
| 3. Hosea xi. 1.    | Called out of Egypt.      |
| 4. Isaiah xi. 2.   | Anointed with the Spirit. |
| 5. Zech. ix. 9.    | Entry into Jerusalem.     |

\* All the Texts omit "to eat of."

- |     |                 |  |
|-----|-----------------|--|
| 6.  | Psalms xli. 9.  | } Betrayed by a friend.                        |
| 7.  | " " lv. 14.     |  |
| 8.  | Zech. xiii. 7.  | } Forsaken by His Disciples (sheep scattered). |
| 9.  | " " xi. 12.     |  |
| 10. | " " xi. 13.     | } Sold for 30 pieces of silver.                |
| 11. | Isaiah l. 6.    |  |
| 12. | Exodus xii. 46. | } Potter's field bought.                       |
| 13. | Ps. xxxiv. 20.  |  |
| 14. | " " lxix. 21.   | } Spit upon and scourged.                      |
| 15. | " " xxii. 18.   |  |
| 16. | " " " 18.       | } Not a bone broken.                           |
| 17. | " " " 8.        |  |
| 18. | " " " 7.        | } Gall and vinegar.                            |
| 19. | " " " 16.       |  |
| 20. | Isaiah liii. 3. | } Garments parted.                             |
| 21. | " " " 5.        |  |
| 22. | " " " 7.        | } Lots cast upon vesture.                      |
| 23. | " " " 8.        |  |
| 24. | " " " 9.        | } Taunted with non-deliverance by God.         |
| 25. | " " " 9.        |  |
| 26. | " " " 9.        | } Mocked at.                                   |
| 27. | " " " 10.       |  |

These all having been literally fulfilled, why not the following, which speak of—

- His Personal Advent?
- The Rapture of His Saints?
- The Judgment of the Saints?
- The Destruction of Anti-Christ?
- His Personal Reign?
- The Judgment of the Nations?
- The Judgment of the Dead?
- The Casting of the Devil into the Lake of Fire, and the Destruction of this Kingdom?

PROPHECIES CONCERNING THE LORD'S SECOND COMING.

His Coming does not mean death, because His Coming again to receive us is not the same as going to Him.

- |     |   |                   |
|-----|---|-------------------|
| 1.  | He will come "Himself," with "Shout," "Voice of Archangel," "Trump of God." | 1 Thes. iv. 16    |
| 2.  | Dead shall hear His Voice.  | John v. 28        |
| 3.  | Shall be raised and changed.  | 1 Cor. xv. 51-52  |
| 4.  | Caught up to meet Him.  | 1 Thes. iv. 17    |
| 5.  | Received unto Himself.  | John xiv. 3       |
| 6.  | Will come to Earth.   | Acts i. 11        |
| 7.  | To same Mount of Olives.  | { Acts i. 12      |
| 8.  | In flaming fire.  | { Zech. xiv. 11   |
| 9.  | In clouds with power and great glory.                                       | { 2 Thes. i. 8    |
| 10. | With His Saints.  | { Matt. xxiv. 30  |
| 11. | Every eye shall see Him.  | { 1 Thes. iii. 13 |
| 12. | Will destroy Anti-Christ.   | { Jude 14         |
| 13. | Will sit on His Throne.   | { Rev. i. 7       |
| 14. | All Nations gathered together.  | { 2 Thes. ii. 8   |
|     |   | { Matt. xxv. 31   |
|     |   | { Rev. iii. 21    |
|     |   | { Matt. xxv. 32   |

- |     |  |                          |
|-----|--|--------------------------|
| 15. | His will be the Throne of David.                     | { Isaiah ix. 6, 7        |
| 16. | On earth.  | { Luke i. 32             |
| 17. | "The Saints" shall reign.                            | { Jer. xxiii. 5, 6       |
| 18. | All Kings and Nations shall serve Him.               | { Daniel vii. 18, 22, 27 |
| 19. | The "Sovereignty" of the world His.                  | { Revelation v. 10       |
| 20. | The people shall gather unto Him.                    | { Psalms lxxii. 11       |
| 21. | The Nations shall go up to Jerusalem to worship Him. | { Isaiah xlix. 6, 7      |
| 22. | To Him every knee shall bow.                         | { Zech. ix. 10           |
| 23. | Apostles on Twelve Thrones.                          | { Rev. xi. 15            |
| 24. | A rule of judgment and justice.                      | { Gen. xlix. 10          |
| 25. | Temple re-built in Jerusalem.                        | { Psalm lxxxvi. 6        |
| 26. | The Lord will enter it.                              | { Zech. xiv. 10          |
|     |  | { Jer. iii. 17           |

Things New and Old.

COME—RETURN.

"Return unto thy rest, O my soul."—Ps. cxvi. 7.

So great is the power of the body over the mind that great bodily weakness often unfits the mind for the calm realisation of spiritual things. Sometimes again the mind is quickly disturbed by unpleasant or unexpected occurrences, or by its compelled attendance to the little and constantly recurring, but needful matters of daily life, often when very unfitted for them, so that the believer is unable peacefully to realise those blessings and privileges which are his in Christ Jesus, and even for a time forgets all his privileges and blessings in Christ.

This should not, however, be allowed to discourage the soul and hinder it from beginning again its dealings in need with an ever-present, ever-helpful Christ. Ceaseless forgettings must of necessity be followed by ceaseless beginnings again. Indeed, the believer needs often, in one sense, to be beginning again and yet not beginning as with a new friend, but with one known and proved. The Lord Jesus never reproaches us, He never becomes weary of us, He never turns His face from us. We cannot ourselves decide what is best for our ultimate good, and it is therefore a comfort to know we are in the hands of One who is as able as He is willing to decide for us.

It is certain that all His dealings with His people are but to make Himself more a necessity and a reality to them. This result is produced when physical weakness and perplexing circumstances make us fully conscious of our complete incapacity for anything good.

Christ likes to be to His people a Christ to lean upon. Not merely a Christ to be worshipped, a Christ to be followed, a Christ to be preached, but especially a Christ to be leaned upon. A Christ for weary and needy souls. This is His glory, and this is our blessing. Whatever therefore brings us nearer to Him as a helpful Christ, is a messenger of love.

When the Lord deals very specially with any child of His, bringing that child very low, He means that the result shall be special blessing. The voice of all His dealings is—"Come nearer to Me." Did He not love us He would not desire this.—(From *Counsels and Thoughts for Believers*, by Thomas More ; J. Nisbet & Co).

#### A RELIC OF PRIMITIVE TRUTH.

A CORRESPONDENT (G. Jasper Nicholls, Esq., formerly judge of Moradabad) has communicated an important and interesting fact with which he became acquainted while residing in India. It relates to the decayed city of Sambhal in Rohilkand ; where, according to ancient traditions and writings, there must be born an incarnate Saviour ; the one remaining Incarnation of the Preserving Deity (*Kal-ki puran*). The *Bhagavata Purana* speaks of this last incarnation of Vishnu at the end of this age, and tells of its increasing moral degeneracy and physical corruption.

A temple has been built and endowed for this immaculate incarnation. Its architecture is quite alien to that part of India. It is called the *Kal-ki*, or the *Nih Kalang*, the temple of him who is without stain. The name *Sambhal* is connected with atonement, or forgiveness of sins.

We mention this only as an evidence that this wide-spread tradition is a *relic of primitive truth*, which once permeated the nations of the earth, and yet survives in various forms, though corrupted and perverted.

The first hope given to the world was that of the Coming One (Gen. iii. 15) ; but the hope has been perverted and made of none effect, not only by Hindus, Mohammedans, Romanists, etc., but by thousands of Protestant Christians, who by their traditions have lost "that blessed hope."

## Questions and Answers.

QUESTION No. 283.

### PARADISE.

J. D., South Africa. "Where is Paradise? If Christ was in the heart of the earth three days and three nights, how could He say on the day of His death, "To-day shalt thou be with me in Paradise"?"

The answer to your question (which is also asked by many others) is that the Lord Jesus said nothing of the kind. What the dying robber asked was: "Lord, remember me when thou comest into Thy kingdom." The faith that prompted such a question at such a time was Divine. The Saviour, like himself, was dying ; yet the man's faith remembered the word of prophecy, and believed in its fulfilment in the person of the Lord Jesus.

The question was concerning the kingdom and the coming of its rightful king.

The answer was an answer worthy of that faith and of the occasion. It, too, referred to the king and the kingdom. When that kingdom shall be set up the whole earth will be a Paradise. And so the Lord promises the man, not that he should go to heaven when he died, but that he should be with Him when He should come to reign over a Paradise—

earth. Yes even though He was dying. And he began, like the solemn sayings in the Old Testament (see Deut. vi. 6 ; vii. 11 ; viii. 1, 11 ; x. 13 ; xi. 8, 27, 28 ; xiii. 18 ; xv. 5 ; xix. 9 ; xxvii. 1, 4, 10 ; xxviii. 1, 13, 14, 15 ; xxx-2, 8, 11, &c., &c.), "Verily, I say unto thee to-day :—thou shalt be with me in the Paradise."

This rendering is proved to be correct by the two following considerations :—

(1) There is no Divine authority whatever in the punctuation of our English Bible. The oldest manuscripts have none, and ours is not even a part of the translation : it is merely interpretation.

(2) In the Greek, after the verb *to say* (in *oratio obliqua*) the particle *ὅτι* (*hoti*) *that*, is used to separate and mark off *what is said*, e.g.,

Mark xiv. 30 : "Verily I say to thee, that (*ὅτι*) thou to-day, . . . shall deny Me thrice." Here both A.V. and R.V. render it "that," and connect it with "to-day."

Luke iv. 21 : "And he began to say unto them [That (*ὅτι*)] to-day is this scripture fulfilled in your ears." Here the *ὅτι* is not translated ; neither in the A.V. nor R.V., as they both do in Mark xiv. 30.

Luke xix. 9 : "And Jesus said unto him [That (*ὅτι*)] to-day is salvation come to this house." Here again the *ὅτι*, *that*, is not translated at all, neither in the A.V. nor R.V., though it is plainly in the Greek.

In all these three and similar instances the particle *ὅτι* (*hoti*), *that*, throws the word "to-day" into what is *said*, and makes it form part of the utterance.

But, on the other hand, when the word "to-day" does not form part of the indirect or oblique verb, but belongs to the direct verb, then there is no *ὅτι* to mark it off ; e.g.,

Matt. xxi. 28 : "He came to the first and said, Son, go to-day, work in my vineyard." Here the "to-day" belongs to the direct verb "go," and not to the indirect verb "said."

Luke xxii. 34 : "I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest Me." Here the "to-day" belongs to the direct verb "crow," and not to the indirect verb "I tell thee."

So in Luke xviii. 43 the word "to-day" must be taken with the verb "I say," seeing there is no particle (*ὅτι*, *hoti*) to mark it off and make it part of what is said ; i.e., it belongs to and goes with the indirect verb "I say to-day," and not the indirect verb "thou shalt be" to-day.

[See our answer to the next question.]

QUESTION No. 284.

E. V. W., Bedfordshire. (1) "Is the word translated "Paradise" in Luke xxiii. 43, 2 Cor. xii. 4, and Rev. ii. 7 the same in the Original? (2) If so, do you think the same place is indicated in the three passages?"

The word rendered "Paradise" is the same in all three passages, and we think refers to the same place. The Septuagint uses it of the Garden of Eden (Gen. ii. 8) ; and the Greeks used it of the large pleasure garden or park of an Eastern monarch. It describes the earth (or part of it) before the Fall, and the new earth which will be a paradise in itself.

The word *always* means a *Garden* or *Park*, in Scripture and in the *Papyri*. See Gen. ii. Neh. ii. 8. Ecc. ii. 5.

Song iv. 13. This is, therefore, its meaning in 2 Cor. xii. 4, Luke xxiii. 43, and Rev. ii. 7. Its use as to any so-called intermediate state belongs entirely to *Tradition*. Our choice lies between believing Tradition or the Word of God.

Our readers may take which they please. For our own part, our course is plain, clear and decisive.

The dying thief asked to be remembered by Christ in His kingdom. He was promised that he should be with Christ in the Paradise, for the definite article is used in the Greek, telling us that when that kingdom comes the earth will be one vast Paradise. Thus was his request literally answered; and the Lord made the promise on that day—when all was contrary to the faith which asked a blessing so opposite to sight.

To this Paradise Paul was "caught away:" not "up" with regard to *space*, but away with regard to *time*.

## Signs of the Times.

### JEWISH SIGNS.

The time and place of the next, the

#### FIFTH ZIONIST CONGRESS

has at length been fixed: Anxious to make as complete a statement as possible with regard to the negotiations with the Sultan as to the re-settlement of the Jews in Palestine, and, at the same time, to hold the Congress within the year 1901, the date has been fixed as late as it can well be arranged, viz., December 26-29. The place is to be Basel, and not London after all, owing to the discomforts of winter travelling for the majority of Continental Jews.

The following is the full programme of the proceedings:—

#### FIRST DAY.—Thursday, December 26th.

Morning Sitting at 10 o'clock.

- I. Opening of the Congress by the President of the Actions Committee.
- II. Election of the Credentials' Verification Committee, the Congress Bureau, and other Committees.
- III. Adoption of Standing Orders.
- IV. Report of the Actions Committee:
  - (a) General Section.
  - (b) Financial Report.

Afternoon Sitting at 4 o'clock.

- V. Discussion on the Financial Report.

#### SECOND DAY.—Friday, December 27th.

Morning Sitting at 10 o'clock.

- VI. The Physical, Intellectual and Economic Improvement of the Jews. General Reporter: Dr. MAX NORDAU.
  - (a). General Section.
  - (b). Special Section.
    - (1). Physical Improvement.
    - (2). Intellectual Improvement.
  - (a). Jewish History, Literature and Language.
  - (b). Jewish Art.
  - (c). Jewish Science.
  - (d). Popular Culture and Education.
    - (3). Economic Improvement.

The discussion on the Reports will be continued without any adjournment until 3 o'clock in the afternoon.

#### THIRD DAY.—Saturday, December 28th.

Evening Sitting at 6 o'clock.

- VII. Organisation: Reports and Discussion.

#### FOURTH DAY.—Sunday, December 29th.

Morning Sitting at 10 o'clock.

- VIII. National Fund.

- IX. The Jewish Colonial Bank.

Afternoon Sitting at 4 o'clock.

- X. Report of the Standing Committees.

- XI. Election of Actions Committees and of Commissions.

- XII. Proposals on the Initiative of Delegates, and such other business as may occur.

Most people will, however, turn to the agenda for a reference to recent political achievements, and notably to Dr. Herzl's audience of the Sultan. No mention is made of it, but it is understood that definite statements will be made on that subject, most probably in the Actions Committee's Report. That Committee has issued a notice to the effect that it cannot undertake to publish contradictions to every rumour put abroad, and urges all Zionists to regard with reserve all such statements until its own report is published.

The organisation question, which does not appeal to outsiders, will be strongly debated. The enlargement of the movement necessitates a widening of the scheme of organisation. The "National Fund," which figures for the opening of the fourth day, is an old subject that was broached at the first Congress by the late Professor Schapiro, and has found favour with a certain group of Zionists ever since. The idea is briefly to amass a national credit, in contradistinction to the general national debts of other peoples, the credit to be used as an emergency fund in times of Jewish need.

*The Jewish World* says:—

"The leading organisations of the Zionist Movement are taking steps to organise a monster demonstration throughout the world in connection with the Fifth Congress. On the eve of the Congress, or a week earlier (the date has not been fixed), the societies everywhere will hold gatherings simultaneously, and suitable resolutions will be moved. The idea is to obtain as large an expression of opinion on the affairs of the movement and the Congress programme as possible." Further particulars will be published later on.

### RELIGIOUS SIGNS.

#### THE SPIRIT OF ANTICHRIST.

Father Hyacinthe, a French Catholic who once, by refusing to acknowledge the dogma of Papal Infallibility, gave promise of being a great reformer, is at present endeavouring to found a church which shall include Christians, Mohammedans and Jews. When in Jerusalem recently he partook of the communion on the same day in Protestant, Greek, Armenian and Romanist churches, and afterwards attended a Synagogue for worship. This idea is on all fours with a recent movement in America for compiling a book of worship suitable for Christians, Mohammedans and Jews. As the basis of such efforts is naturally the elimination of all reference to the deity of our Lord and Saviour Jesus Christ, we may look upon them in the light of 1 John iv. 3, which leads us to expect an increase in such a spirit in the religion of Antichrist.

#### "AFTER THE OLD RELIGION, WHAT?"

This is the heading of an article in the *Chicago Record and Herald* for June 18, 1901. It shows how rapidly the old is passing away and changing into the new, while it will form a basis on which the religion of Antichrist will be founded.

Professor Harper is the president of the Chicago University. Professor Angell is the president of the Michigan University. And Rabbi Hirsch presides over the Sinai Congregation of Liberal Jews in Chicago.

"It is impressive testimony to a great religious change when three such men as presidents Harper and Angell and Dr. Hirsch can speak as they did last Sunday. The authority of tradition and the church was waved aside by all of them. President Angell in his baccalaureate sermon at Ann Arbor justified the higher criticism of the Bible, the separation of the 'pure truth' from the 'dross,' and said of the doctrine of evolution that 'it gives us, when stated with those reasonable limitations which scientific men of the highest repute are

now setting, most exalted ideas of the method of divine procedure in respect to sentient beings, as well as to the lower forms of existence, and inspires us with new reverence for the infinite wisdom and goodness of the creator.'

'President Harper urged his students to adopt an individual religion broader than any church. He said: 'The church is only the outer shell, which takes on a different form and can be destroyed, while religion is imperishable.' He spoke of the religion best adapted to the newer life of the world in these terms:—

'It will be simple. It must be reasonable. It must stand the test of investigation. It must make no false and pretentious claims. It must be a religion of toleration. It must be characterised by idealism, or the artistic soul cannot endure it. It must be ethical. It must also be a religion capable of furnishing comfort in time of trouble, for this is what art and science cannot do, and this, after all, is the greatest demand of the human soul. The religion of Jesus answers all these tests.'

'Rabbi Hirsch, who has a different religion from the Christian, was for the most part in perfect accord with Dr. Harper. He ridiculed the pageantry of the church, and declared that the new age was worshipping God in the open. 'Sectarian lines in Christianity are fading away,' he said, 'and even now the left wing of the Jewish church is rubbing shoulders with the Unitarian.'

'To the stern orthodoxy of old; these men, two of whom are Christians, exclaim in unison: 'Your Holy Book ("those incomparable writings," as Dr. Angell calls it) is the fallible work of fallible human beings. Your church is a purely human institution without any authority whatsoever. Religion is a matter of individual selection. Jew and Gentile are passing out into the open together.'

'The good tendencies of such fraternalism and toleration are evident, but if it becomes universal in Christian lands it must cause profound alterations in church activities. The missionary now goes forth by direct authority of the Divine. That gives him his enthusiasm, his resolution, his persistence, his willingness to meet martyrdom. But there is no demand for such martyrdom in a scheme of universal toleration, and if the new religion should resolve itself into a simple deism like the rabbi's the revolution would be felt from turret to foundation stone.'

'The question is suggested, 'Will chaos come after authority is gone, or will humanity rise on stepping stones of its dead creeds to higher things?' Our three prophets were optimistic, but there are thousands and tens of thousands who still cling to the sanctions of authority and revelation.'

#### PREMONITIONS OF ANTICHRIST.

It is very solemn and instructive to note, in the world's newspapers and magazines, what it is man is looking for and hoping for, religious and social. All want matters improved. All are wanting "good government." But, alas! they do not know that there is no hope until He shall come, whose right it is. All want a millennium without Christ. And they will have it (for a brief season), under Antichrist. Hence all their utterances show how the world is gradually being prepared to receive Him, who shall come in his own name and bring in his own universal religion.

We read, for example, in *The Westminster Review* for July, 1901:—

'If we cannot believe in the traditions of the past, let us find something in which we can believe.'

*The Review of Reviews* says of this:—

'The task of the twentieth century will be to find a faith credible to enlightened men.'

Another writer in *The Westminster Review* looks to education as the great hope. He says:—

'In education, in its highest sense, lies the salvation of humanity, and already there is a faint murmur in the air, betokening the coming of a higher form of civilisation, built up on the foundations of unselfishness and renunciation, whose citizens, daring to face the truth and acting on its teaching, will stamp out these seeds, which to-day constitute the gravest of perils to the future of the civilised races of the world.'

The French magazine *La Revue* has been collecting the views of all the chief associations—political, religious, and social, as to the hope of France at this critical turning-point in her history.

The results, given in the 15th June number, are instructive:—

'There are monarchists and socialists, Catholics, anti-religionists, and ecstatic advocates of a new religion, anti-Semites crying "à bas

les Juifs," and federalists. On the whole, the tone of French youth is hopeful, but the brightness is twice overcast by the darkness of the most hopeless pessimism. The general opinion, indeed, is that there is much that is rotten in the state of France. This is quietly taken for granted by one and all.

'Co-operation, association, taking power from the State to give it to organised, intelligent labour: in some form or other, the co-operative idea has considerably more votes than any other.

'Republicanism also finds many fervent advocates, the monarchist's claim being voiced by a solitary individual. France, says one writer, is to fulfil Victor Hugo's ideal, and be a Christ among the nations. Republicanism, provided that it unites with the necessary strength the maximum of justice, is more likely to give France the glorious future, the dawn of which seems to him already breaking.

'Religion is naturally held by some, and especially by Catholic associations, to be the one solution for all France's difficulties. One representative thinks that the old religious principles being dead, a new religion must be founded. Another pleads for a religion of humanity; a third for "socialism transformed into a religion," "able to glorify life on earth and exalt human dignity" adds a fourth. Besides the advocates of the new religions, those of orthodox Catholicism are arrayed in considerable force.'

Republicanism strongly tinged with socialism, that is the dominant note of Young France of the Twentieth Century.

#### THE MORAL FUTURE OF THE WORLD

is set forth in *The Fortnightly Review* for July. Unconsciously the writer agrees with the forecasts given in the Word of God, though he arrives at his conclusions from ordinary observation of the times. He anticipates that

the world upon which we are entering will be a world without a Bible, without a God, without any recognised morality, which will reproduce all the combined vices of the Roman Cæsars and Russian Emperors. Not that we shall be all bad, because, fortunately, a great number of us will have a chance of being engineering folk who have to practise plain living and high thinking. But the stock-holders of the world, the men who toil not, neither do they spin, who are entirely emancipated from all social or theological restraint, will establish all over the world an enormous multitude of little courts, which will reproduce the vices of the ancient world. The contagion of their example will spread far and wide, and vice and depravity in every form that is not actually penal will be repractised in every grade of magnificence, and condoned.

#### DR. TALMAGE'S MILLENNIUM.

We call it by this name because it is not a millennium of which we have any indication in the Word of God. We take it from his weekly paper, which is supposed to open and explain the Scriptures to the American people. In his *Christian Herald and Signs of our Times* for July 24, 1901, we read:—

"IT HAS ARRIVED.

'The millennium has begun. It may take years for it to get in full blast, but in the unparalleled bestowments by Carnegie and Rockefeller, and Morgan and Pearson, and a hundred other generous souls, I see the first rush of that beneficence which is to furnish the means for the world's education and evangelization. The most expensive machinery for the world's betterment will be put in motion. All the great philanthropies and missionary movements have been desperately in need of funds. At last, we see the sign that all the world's resources are going to be opened for God and righteousness. These uncounted millions are the first drops, not of a shower, but of a deluge of mercy, and kindness, and ransom. Do not talk about the millennium as something away off in the distance. It has started. Praise God for the way in which he is opening the flood-gates of helpfulness for all nations. Some of us were looking for certain great blessings for the world and the church at the opening of the first year of the new century. We were disappointed because that kind of blessing did not come. But here we find a blessing that we did not expect. We are going to have all the treasures of Christian effort filled, and to these human instrumentalities I hope the Divine benediction will be added. Let individuals, and churches, and nations shake hands over the fact that the millennium has begun. 'The kings of the earth do bring their glory and honour into it' (Rev. xxi. 24).'

#### SPIRITIST SIGNS.

##### SPIRITISM, A DENIAL OF RESURRECTION.

'Some remove the landmarks. . . . They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.'—Job xxiv. 2-13.

We have had occasion to notice in previous articles some strange utterances of Dr. Parker. Miss Florence Marryat,



in her book relating her conversion to Spiritism, quotes a letter which the Doctor wrote in reply to one from Mr. W. T. Stead, and we have not heard that it has ever been withdrawn. The views expressed by Mr. Stead are as follows:—

"That our bodies are not any essential part of ourselves; but that the spirit is the real man which is clothed with flesh for a certain period . . . But it no more ceases to exist when the body is laid on one side, than you (Dr. P.) cease to live when you put off your overcoat."

The letter of Dr. Parker shows his strong leaning towards Spiritism. We give a portion of it from the book:

"I believe that man may now receive direct messages from God. From my point of view, inspiration neither began with the sacred Canon, nor closed with it . . . It is the voice of God in the human soul . . . I thank you for all you have done in this matter of Spiritualism."

And this is all the preacher has to say to a man that makes nothing of God's Word, by asserting that the body is not an essential part of the real man. God says it is, and that it is to come forth in resurrection. Either to resurrection of life, or of condemnation.

#### RECENT TESTS OF SPIRITISM.

Some Spiritists have submitted themselves to the judgment of a committee, and, under certain test conditions, undertook to produce phenomena that should carry conviction to all doubters.

As might have been expected, they have utterly failed to do this. We refer to this matter because God's Word supplies examples of Satan's emissaries being left by him at the supreme moment, and unable to carry out their undertakings.

One striking instance is seen in that of Ahab and Jehoshaphat in 2 Chron. xviii. This was a "test" case. Four hundred prophets against one man. The four hundred decided that victory would be on the side of their master; but there was "yet one man" (Micaiah) that could not be corrupted, although he was approached in a speech of crafty suggestion: "Behold the words of the prophets declare good to the King with *one* assent; let thy word therefore, I pray thee, be like one of theirs, and speak thou good." In his confidence that his message was from God, he gave this reply: "As the Lord liveth, even what my God saith, that will I speak." He did so, and his word proved true. Because he did not prophesy according to the desire of Ahab he was put in prison for it. The four hundred Spiritists were deceived by one lying Spirit but this one prevailed, and Ahab, who rejected the message from God, was killed in battle, which is far worse.

It is but right to say that these "seances" were not entered upon under the auspices of any authorised body, for such undertakings are not countenanced by the leaders, and *Light* (August 31st) gives, in the words of a correspondent, its estimate of the value of such engagements:

"Some of us who have occasionally witnessed materialisations under favourable conditions know well enough how at other times we have been grievously disappointed, though, as far as we could judge, the conditions were the same. Nobody can guarantee their occurrence, and the challenge was therefore not only unwise, but reprehensible. I am grateful to feel that neither *Light* nor the London Spiritualist Alliance has ever led us into so disagreeable a dilemma."

What we have maintained all along, and still maintain, is, that Spiritism is not to be judged by the success, or

non-success, of phenomena. We have never taken up that position. The source from whence it comes must be judged by the doctrines taught. For instance, anyone who claims to be a divine instructor, who puts forth such sentiments to those that appeal to him for help from "obsessing spirits," proves himself to be instructed from beneath.

"We can never feel entirely placidly sympathetic with people who moan about 'obsessing spirits,' and who ask how to be rid of them. But if we must give advice, we would say: Dismiss fear; live an unselfish and busy life; do not worry about money or friends or your soul; keep the body pure within and without; and really believe in God, by confiding in Him. And know this, that one is never fit to be an angel unless he can profitably and bravely march on with a demon, or ready for heaven until he is willing to serve in hell."—*Ibid.*

This is all the comfort the Editor of *Light* can give to those who have fallen under the power of evil possession. Nothing can be more ghastly or cold-blooded. Let those who say there is nothing in Spiritism reflect well on this sentence. These poor victims have found out to their cost that there is something which no committee of investigators can ignore, and renders worse than foolish their self-imposed task of convicting of fraud.

It looks very much like mockery to read in the same issue the following remarks as to the *good* there is in Spiritualism after such a confession of impotence in relation to that which is *bad*:

"Now it is precisely here that our Spiritualism comes to our aid, and it is here that it is destined to do most for us, because it bases itself on the inner witness, and finds its God, its inspiration, and its shrine within. The human unfolding is the unfolding of Divine revelation, and the march of man is the real manifestation of God. If this is not so, the Lord's Prayer is a mockery; and when we say 'Our Father,' we lie. But, if that phrase 'Our Father' tells the deepest truth, it must follow that man is not only on the right track for time, but for eternity, when he gets the smallest glimpse of the just, the beautiful, the merciful, and the good. The only sure basis for religion, as for ethics, is that we are dealing with moral and spiritual realities, and that God is not only amusing us or regulating us with artificial and temporary contrivances, but setting our feet on His own eternal rock of righteousness when he says, 'This do, and thou shalt live!'" (*Light*, August 31).

It is the same old cry: man trying to be independent of God. And the saddest feature of it all is, that the pulpit is often following up on the same deceitful lines. What will be the issue of it all? This: "Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?" (Job xxi. 14, 15).

### Editor's Table.

#### THE VISION OF CHRIST.

(Rev. i. 13-16.)

An interesting letter lies before us from Mr. S. Dawson Jones, A.M.I.Mech.E., of Birmingham, who writes technically of the Vision of Christ in Rev. i. 15. He says:

"In your valued exposition of the Apocalypse, now appearing in *Things to Come*, a variation in translation is given, which has a mechanical reference.

"1. Rev. i. 15, AV.: 'His feet like unto fine brass, as if they burned in a furnace.'

"2. RV.: 'Like unto burnished brass, as if it had been refined in a furnace.'

"3. *Things to Come*: 'Like unto polished brass, glowing as if in a furnace.'

"If the original speaks of the brass as if IN the furnace, it is not the same as if it spoke of it as having been refined in a furnace, and *then* polished or burnished.

"Brass does not retain a polish when put into a furnace, or assume a polished appearance when molten, being different in this respect to lead or silver. In any cold condition brass is yellow, of course, polished or otherwise; but when heated in a furnace in a crucible it becomes red hot; then, finally, in the molten state, intensely white. If it burns, it scintillates in white sparkles.

"A brassfounder would show you the real thing, which it is impossible to describe, differing as it does in kind from the other white brightnesses. (Copper would have a little more colour than brass.)

"Hence, 'fine brass, glowing, molten, or burning, in a furnace,' completes the appearance of *intense white luminosity* :—

"Head and hair, white, like snow or wool.

"Face (v. 16), bright white, like the sun.

"Eyes, bright white, like incandescence.

"Robe (if Dan. vii. 9), white.

"Hands, holding bright stars.

"Feet, bright, like molten brass.

"A girdle of gold.

"A vision of brightness only to be vaguely imagined; each component part of the glory—glorious. Bright polished brass alone would shine with a *reflected* light; but glowing as IN a furnace, it would be a most brilliant white heat."

#### EPISTLE TO THE EPHESIANS.

A correspondent says :—

"I have ventured to call Ephesians the 'Architectural Epistle,' and seem to find it in manifold allusions to that structure, so familiar to Ephesian eyes, the Temple of the great goddess, Diana (the *Ephesian* Diana, not Diana the *huntress*), one of the seven wonders of the world: a most magnificent shrine for—what? One of the most grotesque and unsightly of objects. What contrasts! In the one case, all sorts of outward grandeur, but within loathsomeness; in the other, grandeur, if you like, outwardly, though not yet visible to mortal eyes; as—'an habitation of God through the Spirit.'"

#### OUR SPIRITIST ARTICLES.

One or two correspondents have questioned the usefulness of these. It may, therefore, be well to inform them and others of the immense blessing they have proved to several who were deep in the mire of Spiritism.

No Christian journal, so far as we know, attempts to expose this great evil. Those who refer to Spiritism at all take up the impossible position that it is all a fraud. Their readers test it and find evidences of phenomena for which they have no explanation or answer. The way is thus prepared and made easy for their entrance into these "depths of Satan."

Our principle is to acknowledge the reality of the phenomena, but to show whence it comes and whither it leads. We thus meet the pretensions of Spiritists and expose their whole system as coming from Satan.

The effect of our articles is shown in two ways: (1) By the rage of Spiritists themselves, as shown in their blasphemous private letters to us; (2) By the letters of those who have had their eyes opened to the danger in which they stood.

One who was deep in the toils of the Spiritists writes that his eyes have been opened, and that he is again preaching the Gospel.

A reader of *Things to Come* was present when a conversation arose on the marvellous powers in the operations of the Planchette. This led to copies of *Things to Come* being asked for (as this journal had been mentioned). They were read, and much of it copied out at once to forward to a dear relative, in the hope of turning her mind from the snare. To the one who wrote, it acted as a deterrent to go no further, but to keep clear of the abomination.

In a private circle, such manifestations took place that one at the table fell on the floor unconscious at the information imparted by some unseen intelligence present. In this instance the facts of *Things to Come* were brought before some of the sitters, and the assurance was given that nothing of the kind should ever be attempted again.

A casual remark made before an audience of Christian professors revealed the fact that the Planchette was in many houses employed as an amusement. It was the details given in *Things to Come* that led to the thing being given up.

These are not cases culled from publications; and have nothing to do with professional mediums. They all occurred in private life, merely got up with a view to entertainment. It may be that our readers know of other instances, and would like to report them.

#### REVIEWS.

*Socialism and the Sermon on the Mount*, by D. M. Panton. A. Holness, Paternoster Row, 9d. We should have been better pleased with this pamphlet had more consideration been given to its dispensational bearing.

The spirit of these instructions was given to the twelve, and also to the seventy, when they were sent forth to preach the Kingdom of Heaven. See Matt. vi. 25-31; x. 9; also Luke x. 1-16.

The writer clearly shows that the heart cannot be affected by a mere veneer of outward reformation under self-imposed restrictions; but much more than this is required. A sinful creature cannot be regenerated by the delusion that he is capable of adapting his life to a perfect pattern. He must learn that it is necessary to become the subject of a new creation. These instructions are for disciples. And they are for the true hearted of Israel when they shall again go forth with the proclamation that the King is at hand.

*The Advance of Rome*, by D. M. Panton. Alfred Holness, 14 Paternoster Row. 6d. Well worth reading in this day of Rome's increasing power.

*The Voice of the Watchman*, by John Ashton Savage. S. W. Partridge & Co.

*The First Epistle of John*, or God Revealed in Life, Light and Love, by Robert Cameron. American Baptist Publication Society (A. J. Rowland, Secretary).

*The Doctrine of the Ages*, by Robert Cameron. Fleming H. Revell & Co., New York.

*The Ways of God with Man from Creation to the End of Time*, by W. M. Sibthorpe. Elliott Stock, Paternoster Row.

#### ACKNOWLEDGMENTS.

For *Things to Come*.

	£	s.	d.
J. H. H. ... ..	0	5	0
Fleet Paymaster S. ... ..	0	1	6

# THINGS TO COME.

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## Editorial.

### THREE JOURNEYS TO JERUSALEM.

THE prayer of Solomon at the dedication of the Temple is worthy of the deepest study. It is semi-prophetic; and contains many indications of what the subsequent history of Israel would be.

For a few brief years a foretaste of the glory of the kingdom was manifested; and an example of its peace, with all the blessings of its righteous government, were enjoyed.

In the prayer (1 Kings viii. 22-54) the subsequent apostasy and sin of Israel was foreshadowed; and the only way of return was shown to be by the national repentance of the People. It was this national repentance which Peter laboured to produce in the Rulers and People when promising the "times of refreshing," and the coming of Him who should be greater than Solomon (Acts ii. 38; iii. 19-23).

But the prayer provided also for Gentile blessing in verses 41-43.

"Moreover, concerning a stranger, that is not of thy People Israel, but cometh out of a far country for thy name's sake: (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm:) when he shall come and pray toward this house: Hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for, that all people of the earth may know thy name, to fear thee as do thy People Israel; and that they may know that this house, which I have builded, is called by thy name."

Alas, this prayer was conditioned:—"as do thy People Israel"! And out of many such journeys made by Gentiles, only one is recorded as taking place while yet that Temple stood and the glory of the kingdom was exhibited.

#### *The First Journey.*

#### THE QUEEN OF SHEBA,

to whom the Lord Jesus Christ refers in Matt. xii. 42 and Luke xi. 31, was the first Gentile to make such a journey; and the record of it follows closely on the record of Solomon's prayer (1 Kings x. 1, etc.).

She was a stranger. She had heard of the glory of Israel's king, and Israel's God. She came up out of "a far country," and when she had seen it all, "there was no more spirit in her. And she said to the king, It was a true report that I heard in my own land . . . and behold the half was not told me." Yes, even so will it be when the glory shall again shine forth from Zion's hill, and the rightful king shall reign in righteousness (Isa. xxxii. 1).

Then shall all confess, in the words of the "Queen of the South," "Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice" (1 Kings x. 9).

She returns from Jerusalem, blessed and satisfied; glorifying the God of Israel.

#### *The Second Journey.*

#### THE WISE MEN FROM THE EAST.

A thousand years had past away. That temple had been burned with fire. A second Temple had taken its place. But "the Most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne and earth is my footstool: What house will ye build me? saith the Lord: or what is the place of my rest?" (Acts vii. 48, 49).

Cities may fall. Temples may pass away, but "the word of the Lord endureth for ever." And that word stood fast and was proved to be true, though the Temple of Solomon had gone.

This shows us that buildings are nothing in themselves. That Temple of old was nothing apart from Jehovah, who manifested Himself there in the midst of His People. If He be not there the building of the Temple is empty and desolate.

So it was proved to be when "there came wise men from the East to Jerusalem, saying, Where is HE?" (Matt. ii. 1, 2). It was a *person* whom they sought, not a building. It was the king, and not an empty throne. Hence, under divine guidance, their backs were soon turned upon the great city and the Temple, and their faces were turned to little Bethlehem, where they were found worshipping the person of the One whom they sought. Apart from Him their hearts could not be satisfied. Until they had found Him their journey was not ended. The city was a scene of trouble (v. 3). The Temple was desolate; the world was cold; but they found that which satisfied their hearts; and they "rejoiced with exceeding great joy" when they found "the King," and had their happy and satisfying portion in Him.

#### *The Third Journey.*

#### THE EUNUCH OF ETHIOPIA.

Alas, He of whom the shepherds had testified and the wise men found, was rejected by the Rulers and People of Israel. Both city and Temple were indeed desolate when the Lord had been crucified without the gate. Another seeker came out of the "far country." The simple but eloquent words—so full of meaning—are these: He "had come to Jerusalem to worship, was returning, and sitting in his chariot read (*lit.*, was reading) Isaiah the prophet" (Acts viii. 28).

He was evidently still searching for what he had not found in Jerusalem. He was returning still unsatisfied, and

looking for Him of whom he had heard. He left his far country with a Divinely implanted sense of need of something which the gods of Ethiopia could not give him. The Eunuch had been led to associate blessing with the God of Israel. He possessed a copy of the Scriptures, and he learned from them that there was one place in which Jehovah had caused His name to be set; and where He would be sought and found and worshipped. But since Messiah had been "cut off," and until He shall return again, the truth is expressed in the lines—

"Where're we seek Thee Thou art found,  
And every place is hallowed ground."

The Eunuch was learning this truth. He looked for the one whom he sought in Jerusalem, but found Him not. He was still looking for Him, but now in the Prophet Isaiah, where that blessed One was soon to be revealed to him.

The Scripture record about him does not direct our thoughts to the joy with which he went to Jerusalem, but rather to the disappointment with which he was going back. Little or nothing is said of his journey thither, or of his doings there, but all is told of his returning, and of his journey home. We are shown how he found the object of his search in the "desert" (v. 26). He could not find Him in Jerusalem. Like the wise men ("made wise") he had to turn his back on Jerusalem in order to find Him whom his heart sought.

It is significant that when the Lord Jesus was leaving Jerusalem for the last time (Matt. xxiii. 37, 38) He uttered those solemn words—

"BEHOLD, YOUR HOUSE IS LEFT UNTO YOU DESOLATE."

Mark those pronouns, "your" and "you."

It was not so when He visited Jerusalem for the first time in His ministry. Then it was He called it "MY Father's house" (John ii. 16). But now, when He had been finally rejected, Christ no longer owns it: He calls it "YOUR house," and declares that it is now "desolate."

Yes; it was, indeed, "desolate" without Him. No wonder the Eunuch was returning, still searching for Him. Even the Scripture was "desolate" without Christ, for the reader was still enquiring for the "other man" of whom the Holy Spirit was speaking by the prophet, and was revealing to the Eunuch's heart, as his one satisfying portion.

To our readers we would say, Have you learned this solemn lesson? Solemn and important it is in this day of Church and Chapel building, and of Bible reading. Have you learned, by a painful, but blessed experience that every place and everything is "desolate" where Christ is not? Even the assembly of the saints is desolate if Christ be not revealed to our hearts.

That word is written over the churches. But what is the word which the same lips have written over the world? It is "judgment" (John xii. 31; xvi. 11).

Yes; "JUDGMENT" is written over a Godless world; and "DESOLATE" is written over a Christless church.

On all earthly buildings we may see (by the eye of faith) one of these two words written. All that meets our eye is

resting under one of those two terrible declarations of the Son of God.

The Eunuch had found that the very Temple itself was, indeed, "desolate" without Christ. Christ is the centre of heaven's worship; and no other object can satisfy the worship of His people on earth. "The Father seeketh such to worship Him" (John iv. 23). The Eunuch was one whom the Father was thus seeking. He had brought him to Jerusalem to make the want still more definitely felt; and then, having prepared the heart for the message, and the message for the heart, He graciously prepared the messenger for both. He sent His servant Philip, and brought forth the blessed confession, "I believe that Jesus Christ (God's anointed Saviour) is the Son of God" (Acts viii. 37).

Here is the source and the fountain of all blessing. It is not in Jerusalem, but in the Lord Jesus. It is not in the Scriptures even, apart from Him who is revealed there. For it is true of the Word of God as it will again be true of the Temple of God:

"The Lamb is the light thereof."

And so we turn from an empty, dismal scene, marked by

"Judgment" and "Desolation,"

to a glorious prospect of unfading glory. A home, beyond the scene of Judgment, on which the word "Desolate" can never be written.

It is the Blessor who makes everything a blessing. Blessings themselves are desolate without the Blessor. Promises are desolate without the Promiser.

He, it is, who is ever revealed to those whom the Father seeketh to worship Him. He becomes their rest and their joy.

The Queen of Sheba returned to her own country satisfied with the goodness of God and her lips filled with His praise.

The Wise Men from the East returned rejoicing "with exceeding great joy."

The Eunuch returned to Ethiopia and "went on his way rejoicing."

But their backs were on Jerusalem, and their faces towards the living God in heaven.

The Servant's obedience (Acts viii. 27) had supplied the Sinner's need by revealing the Saviour's sufficiency and filling the Saint with joy.

Saviour, how much Thy name unfolds  
To every opened ear,  
The pardoned sinner's memory holds  
None other half so dear.

'Jesus,' the One 'who knew no sin,'  
'Made sin' to make us just;  
Able is He our love to win,  
Worthy of all our trust.

We are living in a day when a "desolate" Church is engaged in reforming a world which is under "judgment"; rearing "places of worship" attractive to the eye; filling them with music to captivate the ear; "getting the people in," while all the time these buildings are "desolate" if Christ be not the one and only object before the heart.

The house may be beautiful to the outward eye; the service may be "bright" to the outward ear; all may be "pleasant" to the carnal mind; but, without Christ, the house is "desolate" to the true spiritual worshippers; and in this we have a test for our own hearts.

**"WE HAVE AN ALTAR."**

IN view of the constant misapplication of Heb. xiii. 10 by "Anglicans," it cannot be too often repeated or too clearly understood that there can be no reference to the Lord's supper in these words.

The explanation is simple. *First*, who are the "we"? Clearly *Hebrew* believers. Gentile Christians have no altar of any kind. But Hebrew believers had, and this special teaching was necessary for those of them who continued to offer sacrifices.

The words "we have an altar" are followed by other words, "whereof they have no right to eat which serve the tabernacle." This shows that a Figure of Speech is used, because it is not correct to speak of eating altars. *Altars are not articles of food.* The Figure is *Metonymy*, by which one noun is put for another related noun: as when we call a flower a button-hole; or put a table for the food upon it (as when we say "he keeps a good table"; compare Ps. xxiii. 5; lxxviii. 19). So here the word "altar" is put for the sacrifice upon it. And the teaching is that Hebrew believers have a sacrifice in Jesus Christ, of which they have no right to partake if they continue to offer sacrifices according to the law. By so doing they denied the one Sacrifice of Christ once offered.

If that be rejected or denied by continuing to offer other sacrifices, then "there remaineth no more sacrifice for sins."

**Papers on the Apocalypse.\***

**THE PEOPLE ON THE EARTH.**

**4. THE FOURTH EPISTLE.—THYATIRA.**

(ii. 18-29.)

We now come to the last *four* of these seven Epistles. In the first three the Old Testament references are to the period of the *Wilderness*. In these last four the references are to the period of *the Land* and Israel and Judah are placed alternately.

Israel comes first; for, idolatry commenced in the Ten Tribes, and these were first removed from the Land. Judah followed, and was afterwards removed.

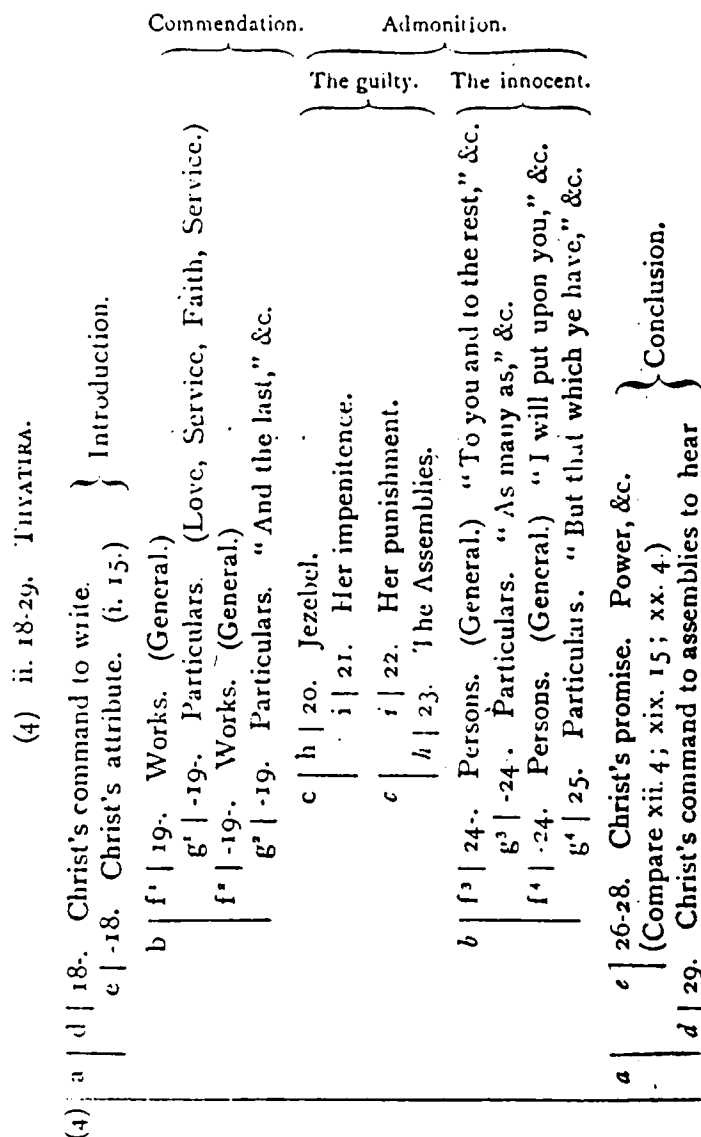
The first of these four Epistles, therefore, gives the illustration from the great apostasy of Israel under Ahab and Jezebel.

Few of us can realize what that apostasy was; or what was its character and extent. Jeroboam was the first who made Israel thus to sin, but it culminated under

\* These papers have been copyrighted in view of their future separate publication.

Ahab and Jezebel. Under these two, organized idolatry of the grossest kind became the religion of the State, as opposed to the true religion established in Jerusalem. It had its own priesthood, so numerous and powerful that the prophet Elijah was specially raised up by God to do battle against them, and warn the people against the enormity of the evil. Yet again will Elijah perform a similar duty under more awful circumstances.

The structure of this Epistle is elaborate, as were the workings of that apostasy. But it is also very clear and unmistakable.



ii. 18. And unto the angel of the Assembly in Thyatira, write; These things saith the Son of God] Here, for the first time, the speaker is directly named; as well as distinguished by an attribute. Both speak of Divine judgment, and of the Divine power which is necessary to execute that judgment, and to perform the promises given in this Epistle.

who hath His eyes like a flame of fire] To detect all evil and alarm the evil-doers. This is the attribute of i. 14, 15; repeated in xix. 12.

and His feet like unto polished brass] This tells of coming judgment, when He will tread the wicked under his feet. Isa. lxiii. 1-6; xli. 25; xiv. 25. See also Mal. iv. 3; Dan. viii. 7, 10; and compare Micah iv.

13. Dan. vii. 19. Deut. xxxiii. 25. Job xl. 18. The fulfilment of all this is seen in chap. xix. 13-15.

19. I know thy works, and thy love, and thy service, and thy faith,\* and thy patient-endurance, and thy last works to be more than the first] It is a question of "works" here, as in all these Epistles; and also of patient endurance in the Tribulation.

20. Nevertheless I have this against thee,† that thou lettest alone‡ the§ woman Jezebel, she who calleth herself a prophetess, and she teacheth and deceiveth my servants to commit fornication, and to eat things sacrificed to idols] The reference here is to 1 Kings xvi. 30-34. All the evil is traced up to Jezebel (1 Kings xxi. 25). The teaching is the same as that of Balaam, and of the Nicolaitanes—only it is more organized, and in the name of religion, and under the direct auspices of the State. Balaam was outside Israel; Jezebel is within. This is what it will be in the days of the Beast: and this is why these exhortations, teachings, and warnings are written in these Epistles. We do not comprehend them, because we are not living in those days; therefore, we cannot even apply them to ourselves. Three of the Assemblies are warned with regard to this evil. Ephesus (ii. 6); Pergamos (ii. 14, 15); and Laodicea (iii. 20). And there is everything in the Apocalypse to show that that will be the special form of evil in the coming days of Antichrist on earth. See also 2 Kings ix. 22, 30. Jer. iv. 30. Nah. iii. 4.

21. And I gave her space in order that she might repent,|| and she willeth not to repent of her fornication] We must read the history in the book of Kings in order to understand this; and see and note how it is connected with persecution. See 1 Kings xviii. 13, 14. It may have reference to the woman of Rev. xvii. 1-4, and to the scenes then going on in the earth. Compare chap. xviii. 3 and 8-10. Also ix. 20, 21.

22. Lo! I cast her into a bed, and those who are committing adultery with her (xviii. 8-10) into great tribulation (Rom. ii. 8, 9, 16), except they repent of her¶ works] The casting into a bed, here, is in contrast with Jezebel's being cast out of a window. And it refers to a bed of anguish and of judgment. To reward and punish "according to works" is God's principle of dealing with Israel and the world (xviii. 6); but not with the Church.

23. and her children (Ps. cxxxvii. 9) will I kill with death (i.e., with pestilence); and all the assemblies shall know (or, get to know) that ¶ am He that searcheth reins and hearts.] Compare Jer. xi. 20; xvii. 10; xx. 12. 1 Kings viii. 39; and 1 Sam. xvi. 7;

\* The order of these words varies in the MSS. G.L.T.A. WH. and RV. have "love, faith, and service," Tr. has "faith, love, and service."

† G.L.T.Tr.A. WH. and RV. omit "a few things."

‡ ἀφείς (aphéis) instead of ἐφς (eas) sufferest. G.L.T.Tr.A. WH. and RV.

§ G.L. (A). WH. (marg.) RV. (marg.) read "thy wife."

|| All the Texts and RV. read the verse thus.

¶ All the Critical Texts and RV. read αὐτῆς (autes) her, instead of αὐτῶν (autōn) their.

and see Rev. xi. 18 and xxii. 12. This is the work of "the Son of God" (v. 18). The word "death" here means pestilence, as in chap. vi. 8; xviii. 8. 2 Sam. xxiv. 13.

and will give unto you, each one, according to your works] See Jer. xi. 20; xvii. 10. Ps. vii. 9; lxii. 12.

24. But, unto you, I say,—the rest\* that are in Thyatira, as many as hold not this doctrine, who have not known (or, come to know) the depths of Satan, (as they say)] God has His Divine depths, 1 Cor. ii. 10. Rom. xi. 33. But here we have the "depths of Satan." We see some of them in Rev. xiii., but the real "depths" are in turning the basest profligacy into religion; and, under the pretence of worshipping idols (which is awful enough), to legalize and patronise the lowest of vices. Read Isa. xxviii. 14-18.

I do not† lay upon you any other burden] or prophetic message of judgment. See 2 Kings ix. 25, 26, and Isa. xiii. 1.

25. Nevertheless, what ye have hold fast till I come (lit., shall have come). 26. And he that overcometh and keepeth my works] i.e., keepeth in mind, so as to ponder over, and understand my judgments. See on the word "keep" chap. i. 3, and references there given.

unto the end,—I will give him authority over the nations; 27. and he shall rule them with a rod of iron: as vessels of pottery are dashed in pieces: even as ¶ also have received of my Father] This is an unmistakable reference to such Old Testament prophecies as Ps. ii. 7-9, and to the scenes that will be then current on the earth mentioned in chaps. xii. 10, and xix. 15-21.

To such straits are interpreters driven, who spiritualize the prophecies of the Old Testament, and thus rob them from those to whom they belong, that they hesitate not on most missionary platforms to quote Ps. ii. 7-9 of the spread of the gospel. But there is some inconsistency in this robbery, for while they quote and claim the words of verse 8, "Ask of me and I will give the heathen for thine inheritance," they always stop short, and do not go on to quote the words that follow—"Thou shalt break them with a rod of iron: and shalt dash them in pieces like a potter's vessel." Here is the asking and the giving spoken of in Ps. ii. 8, and in the verse before us: only here, the promise is to the Assembly in Thyatira. If this is the Church of God then here we have its mission. But though most commentators hold that Thyatira is a "church," they do not press this as the Church's mission, or "claim" this as its promise: This fact manifests the inconsistency of the popular principle of interpretation.

28. And I will give unto him the morning star] The promise is fulfilled in Rev. xxii. 16. But the prophecy is in Numbers xxiv. 17, which connects it with Israel and with the day of the Lord's judgment, "There shall come a Star out of Jacob, and

\* Omit "and to," G.L.T.Tr.A. WH. and RV.

† L.T.Tr.A. and RV. have the present tense instead of the future.



a *Sceptre* shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth."

29. He that hath an ear, let him hear what the Spirit is saying to the Assemblies] See above.

5. THE FIFTH EPISTLE.—SARDIS.  
(iii. 1-6.)

In this Epistle the Old Testament reference is to the period of Israel's removal from the Land. Where, as the separate kingdom of the Ten Tribes, her name is practically blotted out, as applied to the Ten Tribes.

In Deut. xxix. God declares of those who shall turn away from Him "to go and serve the gods of these nations" (v. 18), that He will "blot out his name from under heaven" (v. 20).

This was fulfilled first in the case of the Ten-Tribed Kingdom of Israel. It was Jeroboam who first "made Israel to sin." He is known by this periphrasis. This is his special mark by which he was best known. In forming the Ten-Tribed Kingdom he was at once cut off from Jerusalem and the worship which God had established there. Religion of some kind must be the basis of government, so Jeroboam made his own religion: and in a yet future day the Beast will have his own universal religion; as we shall see.

A similar warning, therefore, and a similar teaching, will be needed by those who shall be living on the earth in the days of which the Apocalypse treats.

Hence we have in this epistle the reference to Israel's removal from the Land:—

(5)	a	c	1.	Christ's command to write.	} Introduction.
	d	1.	Christ's attribute. (i. 4, 20)		
	b	e	1.	Crimination.	} Reproof.
		f	2.	Warning. "Be watchful."	
		g	2.	Reason.	
		f	3.	Warning. "Remember" and "Repent."	} Commendation
		c	3.	Threatening. "If, therefore,"	
	b	h	4.	Persons. Commendation.	} Conclusion.
		i	4.	Character. "Which have not," &c.	
		i	4.	Consequence. "And they shall," &c.	
		h	4.	Persons. Reason.	
	d		5.	Christ's Promise. (White raiment. Book of Life. Compare xix. 8; xiii. 8; xvii. 8; xxi. 12; xxi. 27.)	
	c		6.	Christ's command to hear.	

iii. 1. And unto the Angel of the Assembly in Sardis write; These things saith He that hath the seven spirits of God] We submit that the Holy Spirit, as co-equal and co-eternal with the Father and the Son, could not be properly spoken of as a possession of Christ; and placed on the same footing as the seven stars, "which are the angels of the seven assemblies."

and the seven stars] These are the angels of the seven assemblies, and are spoken of as belonging to Christ (equally with the seven spirits) to cast down, punish, remove or exalt as He will. In chap. v. 6. we read that "a Lamb stood as it had been slain, having seven horns and seven eyes, which are the seven spirits of God." Indeed, these seven angels of the assemblies on earth, and the seven angels (or spirits, see under i. 4, and compare in Heb. i. 7) in heaven are connected together in the clearest possible manner. When we read in this book of "the seven angels which stood before God" (viii. 2), and of the "seven lamps of fire burning before the throne, which are (or represent) the seven spirits of God," what are we to understand beyond this? Why are we to say that they are not what it is here said they are, and explain them as being something else? When Christ speaks of "having" these, it does not mean having them in possession as *attributes*, but having them in His *power for use, disposal and command*.

I know thy works, that thou hast a name, that thou livest, and art dead] How can such language as this be addressed to the members of the Body of Christ. They have "no name to live." *They do live* "in Christ." Their standing is not in works; neither can it in any sense be said of them "and art dead." On the contrary they were once "dead in trespasses and sins," but they died in Christ, and are now, risen in Him, and stand on resurrection ground before God in all the perfection of that standing which He has given them in Christ. No one who knows anything of the teaching of the Church or Pauline Epistles, could ever think of sacrificing that wondrous standing for the sake of a false and traditional principle of interpretation.

2. Be (*lit.*, become) watchful, and strengthen the things that remain, that were\* about to die: for I have not found thy works fulfilled] or performed. The watchfulness required here is that of Luke xxi. 34-36. Mark xiii. 34-37.

before my† God.] Compare 1 Sam. xvi. 7. Seven times does Christ in these Epistles speak of "my" in connection with His "Father" and His "God."

3. Remember therefore how thou hast received and heard, and keep it in mind, and repent] What they heard we are told in Matt. xxiv. 14.

If therefore, thou shalt not watch, I will come; as a thief, and thou shalt not know what hour I will come upon thee] This one passage settles, for ever, the fact that these words cannot possibly be addressed to the members of the Church of God who have "that blessed

\* G.L.T.Tr.A. WH. and RV. have "were" instead of "are."

† G.L.T.Tr.A. WH. and RV. add "my," here.

‡ Omit "upon thee," G.L.T.Tr.A. WH. and RV.

hope" of being caught up to meet the Lord in the air, and of "our gathering together unto Him" there. For we are plainly and expressly told (in 1 Thess. v. 2), "**your-selves** know perfectly that 'the Day of the Lord' so cometh as a thief in the night. For when they shall say 'Peace and Safety'; then sudden destruction cometh upon them, and they shall not escape. But ye, brethren, are not in darkness that that day should overtake you as a thief." No language can be plainer than this, addressed to "the Church of the Thessalonians." Either Rev. iii. 3 refers to the Church now, and we have a flat contradiction of 1 Thess. v. 4, or we must rightly divide the Word of truth, and say that 1 Thess. v. 4 is true of all the members of the Church of God; and that Rev. iii. 3 is equally true of those who shall be in these Assemblies (whatever they may be) in "the day of the Lord." That day will come "as a thief." See Matt. xxiv. 43. Luke xii. 39. 2 Pet. iii. 10. But it will come thus upon a world ("they" and "them") that looks not for Him. The Church of God will be caught away (1 Thess. iv. 17), gathered unto Christ (2 Thess. ii. 1), and received up in Glory (1 Tim. iii. 16) before the thief shall come, and before the day of the Lord shall be present (2 Thess. ii. 2). Hence we are exhorted not to be moved by reports that "the day of the Lord is now present" (R.V.). If it were otherwise we have every need to be troubled, for our hope would then have been in vain. Those who have not been caught away will indeed be troubled, for they will be in the Great Tribulation. So determined, however, are many not to have this blessed hope, or even to allow others to have it, that they would rather hold that this "great and terrible day of the Lord" is our only "hope" (!) and thus be driven to interpret the "thief" of Christ coming as a friend to fetch us away as he *steals* precious jewels. And this is done in the face of the opposite statement in 1 Thess. v. 4, that that day shall "not come as a thief" on the church; and in spite of the solemn warning to watch, so as not to suffer the thief to break into, or to break up the house (Matt. xxiv. 43). This thief is to be watched *against*: but Christ is to be watched *for*!

4. Nevertheless thou hast a few names\* in Sardis] These names are evidently the distinguishing point in this Epistle, for we read in the next verse of names being not blotted out, and confessed.

which defiled not their garments] This is language foreign to the Church of God. It accords with a standing in the flesh as addressed to those who can wash their own robes (vii. 14) and establish a right to the tree of life (xxii. 14), and make themselves ready (xix. 7). But all this is "works" and not grace. So is the promise,

and they shall walk with me in white: because they are worthy] This promise is fulfilled in Rev. xix. 7, 8, but there is nothing like it in nature or character promised to or hoped for by the church. And as to worthiness, who of us can take that standing? No; we are altogether unworthy in ourselves, but all-worthy in Christ. But these are worthy because of their

\* Omit "even," G.L.T.Tr.A. WH. and RV.

own merit. The scene contemplated here is actually described in chap. xvi. 15, and xix. 7-9. The day of the Lord is a day when men will be treated according to their deeds (Rom. ii. 5, 6). Those who have not defiled their garments, and are unspotted from the flesh (Jude 5-8) are those who have not worshipped the Beast, or received his mark, or partaken of his idolatrous obscenities.

5. He that overcometh shall thus be arrayed in white garments; and I will not blot out his name from the book of life] How is it possible for a member of the Body of Christ to have his name blotted out? The teaching of Rom. viii. as to our standing in Christ is the very opposite of this. But both are true if "the word of truth" be rightly divided. Dan. xii. 1 prophesies of this "book of life," and Rev. xiii. tells us that the time for its fulfilment shall have then come.

and I will confess his name in the presence of my Father, and in the presence of His angels] Here is the association of Christ, the Father, and the angels, as in chap. i. 4, 5. See notes above; and Matt. xvi. 27. This promise, as we have seen (page 94), refers to the later scene in the life of David, when he confesses the names of his worthy ones, just before the glory of the kingdom is set up by Solomon (2 Sam. xxiii.). Some of the names are "blotted out." The others are confessed. This is the scene alluded to here; and this is what is promised by the Lord in Matt. x. 32. Luke xii. 8 and Mark viii. 38. These words refer, as the Lord Himself explains, to the time when He comes to send the sword upon the earth (Matt. x. 33-42). To interpret this of the church of God, is to utterly destroy that standing which God has given His church in Christ. There is no condemnation for those who are in Christ; and there can be no separation from the love of God in Christ. This is clear from Rom. viii.

6. He that hath an ear, let him hear what the Spirit is saying unto the Assemblies] See above.

## Contributed Articles.

### "THE CHRIST HAS COME."

(Communicated.)

IN the "Answers to Correspondents" column of *The British Weekly* a question is asked which is important, and of more than transient interest. The one who appears to have charge of this department signs his name, and is the Rev. R. J. Campbell, of Queen's Square Chapel, Brighton. An explanation is asked of "the meaning of His utterance (our Lord's) about His return within the lifetime of His disciples." And all the answer vouchsafed to this important question is: "You might be interested in reading Dr. Clifford's little book, *The Christ has Come*."

On reading this answer we felt that such a question might be transferred to these pages, and dealt with in a

† So L.T.Tr. WH. and RV.

more exhaustive manner; as questions of a similar character are being frequently asked. The answer which has been given is a proof of the inability of "modern thought" to deal with such questions. Four words dismiss the questioner and the subject:—"The Christ has Come."

We would first ask for the passage of Scripture where any such promise was ever given as to HIS RETURN "within the lifetime of His disciples"?

We know of only three passages of Scripture that might be forced to bear such an interpretation, and will look at them in their order.

(1) Matt. xvi. 28: "There be some standing here, which shall not taste of death, till they shall see the Son of Man coming in His Kingdom." This was verified six days after, when he was transfigured before them; and there, on the mount, was approved and acknowledged the rightful King by God the Father: "This is my beloved Son, in whom I am well pleased: hear ye Him." The authorities repudiated His claim, but the highest authority substantiated all that He had asserted, and he was declared to be God's King.

Peter, in his second Epistle, makes this very clear—2 Pet. i. 16, 17: "For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory. . . In that glory that came upon Him at the transfiguration God placed his seal of attestation, and vindicated all that the Lord had declared of himself. By this act he was manifested King *de jure*; in a future day he will be King *de facto*. In Revelation v. 12 we find the same expressions used in that beautiful doxology: "Worthy is the Lamb . . . to receive . . . honour and glory." It will then be His by coronation from heaven, and acknowledged by acclamation of every creature.

(2) A second passage that might possibly be forced to carry the meaning we are now considering, is in Matt. x. 23: "Ye shall not have gone over the cities of Israel, till the Son of Man be come."

Here, the same coming—the transfiguration—is referred to. The Lord had sent out THE TWELVE. These are always distinguished from disciples generally. They bear this title as an official distinction from others. He did not go with them. He sent them forth for a special work, and as Luke gives it in his Gospel, "They departed and went through the towns." In Mark vi. 7 it is stated they were sent forth "by two and two." This makes it clear that they were divided off to their work, and the Lord was left for the time being to journey in another direction till all should meet again. That meeting we have recorded in Matt. xx. 17. The Twelve had passed through the towns and cities preaching the Kingdom of Heaven. With what success, we know very well; and now all meet again. "And Jesus, going up to Jerusalem, took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of Man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death."

They had gone over the cities of Israel. Jerusalem was the last visited, and it was there they met together as the

Twelve. The Son of Man had joined himself to them. The result of all their testimony was this: condemned to death—the priests and people would not have the King.

But, some might say, disciples are several times mentioned between these two events—this sending forth and meeting again. Yes, disciples, but not the Twelve. He had sent them forth two and two, evidently that they in this way should cover the ground as speedily as possible. Jesus also went forth and taught, and we read of disciples attending His teaching, but not the Twelve; for in Matt. xiii. 54, we are told, "He was come into His own country;"

It is not till we come to chap. xvii. we hear of any of the Twelve, and then only three members of that company—Peter, James, and John, the chosen witnesses of the Transfiguration, and of the "glory and honour" that was to encircle his head on the "holy mount."

The only suggestion that the Twelve had come together again is found in chap. xix. 27, when the result of their mission caused Peter to exclaim: "Behold, we have forsaken all, and followed thee; what shall we have therefore." Then it is, as a king, He promises his faithful ones, and appoints them as administrators, when He shall come into His royal rights: "When the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." They would have to wait long for this. Eighteen hundred years have passed: and Peter afterwards had to comfort his hearers as to this season of waiting. "The Lord is not slack concerning His promise, as some men count slackness:" and the word of James would be experimentally felt in his own case: "Be patient, brethren, unto the coming of the Lord."

(3) There is but one more text to notice, that could by any possibility be construed, as having any such meaning. The passage is in Matthew xxiv. 34: "This generation shall not pass till all these things be fulfilled." It is this portion of Scripture that has direct reference to the Coming of the Lord Jesus in His glorious advent; and it may be that the idea of His return within the lifetime of the then living disciples has been drawn from this passage.

But another, and more correct, rendering of this passage will dispel that idea.

Verily, I say unto you, "This generation shall not pass till all these things begin to come to pass."

This rendering takes away the ground from those who would assert that such things must all happen within the life-time of the then living generation.

The word here rendered "fulfilled" is γίνομαι (*ginomai*), and means to begin to be. If we turn to the parallel passage in Luke xxi. 32, we there see that this word is quite different from the word rendered "fulfilled" in verse 24. There it is πληρώω (*plēroō*), and means to fill full, or fulfil. What the Lord said was that "this generation shall not pass till all these things begin to happen." And they did begin to come to pass during that very generation; and the period immediately following the Lord's death was marked by many coming and saying "I am Christ." But in order that they and we might not be misled, the Lord immediately adds, "the end is not yet" (Matt. xxiv. 6).

These are the only passages which, by any possibility, can account for the popular current belief, and we have shown how mistaken it is.

## Questions and Answers.

QUESTION NO. 285.

GENESIS VI. 3.

I. R. "Will you kindly explain Gen. vi. 3: 'My spirit shall not always strive with man' . . . Is there any connection between Gen. vi. 3 and Isa. lvii. 16?"

There is no connection between the two passages, for in the latter God is not speaking of man, as man, but of Israel. We must note

1. The verb rendered "strive" is *אָדָּן* (*ādūn*). It occurs only here. Most of the ancient versions give it the sense of *remaining* or *dwelling*. So the Septuagint, Syriac, Arabic and Latin Versions. This practically settles the meaning for us.

2. The word rendered *man* is *אָדָּם* (*ādāhm*), *Adam*. It occurs 37 times in these early chapters of Genesis, up to chap. vi. 3; and is rendered *Adam* 19 times and *man* 18 times. It occurs with the article 21 times; without the article 12 times; and also with the article and the strong demonstrative *אֵת* (*eth*) 4 times. *Eth* means *self, this same, this very, this thing*, and is emphatic.

3. In order that the reader may judge for himself, and form his own conclusion, we give below every occurrence of the word in these chapters, distinguishing each by the numbers 1, 2, 3.

4. Our own conclusion is that in Gen. vi. 3, the word should be rendered *Adam*, because it has the article and is followed by the singular pronoun and verb. Where this is not the case, and it means *man* as such, then we have it without the article, or with the pronouns and verb the plural: Gen. i. 26: "Let us make *man* . . . and let *them* have dominion.

In chap. vi. 1, we have *Adam* in the singular with the article (though it is translated "men" both in AV. and RV.). It must be understood of *Adam and Eve*, as in chap. v. 2, where it says, "male and female created he them . . . and called *their* name *Adam*." This points to an earlier date than is usually assigned to Gen. vi. 1, 2. Verse 3 may probably be referred to a later date, but it must mean the man *Adam* in chap. vi. 3, because it is followed by a singular pronoun and verb, "he is." The word "also" is important and emphatic.

The Hebrew is *בְּשָׂגָחַם הוּא* (*besagahm hū*), *because that also he*. This has no sense whatever unless it refers to the man *Adam*. If it refers to man, as man, then we may ask, Who are the others who are referred to by the word "also"? If men at large were meant, it would say, "for that they are flesh." But it says "for that HE ALSO IS flesh." It must therefore refer to the man *Adam*, for it is only thus that we can understand the word "also."

"Because that he also is flesh." That is to say *Adam* had become as bad as the rest of them. The verse would then read, "My spirit shall not remain with *Adam* for

ever, because he also is flesh, yet he shall live 120 years longer." God had already declared that *Adam* should die (ii. 17). He had driven *Adam* out of the garden, so that he should not eat of the tree of life and live for ever (iii. 22). And now, here, in vi. 3, we have a third prophetic announcement as to *Adam's* life and death: that he should live 120 years longer, and not for ever.

We thus have a date fixed as to the events of Gen. vi. 1-3. All the days of *Adam* were 930 years. If we deduct 120 years, it gives the age of *Adam* in Gen. vi. 3 as 810 years; and as verses 1, 2 must have an earlier date for the corruption to have advanced thus far, it would give the chronology of those verses as, say, about A.M. 600 or 700.

In vi. 3 the word *man* has the definite article, and must mean *the* (man) *Adam*, and no one else; and the verse therefore finds its interpretation in him.

We now append the list of the occurrences.

No. 1 is *אָדָּם* (*Adam*) without the article.

No. 2 is the same with the article, and

No. 3 is the same with the article, and also with the demonstrative pronoun *אֵת* (*eth*), which is explained above.

1. Gen. i. 26.	2. Gen. iii. 8, 9, 12.
3. 27.	1. 17.
1. ii. 5.	2. 20.
3. 7 (1st).	1. 21.
2. 7 (2nd).	2. 22, 24.
3. 8, 15.	2. iv. 1.
2. 16, 18, 19 (twice).	1. 25.
20 (1st).	1. v. 1 (twice), 2, 3, 4, 5.
1. 20 (2nd).	2. vi. 1, 2, 3.
2. 21, 22 (twice),	
23, 25.	

One popular interpretation is that the 120 years is the space of time between Gen. vi. 3 and the flood. But there is not a shred of evidence for this; it is an hypothesis which is simply taken for granted. Moreover, it is contrary to fact: for Noah was 600 years old when the Flood came (vii. 6, 11), and 500 years old when he married. But when God made known the coming flood to Noah, his three sons were themselves married; so that instead of there being 120 years between, there could not have been anything like 100 years. If, however, Gen. vi. 3 refers to the man *Adam*, the whole chronology is at once relieved of this difficulty.

Another is that the duration of human life after this was to be only 120 years. But this also is contrary to fact.

Surely what we have said above, with evidence from the word of God itself, is far better than such *traditions*, and will be more satisfactory to our readers.

## Signs of the Times.

### JEWISH SIGNS.

#### THE ZIONIST MOVEMENT.

The following remarks are from *The Jewish Chronicle* of Sept. 27, and are given as from "a Zionist correspondent." They are very weighty, and will be read with interest by our friends:—

"The information contained in the leaderette in last week's *Jewish Chronicle*, that Dr. Herzl is conducting further negotiations with the Sultan, is arousing keen interest in Zionist circles, in the upper ranks of which discreet ignorance is professed, in view of the forthcoming opening of the Jewish Colonial Trust as a business enterprise which has been delayed pending a conference to be held in Vienna during October.

"The suggested comparison between Dr. Herzl and the late Baron de Hirsch is, to a large extent, beside the point. The late Baron was not anti-Palestinian, in fact there is reason to believe that he was desirous of helping Laurence Oliphant, and the Baron's secretary in those days was strongly Zionist in his tendencies according to those who met him in Roumania in the early days of Palestinian enterprise. The Baron however was not a *persona grata* at Yildiz Kiosk after the Ottoman railway scheme. The Porte thought it had been overreached in the bargain, and turned its face from Jewish financiers in consequence. The memory of this remained so distinct that the refusal of the Sultan to negotiate with Jewish financiers just prior to the Greek-Turkish war, when they offered to lend money for a public control of the Turkish debt, was attributed to the same cause. And where the Baron could not act himself, he was chary of doing anything. The administrators of the Argentine Colonies could speak feelingly on the point, and did at one time. Later, the Baron divided the philanthropic hemisphere with Baron Edmond de Rothschild, and so looked only westward. In the spring of 1893 or 1894 the writer discussed the Palestinian Question with Baron de Hirsch, having occasion to put before him certain American objections to the then issued report of the Jewish Colonisation Association. The Baron had no theoretical objections to the East; he plainly said, 'I believe we have more scope in the west.' He had a huge dream of a general exodus from Russia, at least that was the impression given the listener.

"The secret of Dr. Herzl's influence at Yildiz Kiosk is that he is negotiating for the Jews themselves, on their behalf direct. The Sultan has a morbid fear of Jews whom he thinks agents of European Governments. This, on the authority of one well posted, and who was playing an active rôle from England in 1892-3, was the bugbear of the Chovevi Zion at the time. Baron Edmond de Rothschild's agents were spending freely to obtain title-deeds for the Baron's purchases in Palestine. So the story ran, and—the informant was a reliable gentleman—these lavish sums were, at the instigation of the Russian Government, regarded as being spent on French account, or to obtain an increased French influence in the East. The writer was shown a cutting from a Milwaukee paper which had magnified the Chovevi Zion proposals into a scheme for the Return, headed by Baron de Rothschild, and this cutting, it was stated, had been translated into Turkish by the Russians, in order to influence the Sublime Porte against the Baron's proposals.

"A Turkish official, with whom the writer discussed this point in 1897, admitted that the story was the reverse of improbable, adding that in 1882, an Irade against Jewish immigration was justified out of the fear that the immigrants were the advance guard of further Russian encroachments; and a report of Mr. Finn, Consul at Jerusalem, at the time of the Syrian massacres, was quoted as evidence that the Jews were even then regarded as not settling in Palestine in their own personal interest. If this were brushed aside, Turkey would be found not to be anti-Zionistic, but the reverse, for English Statesmen had presented the same plans to Constantinople at an earlier date, and there was no inherent objection to them, the political circumstances of the times had rendered the proposals abortive.

"Since those days, the political atmosphere has changed. Germany is the preponderating influence in the Orient, England is no longer the friend of Turkey, and Russia and France are in unison. On the Zionist side may be put the approval of some semi-official journals of Constantinople, and the belief spreading in Turkey that the Zionist plans will prevent the further dismemberment of the Empire by the exploitation of Palestine, which, well administered and inhabited by an industrious population, will yield a good taxation return to Constantinople, even though its people have no more than the independence of the old and long disregarded constitution. Admittedly these arguments do not clear the whole ground, but they go to show that Dr. Herzl's plans are not infeasible, though they are weighted with so much of consequence to the future of the Jews and Eastern politics."

**"ANOTHER SHALL COME IN HIS OWN NAME, HIM YE WILL RECEIVE"**

(John. v. 43).

These are the words of the Lord Jesus, who came in the Father's name and they received him not. They are generally and rightly taken as a prophetic announcement of the coming Antichrist.

A solemn "Sign of the times" shows us how everything is preparing for its fulfilment.

Rabbi Joseph Krauskopf, D.D., of Germantown, Philadelphia, has just given his *Impressions of the Oberammergau Passion Play*. He regards the Gospel Narrative of the Crucifixion in its present form as a perversion of the true and original form. He protests against this as an outrage perpetrated against the Jews to bring them into disrepute.

The Christ of the Gospels, apart from this perversion, is altogether one of the simplest, gentlest and most lovable of men—a Jewish Patriot and Brother. The Christ of Christendom is a truly Jewish hero, converted into a paganized mythological victim of the Jews. He says that the real Jewish Christ ("the Judaic Jesus") is still buried under the mythology of a primitive, creedless and fanatical age. But, he proclaims:—

"The day of the resurrection of Jesus from divinity to humanity, from a pagan Christ to a Jewish patriot, is drawing near. It has already dawned for the advance guard of the Christian Church, and gradually the light of the dawn is spreading deeper and wider."

After this, he concludes his book by showing how the Jews themselves will soon readily receive the true Christ when He shall appear again:—

"What the Christian world needs is another Jew, to complete the trinity of Jewish reformers—one who shall combine within himself the moral and religious purity of Jesus and the zeal and energy of Paul. He will be the long-expected Messiah. His coming will constitute the second advent of the Nazarene Master. The time for his coming is drawing nigh. Obsolete forms and meaningless rites are crumbling away. Offensive doctrines are disappearing. The Judaic Jesus is slowly regaining his lost ground. The ethics of Judaism are gradually supplanting the Gnosticism of Paul. When the Jew shall have completely cast away his obstructive exclusiveness and ceremonialism, and the Christian his Christology, Jew and Gentile will be one."

We thus see how the way is preparing for the fulfilment of John v. 43. The true Christ who came in His Father's name was rejected: But, the False-Christ will ere long come in his own name, and him they will receive. The above extracts show how the Jewish mind is working in preparation for this awful consummation.

## RELIGIOUS SIGNS.

### "RELIGION" UP-TO-DATE.

The example of Nero fiddling while Rome was burning is frequently cited as an instance of how man may become perfectly callous when judgment, like a thunder-cloud, is overhanging his head.

It is a sadder spectacle when those who profess to be witnesses of a despised, rejected, and crucified Lord take to fiddling and other *performances* to while away the time under the plea of gathering numbers to listen to their ministrations.

Of this we may be quite certain, that those who have to resort to such schemes have no ministrations worthy of anybody's attention.

There are several things said to be "performed"; such as theatrical plays, marriage ceremonies, and also funerals. And it can be truly said that when what is called "Divine Service" is "performed" then the Church takes up the theatrical part of the business. But it is but following the example of Nero, and fiddling away while the sword of judgment is ready to strike, and is only executing fantasias at its own dissolution.

History tells of human victims being offered in sacrifice to pagan gods; the ceremony had the accompaniment of

loud music to drown the agonizing cries of the victims to be immolated.

The *religious* papers have ceased to raise any great protest against these innovations. What is considered to be the most "Christian" of all, sympathises with solo singing; what is called the secular press takes a far more dignified and faithful stand.

There is one "movement" which is not mentioned that might be more effectual. We mean the movement of the heart in repentance and confession before God because of the dishonour to His name.

"CONGREGATION LURING.

"STRANGE PULPIT DEVICES."

Under this heading, *The Daily Mail*, of May 20th, gives the following from its own correspondent in New York, dated May 19th.

"Some of the popular clergymen of this country are adopting remarkable devices for drawing people to church.

"In Brooklyn, a pastor, who is a clever artist, attracts big congregations by making lightning sketches in the pulpit to illustrate the points in his sermons.

"A Western clergyman has achieved equal fame by singing solos and giving thrilling recitations. In Cleveland a minister is having his church built with free swimming baths and reading rooms (open day and night), and a roof garden for concerts.

"The Rev. Charles Tyndall, pastor of the Reformed Church at Mount Vernon, a New York suburb, has devised something still more novel. The reverend gentleman is a student of electricity; he is preaching a sermon to-night entitled 'Wireless Telegraphy and its Spiritual Similitudes.' He has had a complete wireless apparatus installed in his church, and a miniature railway built round his pulpit, on which tiny tram-cars will run by wireless current.

"Mr. Tyndall, who is an expert telegraphist, will also send wireless messages from a transmitter in the pulpit to a receiving station at the opposite end of the church.

"My object," he says, "is to illustrate my sermon symbolically, and appeal through the eye to the soul. To successfully operate the wireless telegraphic apparatus the receiver and the transmitter must be electrically in tune. The human mind must also be spiritually in tune to become spiritually receptive. I am confident that science can be made a powerful ally to preaching. I shall follow my sermon with others on similar lines."

*The Daily Mail*, of May 25th, has the following:

"CHURCH-GOERS PAID IN COIN.

"NEW YORK, Friday, May 24.

"A remarkable scheme for drawing people to church has just been introduced by the Rev. Dr. Carnes, the pastor of the Methodist Church of Jersey Shore, New Jersey.

"Advertisements appeared in the local newspapers last week offering to pay a sum of money to every person attending morning service at his church.

"The money for this purpose was given by a wealthy man, whose name is unknown.

"Hundreds of people responded to the offer, and the church last Sunday was crowded to the doors. Every person on leaving was presented with five cents.

"Encouraged by this success, the pastor is advertising again to the same effect. Rival clergymen in the neighbourhood, finding their congregations depleted by this novel proceeding, are considering the advisability of bidding against the enterprising pastor. Interesting developments are expected."

These ministers receive a "charge" at their ordination. But whatever men may say when they deliver such a charge, there is one most solemn charge which God gives to all who profess to be His ministers. It runs thus: "I CHARGE THEE, in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom: PREACH THE WORD." The reason given is, "for the time will come when they will not endure sound doctrine" (2 Tim. iv. 1, 2, R.V.). That time has come, and instead of preaching "the word," ministers are at their wits' end to find something that the people will "endure." Their one aim seems to be centred in this: "Get them in." But we always notice

that those who make that their cry do nothing when they do get them in; except to tickle the "itching ears" of those who "turn away their ears from the truth."

"PULPIT DEVICES."

*The Strand Magazine* for September, 1901, under the above heading, gives other instances of what they call "originality," and shows how the preacher "has adapted himself to the times." This is the list which they give, with illustrations of the preachers' portraits and pictures of their "churches":

"One preacher . . . attired in faultless evening dress.

"Another engages a popular actress to deliver a recitation in his church.

"One announced himself to preach in a 'red robe.'

"Wireless telegraphy is introduced in another church.

"A California church has its choral services conducted by a Chinese choir.

"The pastor of Epworth Methodist Episcopal Church announced by newspaper 'that he would pay each person who attended his Sunday morning services.'

"I'll wager 1,000 dols. that I gain fifteen converts within two weeks in any church lent to me,' is the proposition of Mr. Duke Farson, the banker minister; and 'the pastor of the First Methodist Church of Chicago took up the challenge and turned over his church to Mr. Farson.'

"The Rev. Dr. Richard Harcourt, head of the People's Methodist Church, offers one gold dollar to mothers to have their children baptized.' It is deposited in one of the local trust companies, at compound interest, till the child is twenty-one."

This is a striking comment on the text: "Men of corrupt minds, and destitute of the truth, supposing that gain is Godliness: from such withdraw thyself" (1 Tim. vi. 5).

*The Scotsman*, of May 23rd, publishes a long communication from its correspondent in America, giving some "idea of the peculiar manifestations of the ever-increasing anarchy in the United States."

He first gives the religious corruption, and then describes the efforts of the churches to cope with the evil, which they only succeed in increasing on account of the methods they are adopting.

Mormonism, Spiritualism, Theosophy, Buddhists, Swedenborgians, Ethical Culturists, Jews, and Christian Scientists all help to swell the increasing confusion.

Then the efforts to deal with the evils only serve to increase them still more, such as the Holiness Conventions, the Salvation Army, National Gospel Campaign, The Twentieth Century Evangelical Crusade, Forward Movement, etc.

The Twentieth Century schemes of propaganda adopted by the various denominations are next described:

" . . . Many of the individual ministers, moreover, are trying to draw people to their churches by offering 'special attractions.' One church gives the needy stranger a free lunch; another has a billiard-room for the use of anybody who wants to play a game; and another has a 'lantern slide' for the entertainment of its attendants. The other Sunday the Rev. Amos Sanders, of Brooklyn, displayed a plaster cast of a lamb in his church, and went through the act of slaying and burning it as an offering for the sins of the people. The papers describe the performance of the Rev. Robert H. Collins (Baptist) and the Rev. David B. Matthews (Episcopalian), of Hoboken, both of whom have boxing classes connected with their churches, and both of whom are experts with the gloves, always ready to meet any comer; but it is hard to believe that the two preachers had the bout of which an illustrated paper prints a picture. The Rev. Dr. Hillis, of this city (Beecher's successor) provides sandwiches and pickles, with hot coffee, for those who attend the Sunday night's services at his church; and it has been proved that lots of hungry men and women are willing to listen to his sermon for the sake of the free provender. Those who may find it hard to credit this statement can see the reports of the first affair of the kind, as organised by Hillis himself, in *The New*



*York Times, Herald, and World*, of February 25th. The preachers in some churches draw hearers by telling good stories. The Rev. Mr. Morley, of Chicago (Methodist), had an offer of a thousand dollars if he would convert fifteen sinners in two weeks; but Elder Hardin warned him that the rich religionist who had made the offer might send in fifteen 'street pigeons,' who couldn't be converted. The Rev. Dr. MacArthur (Baptist), of this city, has made a hit by inviting a Chinese pagan, a Jewish rabbi, and an amiable negro to deliver addresses in his church. I myself heard a discourse by a Buddhist sage in a Christian Church some time ago. Sacred concerts, when free, are regarded by many ministers as first rate agencies of propaganda, and they often draw to church many of the class known as 'rounders.'

"It need not be said that the old-fashioned clergymen of the Protestant churches are opposed to such proceedings as have been referred to, but they cannot put a stop to them. . . ."

The writer goes on to speak of the new cult of "Eddyism," and the old cult of Judaism. The new cult of Eddyism is "the most remarkable and astonishing of all," and is "growing with a rapidity beyond calculation," having gained over a million members in a very short time. The old cult is increasing so much that the Jews are becoming aggressive, objecting to the paintings of the "Old Masters" as being an insult to them; protesting against the use of A.D. and B.C. as being offensive; agitating against the disturbance of their Sabbath by Christian trading, etc. As the Jews possess votes, and are increasing in number, there is more trouble ahead.

The writer closes his remarks by adding:

"I have spoken in this letter of but a few of the moral manifestations of our time in this new world-power, the United States. There is nothing just like them in any other country of the earth; and what they portend, or how far they will influence the country during the twentieth century, who can give an opinion worthy of print?"

### SPIRITIST SIGNS.

"THIS IS A DAY OF TROUBLE, AND REBUKE,  
AND BLASPHEMY"

(Isaiah xxxvii. 3).

These words came from the lips of Hezekiah at a time of great peril, when he was confronted by an enemy of God's people in the person of Rabshakeh, the king of Assyria's commander-in-chief.

He dared to defy Jehovah's power, by boasting that He was not able to deliver His people in their extremity; and scoffingly offered to provide two thousand horses if Hezekiah could find the same number of riders to put upon them.

The scoffer found, to his cost, that it is a fearful thing to fall into the hands of the living God: for the overthrow of his army proved that his defeat was thorough, without either his horses or Hezekiah's riders.

A blast from Jehovah did it, and he had to learn the truth of the words, "How oft is the candle of the wicked put out, and how oft cometh their destruction upon them" (Job xxi. 17).

These words of the king are just as applicable for the present time, and man will find himself equally impotent if he dares to challenge God's Word of Truth, or his power to deliver.

Blasphemy is still rife in the Spiritist's camp, and this article will prove the correctness of our assertion.

A friend, who is engaged in a controversy with Spiritualists writes to us: "I find your articles on Spiritualism to be a great help in refuting Spiritualists"; but he is met by this argument, "by giving short quotations from any work you can prove anything." We have assured our correspondent that every quotation is carefully verified; and nothing is selected that can by any means be altered or modified by the context.

No special pleading of this sort can alter the facts as presented in their own statements—you cannot make black to be white, or evil good. This we leave to the Jesuits.

The Spiritist Press exhibits irritation and temper at the extracts we give from their own papers.

It was one of their own speakers that asserted "that the Spiritualist platform is infested by undeveloped mediums." "Blasphemy" in their ranks was the imputation brought against them by the late Mr. W. Howitt; and not only in their ranks, but the leaders of the movement excited his bitter scorn because they exhibited such malice and hate against the Christian faith. It was in the seventies that he took up and used so powerfully the weapon of sarcasm in defence of the faith he once professed. And though at that time he had pronounced in favour of Spiritualism, he was severe on those Spiritualists who sought to degrade Christ to the level of heathen philosophers. The paragraphs that follow are taken from *The Spiritual Magazine*, January 1st, 1870, New Series (Burns, Southampton Row), pp. 6, 8, 12, and his scathing rebuke was called forth by an article in *Human Nature*, November, 1869, p. 583, written by Mr. Burns. It was as follows:

"When we look around the circle of our timid, spiritually-blind, and bigoted brethren, many of whom profess to be ashamed of Spiritualism, we feel that Spiritualism and these good and pure souls have more reason to be ashamed of them. It is evident our English 'Christian Spiritualists' are so far wise in qualifying the term 'Spiritualist'; a term which, in many respects, they can lay very little claim to."

We must keep in mind that Mr. Howitt, whose reply we give, was then a Spiritualist, but called himself a *Christian Spiritualist*, and as such stood forth in the defence of Christianity, under the idea that the two could be amalgamated. Here are his charges:—

"It is very much the fashion now-a-days, and amongst the American Spiritualists especially, to exalt the heathen philosophers at the expense of Christ, and to place Plato, Socrates, Pythagoras, Confucius, etc., at least on the same level with Him."

He then goes on with his indictment:—

"By the weak avidity with which they have accepted, not only in America, but here also, such of them whose want of opportunity in youth precluded much historic and critical research, whatever spirits told them, merely because they were spirits, and that, unsupported by an atom of proof, they have scandalized the good, and disgusted the well informed. . . . Religion, creeds, philosophy, love, marriage, and divorce, all and each became the object of fierce and vindictive attack by the fevered lips of these people."

And because Mr. Howitt and some others took this position with the hope of forming a band of Christian Spiritualists, they were taunted by Mr. Burns "with being timid."

Mr. Howitt's defence on this point is worth recording:—

"If he means that they are not venturesome enough to plunge from the sunlit battlements of historic Christianity into the obscure and vaporous abyss of paganism, he is right. They can have no temptation to such an insane leap, though stimulated by the cries of 'Freedom of thought!' and 'Progression!'"

"But timid! When were Christians ever timid? Their whole history is a history of dauntless daring against hell, error, and secular oppression. From age to age they have braved the terrors of the bestial amphitheatre, of the sword, the flame, the rack, the tramp and thunder of exterminating soldiery. The bloody massacres of the Roman, the

tortures of the Inquisition, the dragonades of Austria and Spain, extirpating whole provinces, the courage of the dauntless Covenanters of Scotland, the butcheries of the Cevennes, of Piedmont, of Languedoc, of the St. Bartholomew night, the fires of Smithfield, and the dungeons of every kingdom of Europe, are the immortal testimonies of the bravery of the Christian faith. . . .

"But does not that courage yet live unimpaired in the Christian bosom? Yes, it lives there warmly as ever, and for that faith which *swarming spectres from Hades invite us to abandon*,\* we are still, if need be, prepared to contend to the death. . . . We know as assuredly as we can know anything that Christianity has stood unharmed for nearly two thousand years against every imaginable assault of men and demons. Planted on the rock of time-tried history, hailed as the hope and trust of every spiritual need in the human soul, it will continue to flout its divine banner in the face of Comtists, secularists, and the hybrid race of ultra-rationalists, and, at the end of the world, will bear it in unbroken victory into the eternal regions of its King."

#### SPIRITISTS, PLEASE COPY.

These are true words; and one cannot but give honour to the man that had the courage to pen such lines. He refers to true vital Christianity, and not to the bastard mixture that is presented to the unthinking as Christianity of modern thought and Sunday music hall activity. Spiritists don't like our quotations. They wriggle and fence, and whine out complaints that the context should be read. No context can soften down these charges brought against them by one of their own circle. Mr. Howitt died without seeing his hopes realized. What would he say of the latest effusions of the Spiritist press thirty years later? It is a fixed principle that evil encouraged, fostered, persisted in, becomes at last a tyrant, and takes the mastery of the person who is given up to it. This will be confirmed by producing their latest teaching on the resurrection of the Lord Jesus. It claims to be the utterances from a spirit through another medium to establish the correctness of the view of the writer of the article in *Light* on the subject of Christ's Resurrection Body.

"SIR,—The article with the above title, which appeared in *Light* on June 1st, contains a part of a paragraph to which I attach special interest. In it 'The question arises: What, then, became of that crucified body?' The suggested answer 'that the husk of that precious seed had instantaneously been disintegrated and dispersed, hence, "saw no corruption,"' appears to me to truthfully embody the fact to which the question applies.

"I wish, through your courtesy, to give a reply to this question; one which I received in my own house some months since, through the mediumship of a lady (Miss Hilda Rhodes) who is at present living with my wife and myself as one of the family. The spirit who used Miss Rhodes on the occasion to which I refer, is known to us by the name of 'Budvah.' The exact question and answer put to and answered by him I give herewith:—

"QUESTION: 'Can you say, with any degree of certainty, what became of the physical body of Jesus? You will remember that it was buried, and then mysteriously disappeared.'

"ANSWER: 'Budvah, greeting! The component parts, we understand, were dissipated into the elements composing them. Christ had so subdued his body, that when his spirit left it, it perished almost immediately.'

"The above answer may be helpful to many, as well as pleasing to your valued contributor, 'H. A. D.'" (A. D. L., *Light*, June 22, 1901).

In addition to this, they fling back into the face of God His own declaration that man is a guilty sinner—lost—and under judgment. It is not our charge only that we have constantly pressed, but Mr. Howitt's. There could not be clearer evidence that what called forth his indignation is more active in their ranks at the present time.

\* Our italics.

#### "IS MAN DEPRAVED?"

"Man is the noblest work of God, or the brightest thought of the Supreme mind externalised and made manifest in the flesh, and is destined to become a partner, co-worker, and sharer in the Father's glory. As we love our brightest and best thoughts and creations, so also does the Divine Parent love His, and as man is the consummation of infinite power and wisdom, then to love one another is to love the brightest thought of God, and this constitutes the highest form of worship.

"To teach that man is a fallen creature born in sin and shapen in iniquity, is a libel on God and His noblest creation; and we might here add for the benefit of those hell-fire bell-ringers who cry aloud against Spiritualism, that if there be a sin against the Holy Ghost that is unpardonable, that sin must surely be to teach that man is naturally corrupt from the crown of his head to the sole of his feet, and that he is helpless to do anything of himself.

"Man is a nobleman of nature, inheriting the divine attributes, the unfoldment of which bring him into tune with the infinite. Man is endowed with a capacity which is unlimited in its powers and possibilities of development, and the boundless wealth of the universe is at his disposal to be appropriated and enjoyed by him throughout eternity."—(*Two Worlds*, June 21, 1901).

The writer of this puts a very high estimate on his own divinity; and he must be totally blind to the crimes rampant around us, that are committed by anarchists, and also by educated scoundrels. God Himself has spoken on this matter through the great apostle—whom Spiritualists cordially hate. Paul had to contend with the sophistries of this "school of thought." God hates man's thoughts. And it was on this very question of the resurrection of the dead that the Apostle pronounced an awful doom to those who denied it. We have not the power to deliver the same judgment that he did, nevertheless it stands good for all time, yea, for eternity, because it was given in the power of the Holy Spirit, and will prove a stern reality to all such as follow these pernicious ways.

"To deliver unto Satan, that they may learn

NOT TO BLASPHEME" (1 Tim. i. 20).

## Editor's Table.

### CHRISTMAS PRESENTS AND NEW YEAR'S GIFTS.

We remind our readers in good time of the help they can give us by making presents of the volumes of *Things to Come*, or of the Editor's Works.

#### FIFTEEN POINTS

PRELIMINARY TO THE STUDY OF THE APOCALYPSE.

Under this title, the articles from July, 1900, including the two on the *Scope* and the *Structure* of the Apocalypse, will be published immediately, at the request of several friends.

We hope our readers will aid in their wide circulation and thus use them in making known the papers now appearing in our pages. The book consists of 132 pages, and will be neatly got up at the price of one shilling.

#### FOREIGN AND COLONIAL POSTAGE STAMPS.

In our notice that we can receive small sums by means of these stamps, we omitted to say that they must be *unused*, and should be as far as possible *in one strip*.

#### "INTERPRETATION OF PROPHECY."

We must apologize for the omission in last month's issue of an explanatory note by the Rev. Sholto D. C. Douglas, in which he explained that the selection of Texts was chiefly compiled from a little book by Mr. Blackstone.

#### ACKNOWLEDGMENTS.

(For <i>Things to Come</i> ).		£	s.	d.
A. T. P. (Hobart)	...	0	3	6
Dr. O.	...	0	1	6
L. E. K. (South Australia)	...	0	2	6

# THINGS TO COME.

No. 90.

DECEMBER, 1901.

Vol. VIII. No. 6.

## Editorials.

### "THE UNSEARCHABLE RICHES OF CHRIST."

THESE words are usually taken, like so many others, apart from their context; and thus, are diverted from their true interpretation, which is determined by the context in which we find them (Eph. iii. 8).

They are usually taken as applying to the inexhaustible riches which are treasured up in Christ the "Head," for all the members of His body; and not dispensationally.

That there are these riches thus treasured up is most blessedly true. But the question is, is this the fact referred to in Eph. iii. 8?

None can sing more heartily, or truly, than ourselves—

"How vast the treasures we possess  
In Thee, O Lord, our righteousness;  
All things are ours in Christ Thy Son,  
With whom Thy love hath made us one."

But these riches or treasures are for the most part searchable. The Scriptures are the treasure-house where they may be searched for and found and known and enjoyed.

We may search out the love of God the Father; the grace of God the Son; and the fellowship of God the Holy Ghost.

We may search out what is revealed of the Father's purpose; the Son's love; and the Spirit's power.

We may search out the Sufferings of Christ, the Resurrection of Christ, and the Coming of Christ (Acts xvii. 3): and may be built up on our most holy faith.

But the question still remains. Is all this what is referred to by the expression in Eph. iii. 8? and we answer, No.

The word that is rendered "unsearchable" is ἀνεξιχνίαστος (*anexichniastos*), and means *untrackable, that which cannot be explored or found by searching*. It has reference to *footsteps*, and hence to *tracing or tracking out*. It occurs again only in Rom. xi. 33, where it is rendered "past finding out" (RV., "past tracing out"), and refers to the "ways" of God with respect to His dispensational dealings as to Israel, the Gentiles, and the Church.

The English word "unsearchable" does occur in the same verse (Rom. xi. 33). But it is quite a different word in the Greek. It is ἀνεξερεύνητος (*anexercunētos*), and means,  *baffling comprehension*.

This latter word refers to what could not be understood though we could find it out.

The former word refers to what cannot be tracked out, though we could understand it if found.

The teaching of Rom. xi. 33 is, therefore, that the "judgments" of God cannot be comprehended by us, even though we could search or track them out. While the "ways" of God in grace cannot be tracked out at all, though they could be comprehended if found.

The teaching of Eph. iii. 8 is that some of these "ways" which were *untrackable* by man, are now made known through Paul, and announced as glad tidings among the Gentiles.

It is the Mystery (or Secret) of the Church which was thus untrackable before that commission was given to the Apostle for the special purpose of making it known.

Moreover, the Greek is "The Christ." These untrackable riches have to do with Christ Mystical, or Spiritual. "The Christ," or the glorious Head in heaven and His people, the members of His Body on earth.

This is what was untrackable by man, inasmuch as it was "hid in God." Not hidden in the Scriptures; or hidden among men; but hidden in God, and kept secret by Him until He was pleased to reveal the wondrous Secret.

The Old Testament Scriptures clearly and manifestly revealed the "sufferings of Christ;" and they announced also "the glory that should follow." And while the "glory" is often mentioned apart from the "sufferings," the "sufferings" are never mentioned apart from the "glory."

It is as though the Holy Spirit would impress us with the certainty of the fact, that those sufferings should not be fruitless, but should surely accomplish all their design, and achieve all their glorious results.

When the Lord first mentioned His "*sufferings*" (Matt. xvi. 21), He did not fail to go on to speak of the assured fact that the Son of Man should come "in His glory" (v. 27): and a Vision of the "power and coming" (2 Pet. i. 16-18), of that glory was immediately vouchsafed as though visibly to corroborate the blessed fact that the glory should follow the "decease" (or exodus) which was spoken of at the Transfiguration (Luke ix. 31).

Peter is the one whom the Spirit chose to speak in his Epistle of the "sufferings and the glory" of which he had been the eye-witness. See 1 Pet. i. 6-8, 11, 19, 20; iii. 18; iv. 13, 15, 16; v. 10, 11; in all of which sufferings and glory are joined together in the same context and in closest connection.

Now, with regard to "the sufferings of Christ and the glory which should follow" (1 Pet. i. 11), there was nothing to show the prophets who foretold them, what interval, if any, should separate them. So far as the prophets were concerned, there was nothing to tell them whether the glory would follow immediately on the sufferings, or whether any time was to elapse; and, if so, how long the time was to be. Hence the Spirit tells us by Peter that the prophets who spoke of these things "enquired and searched diligently . . . searching what, or *what manner of time*" was signified.

They ministered concerning the grace of God manifested in the sufferings of Christ ; and they testified of the glory of God in the coming of Christ, but the riches of this grace and the riches of this glory were *untrackable*. Those riches of grace and glory belong to the Mystery. They are both spoken of in this connection in Eph. i. There we read of "the riches of his grace" (v. 7); and there we read too of "the riches of the glory of his inheritance in the saints" (v. 18). And all this "to the praise of the glory of his grace wherein he hath made us accepted in the Beloved" (v. 6).

That is why the prophets could not track out those "riches of Christ." They were "hid in God" (Eph. iii. 9). They were the great Secret, and had been "kept secret since the world began" (Rom. xvi. 25); and were therefore *untrackable*.

Like two mountain ranges, one nearer, the other in the distance, their tops could be seen, but all the beauties of the valley that lay between could not be seen. They saw the nearer range ("the sufferings of Christ"); they saw the range beyond ("the glory which should follow"); but they saw not the present interval, filled with the wealth—the riches—of His grace for the members of the Body of Christ, the Church which is His Body.

It is our privilege now to be able to track them out. We know, now, something of the "manner of time" which was signified. Over 1,800 years have passed, and we are still in that wondrous valley, though rapidly approaching the time when the hill-tops of the further range will be resplendent with the riches of His glory.

Not until the sufferings of Christ were over ; not until He was rejected, and the offer of the kingdom spurned, by the nation ; not till then was the secret revealed ; not until then could the Apostle write "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the untrackable riches of the Christ ; and to make all men see what is the fellowship of the Mystery which from the beginning of the world hath been hid in God" (Eph. iii. 8, 9).

Now, the Mystery is preached ; now, the great Secret is revealed ; now, we may explore the wonders of the valley that lies between the sufferings and the glory. Now, we may explore its mines of wealth ; now, we may track out its riches, and enjoy its beauties, and the fellowship of the saints.

These riches of grace and glory were never scanned by the prophetic eye. They are now thrown open to our gaze. And, while they are made known to angelic beings and powers in heaven, the Holy Spirit reveals them to the Church of God on Earth.

May we realise more deeply our wondrous privileges ; count up the riches which are ours in Christ ; and occupy our hearts with Him and with them, rather than with our own poor walk, with all its failures and infirmities.

#### PARADISE.

SOME of our readers seem to attach more importance to Jewish tradition about Paradise than to what the Bible teaches. On the one side we have God's revelation, on the other side we have man's imagination.

Every occurrence of the word in Scripture means "the garden of the Lord," or an earthly park approaching it in beauty.

It is asking too much when we are expected to believe that the Lord indirectly endorsed all the fantastic and foolish notions of the Jews about Paradise.

Had the Dying Thief used the word it might have been the case.

We seem to forget the teaching of Gen. iii. 22-24: and hence fail to notice the teaching of the Apocalypse, that the Paradise *lost* is to be Paradise *restored*; when the whole earth will become a garden of Eden, and "the way to the tree of life" will be opened again. See Rev. ii. 7, and xxii. 2, 14.

If Jewish tradition be true, what is to be the fulfilment of these passages? We prefer to believe that the Lord Jesus would not make their fulfilment impossible; which would be the case if we accepted the hypothesis that He here endorsed Jewish *tradition* which He so constantly reprov'd and condemned on every other subject.

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## Papers on the Apocalypse.\*

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### THE PEOPLE ON THE EARTH.

#### (6) THE SIXTH EPISTLE.—PHILADELPHIA.

(iii. 7-13.)

In these last two Epistles the Old Testament illustrations are from the period of the Kings and Kingdom of Judah ; and after the removal of Israel. The one is from the days of Hezekiah ; and the other is from the days of the Minor Prophets, before and after the return from Babylon, when hope of restoration was held out to the People.

Those who will be on earth in the days to which the Apocalypse refers, will need the instruction which such illustrations will give ; for they will be days when all hope of restoration from Man has gone, and the People can hope only in God.

It will be a time of trial ; but the promise of being *kept* in it is made, and the hope of being *delivered out of* it is given.

Those who have this promise fulfilled in them are seen in chaps. vii., xiv. and xv. caught up to God and His throne. They go into but come "out of" the Great Tribulation. They are afterwards seen standing before the throne, though not seated as the Church will be with Christ upon the throne. They will serve God and follow the Lamb whithersoever He goeth. (See Rev. vii. 14-17 ; xiv. 1-5 ; xv. 1-4.)

The structure exhibits these promises. The time of trial has sifted and separated the people, and there are those now who have kept the words of this book in remembrance, to whom these promises can be made.

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\* These papers have been copyrighted in view of their future separate publication.

(6) PHILADELPHIA (iii. 7-13).

a	c   7. Christ's command to write.	}	Introduction.
d	7. Christ's attribut. i. 18.		
b	e   8. Statement. "I know," etc.	}	Reason. "for thou hast," etc.
	f   8. Reason. "for thou hast," etc.		
	e   9. Statement. "Behold," etc.	}	Promise. "Behold," etc.
	f   9. Promise. "Behold," etc.		
b	g   10. Statement. "Because," etc.	}	I also will keep."
	h   10. Promise. "I also will keep."		
	g   11. Statement. "Behold I come," etc.	}	Exhortation. "Hold that fast," etc.
	h   11. Exhortation. "Hold that fast," etc.		
d	12. Christ's promise. Pillar in Temple. New Name. New Jerusalem (xxi. 2; xxii. 4).	}	Conclusion.
c	13. Christ's command to hear.		

iii. 7. Unto the angel of the Assembly in Philadelphia, write; These things saith He that is holy and He that is true] Seven attributes of Christ are here given. The seven is divided, as usual, into three and four. *Three* relate to what He *is* and *hath*:

1. He that is holy.
2. He that is true.
3. He that hath the key of David.

and *four* relate to what He *does* and *does not do*:

4. That openeth.
5. And none shut.
6. That shutteth.
7. And none openeth.

**He that is holy]** or the Holy One, is a title of Deity (Hos. xi. 9. Hab. iii. 3). It is given to Christ (Ps. xvi. 10. Acts iii. 14). The usual form of this title in the Old Testament is "the Holy One of Israel"; but Israel is now removed, and the illustration is from Judah.

**He that is true]** The word here is *ἀληθινός*; (*alēthinos*) *real*, (not *ἀληθής* (*alēthēs*) *true*), and denotes what is *real* and *genuine* in contrast to all that is merely typical. Hence it is used of God whenever the reference or contrast is to idols (either latent or otherwise) in the context. (See 1 Thess. i. 9. Compare Jer. x. 10. 2 Chr. xv. 3. 1 John v. 20. Rev. xix. 11.)

**He that hath the key of David]** We have already referred to this (see pages 80, 81), as specially giving its

character to this Epistle. It reminds the reader of that period of Judah's history described in Isa. xxii. Jerusalem was about to be taken, and instead of repenting, they were feasting. The Treasurer of the State "who was over the house" (Shebna), carried the key in token of his office; and he presumptuously thought he was going to retain his office and his dignity, and finally be buried in the magnificent sepulchre he had prepared for himself in the rock. But this thought was alien to the great hope given to David, which was *resurrection*, "even the sure mercies of (promised to) David." Shebna entered not into David's spirit, so he was removed, and another (Eliakim) took his office. The use of "the key of David" is explained in what follows, as denoting access to, and complete control over, the house and throne of David, and implies Regal dominion. Hence the word "house" (used in the prophecy—Isa. xxii. 22) is omitted here, for it is the *throne* that is now in question (Luke i. 32), and this could be occupied only in resurrection (Jer. xxx. 9. Ezek. xxxiv. 23, 24. Acts xiii. 34, 36). It is the Kingdom that is referred to in all this, not the church. Hence we read of "the keys of the kingdom," but never of "the keys of the church." This is left for Romanists to falsely claim, and for Protestant interpreters to weakly admit. Matt. xvi. 19 is clear as to this. This key belongs to Christ, as here stated; but the *opening* of the kingdom, *in testimony*, was committed to Peter, and Peter used those keys in his ministry in Acts i.-xii. Against that kingdom the "gates of the grave" should not prevail. If "gates" denote the entrance to the grave, then it means that *death* "shall not prevail"; and if "gates" (by *Metonymy*) denote *power*, then it means that the power of the grave will never keep and hold those who enter it. Christ holds the key (as stated in i. 18), and therefore He describes Himself as

**He that openeth, and no one shall\* shut; that shutteth and no one shall† open.**

**8. I know thy works: (behold I have set before thee an opened door]** What this means is sufficiently explained by what follows. It can refer only to *deliverance*, as when the opened door was set before Peter (Acts xii. 10; and compare Isa. xlix. 9, 10). Their enemies shall acknowledge the Lord's protecting power. What a wrong interpretation of these words it is, to take them as referring to an open door *for service*, as is so universally done! Even as used by Paul in 1 Cor. xvi. 9 it implies *deliverance* from the "many adversaries"; and in 2 Cor. ii. 12 the reference is clearly to *deliverance* from Satan's "devices" (v. 11); in Col. iv. 3 the reference is to deliverance from his "bonds."

**which no one can shut‡): that thou hast a little strength, and didst keep my word]** This, the one important injunction throughout, is obeyed by those who are thus addressed.

\* L.T.Ta.Tr.A. WH. and RV. read the future tense.

† T. Tr.A. read the future tense.

‡ So G.L.T.Tr.A.WH. and RV.

and didst not deny my name] *i.e.*, by receiving another "name"; even the name of the Beast. This, too, refers to another special injunction so peculiarly applicable to, and characteristic of, the coming days of the great Tribulation. (See Rev. xiii. 17; xiv. 9, 11, 12). Here is the description of those very days referred to, in this epistle.

9. **Behold, I make those of the synagogue of Satan, who say that they are Jews, and are not, but do lie]** How are these words to be explained of the Christian Church, either of these or of any other days? Why should people "say they are Jews" in order to join Christians? Why thus lie? Do we see any fulfilment of this going on around us? No! These claim to be Jews and meet in their assemblies (or synagogues), but it is "the synagogue of Satan." They claim to be "fellow-servants" (Matt. xxiv. 49). Those who will be on the earth at that time will know what these words mean better than we can know now. It is for us to *believe* them.

**Behold, I will make them to come and bow down before thy feet, and know that I have loved them** Is this what is prophesied of the church of God? Is this our experience? Has it ever been the experience of the Christian Church? No! trouble and persecution and trial are the lot of the church; the portion plainly foretold for it during the time of the Lord's rejection until He shall come. To be hated because He was hated; this is our portion now, from which no hope of reprieve is held out to us. But this homage spoken of here belongs to Israel *by right* in a yet future day. To see this we have to read only such passages as Isa. xlv. 14; xlix. 22, 23; lx. 14; lxvi. 1-4, 5, 14. We can hardly conceive it possible that, in the face of such prophecies and promises addressed to Israel, anyone could ever interpret their fulfilment in these Epistles as belonging to the church of God. Look at only one (Isa. lx. 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."

The promise made to Christ will be shared in by His people Israel. See Ps. lxxii. 9; cx. 1. Phil. ii. 10. Compare Exod. xi. 8. "That I have loved them"—both the pronouns here are very emphatic and refer to chap. i. 5. (See pages 51 and 169.)

10. **Because thou didst keep the word of my patience], *i.e.*, the patient waiting or endurance which I didst command.** See i. 9; ii. 2, 19. These commands as to "patience" refer particularly to the waiting during and under the tribulation. If it be asked where this is, the answer is clear from chaps. xiii. 10; and xiv. 12—"Here is the patience of the saints." It is the patience of those who shall be in those scenes of judgment and looking for deliverance out of them. For this is the promise.

**I also shall keep thee out of the hour of trial, which is about to come upon the whole (habitable)**

**world to try them that dwell on the earth]** These are the scenes foretold in Zeph. i. 14-18, and by our Lord in Luke xx. 36. This refers to a brief, definite season (xii.-xix.); probably "the three years and a half" closing with the manifestation of the Lord Jesus in the clouds. These earth-dwellers are repeatedly mentioned in this book (see vi. 10; xi. 10; xiii. 8, 14). For the "keeping out of the hour," etc. (see Ps. xxxii. 6. Isa. xxvi. 20, 21. John xvii. 15. Ps. xxvii. 1-5.) This deliverance may be the "wilderness," as spoken of in chap. xii.

11. **"\*I come quickly: Hold fast that which thou hast, that none take thy crown]** This can have no reference to the Church of God. We have no crowns to be taken and no one could take them if we had. We are in Christ; perfect and secure in Him.

12. **Him that overcometh will I make a pillar in the Temple of my God]** Here the promise goes on to the days of Solomon, to the "temple" and the "city" (as the next Epistle to Laodicea is associated with the throne). (See pages 209 and 210, and compare 1 Kings v. 5; vii. 13-22. 2 Chron. iii. 15-17.

**and he shall in no wise go forth any more: and I will write upon him the name of my God, and the name of the city of my God]** The promise as to both temple and city are fulfilled in chap. xxi. 2, 3. Compare Ps. xlvi. 1, 2, 8, 9, and Ezek. xlvi. 35.

**the New Jerusalem (xxi. 2, 10), which descendeth out of heaven from my God (xxi. 10) and [I will write upon him] my new name]** Is. lxii. 2; lxv. 15. Inscriptions on the person are mentioned in chap. vii. 3. The worshippers of the Beast will be marked with His name, chaps. xiii. 16; xiv. 11 xix.; 20; xx. 4. This promise is specifically fulfilled in chaps. xiv. 1, and xxii. 4.

13. **He that hath an ear, let him hear what the Spirit is saying to the Assemblies]** See above.

#### 7. THE SEVENTH EPISTLE.—LAODICEA.

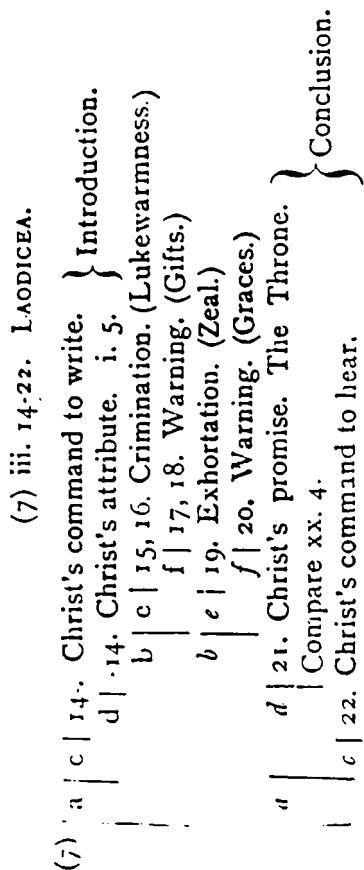
(iii. 14-22.)

The Epistle to the Assembly in Laodicea is the last, as it is the most solemn, of these Epistles. All the Epistles cover, in a general way, the whole period covered by the book; but, they also mark special stages of the apostasy and of the tribulation. Laodicea marks the last stage. It is the final period immediately before chap. xix., when "the Judge standeth before the door" (v. 20. Compare James v. 9). The Old Testament illustrations are taken from the Minor Prophets, which cover the last period of the nation's history, and form the last testimony before the First Advent of Christ; because the same character will mark the period immediately preceding the Second Advent or the Day of the Lord.

The Structure is much more simple than any of the other Epistles, because the whole position at that period will be reduced to the very simple issue of allegiance to Christ or Antichrist.

\* Omit "Behold," G.L.T.Tr.A. W.H. and R.V.





iii. 14. And unto the Angel of the Assembly in Laodicea,\* write; These things saith the Amen] "Amen" is a Hebrew word (see 2 Cor. i. 20. Rom. xv. 8), expressing that which is immediately added, "faithful and true." Compare Isa. lxxv. 16.

the faithful and true witness] See on chap. i. 5 above; and compare xix. 11 and Ps. lxxxix. 37.

the beginning of the creation of God] Reminding of the fact that by Him all things were created; and that by Him all things exist and all things consist (Col. i. 15-19). Before any created thing was formed, Elohim took created form in order to create; so that created beings might hold communion with the Creator, which they could not with God, who is "Spirit" (John iv. 24). Thus He is referred to in Prov. viii. 22-31. And thus He appeared to Adam (who was created in His image), and to the Patriarchs, and to Joshua as one who could be wrestled with and seen and spoken with. All believe that He assumed creature form specially for these appearances. It is only one step to further believe that this form was more permanent: that He took creature form in order to create, as He afterwards took human form in order to redeem. (Compare the two songs of Rev. iv. 11 and v. 9.) No other view so well enables us to understand how He could be called "the Beginning of the creation of God," or explain such passages as Prov. viii. 22-31 and Col. i. 15-17, "the firstborn of every creature" who was "before all things." This is all expressed in the words of the ancient Creed. "Begotten of His Father before the world; born of the substance of his mother in the world." He is therefore the Head of Creation, the

\* So G.L.T.Tr.A. WII. and RV.

great subject of which this book treats, thus reminding us here of its beginning, as it afterwards tells of its end, and of the New Creation of the New Heaven and the New Earth.

15. I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot.

16. Thus, because thou art luke-warm, and neither hot nor cold,\* I am about to spue thee out of my mouth] These words require no exposition. They explain with perfect clearness the condition of things among the remnant of the Jews in that day. The same result of unfaithfulness in not keeping the word and commandments of God is spoken of in Lev. xviii. 27, 28; xx. 22, where the people are told that for such disobedience, the very land should spue them out. Compare Zech. xi. 1-9, and Hos. iv. 6-7.

17. Because thou sayest] See page 82, where these verses are compared with Hosea ii. 5, 8, 9, and other passages from the minor prophets, which describe the very condition of things here referred to. We enlarged on this point in those pages (82-85), so as not to over-burden these running comments on the text itself.

I am rich and have become enriched] Compare Hos. xii. 8.

And have need of nothing; and knowest not that thou art the wretched one (Hos. ii. 11; v. 15), and the miserable (Hag. i. 6), and poor, and blind, and naked (Hos. ii. 3-10).

18. I counsel thee to buy of me] When are the members of the Church of God, or, indeed, anyone in this dispensation, where all is of grace and of gift, counselled "to buy" anything of God. We have "nothing to pay" and nothing to buy with; and can show no cause nor merit why we should have the slightest favour or blessing. Compare for the Dispensation of works Is. lv. 1, 2.

gold refined in the fire (Mal. iii. 3; Hos. ii. 8; Hag. ii. 8), that thou mayest be enriched; and white garments, that thou mayest be clothed, and that the shame of thy nakedness may not be made manifest] The reference here is to Jer. xliii. 25, 26, and Hosea ii. 3.

and eye-salve to anoint thine eyes, that thou mayest see] Compare Is. lix. 10.

19. As many as I love] See Is. xliii. 4, and compare context. Also Deut. vii. 8. Hos. iii. 2; xi. 4.

I rebuke and chasten] See Hos. vii. 12; Deut. viii. 5; xxviii. 20; and Prov. iii. 12.

be zealous therefore and repent.

20. Behold, I am standing (lit., "I have taken my station") at the door, and am knocking] The call is to the Wedding Feast of chap. xix. 9, to which the parables pointed, especially Luke xii. 35-38. The servants are exhorted to be "like unto men that wait for their Lord when he shall return from the wedding; that when he cometh and knocketh they may open to him immediately.

\* So G.T.Tr.A. WII. and RV.

Blessed are those servants whom the Lord when he cometh shall find watching. The coming is no longer spoken of as "near"—he is already at the door.

To the twelve Tribes scattered abroad it is written in view of his coming—"The judge standeth before the door" (Jas. v. 7, 8, 9). The nearness of the Lord as the "judge" is the warning conveyed by these words in the Epistle to the Assembly in Laodicea, and not the nearness of the Saviour in grace, or an invitation to sinners in this day of grace. Can anything be clearer than this? and can language be more incongruous as applied to any in this present dispensation.

**if any one hear my voice, and open the door, I will come in to him, and will sup with him, and he with me]** It is in connection with the knocking just referred to in Luke xii. 37 that the promise is given to the "servants" spoken of (not to the church). "Verily I say unto you that he shall gird himself and make them to sit down to meat, and he will come forth and serve them." Compare Matt. xxii. 2, 3. Luke xiv. 15; xxii. 16-18. Mark xiv. 25, and Rev. xix. 9. This is the same watching which is spoken of in verse 39 as the watching for the coming as a thief.

**21. To him that overcometh will I give to take his seat with me on my throne, even as I also overcame and took my seat with my Father on His throne]** This promise is seen fulfilled in xx. 4. The session of the Lord Jesus is spoken of here as past. He is now standing (as in the vision of ch. i.). He has "risen up from His seat" and is about to come down in judgment to avenge the blood of His martyred saints. Hence Stephen sees the same "Son of Man, standing," Acts vii. 56. Nothing proves more clearly the two thrones of which Scripture speaks. His Father's throne, on which He is now seated, and "the throne of His father David," to which Christ is the heir as David's Son and David's Lord (Luke ii. 32). Compare Ezek. xliii. 7. Ps. cxxii. 5. It is this throne which He will occupy when He comes in His glory. Luke ii. 32. Acts ii. 30. Heb. ii. 5. Matt. xxv. 31. Ps. viii. Dan. vii. and Rev. xx. 4. There is a third throne spoken of in chap. xxii. 1, 3; but that is "the throne of God and of the Lamb," and is after the Millennium. The promise in iii. 21 refers to the throne of Solomon. (See page 99).

**22. He that hath an ear, let him hear what the Spirit is saying unto the Assemblies]** Here end these seven epistles. And we feel that no one can thus read and study them without becoming convinced that they belong to another dispensation altogether; when "works" and not grace form the standing; and Israel and not the Church is the subject.

This concludes the Epistles to the Seven Assemblies.

In our next paper we shall pass on to the great series of Visions, which occupy the central portion of the Book, and consider the first Vision in Heaven. As we proceed, we shall have still further proof that the Church is not the great subject of the Apocalypse; but we shall see how the people, who are addressed in these Epistles, have their place in those judgment scenes; and live in a Dispensation of Judgment, and not in the Dispensation of Grace.

## Contributed Articles.

### DANIEL'S VISION OF THE FOUR IMPERIAL WORLD POWERS.

"THE TIMES OF THE GENTILES."

I.

"A GREAT warfare," in which angels—holy and wicked—are engaged, as well as men. From the day upon which the Lord laid its foundations, when the morning stars sang together and all the sons of God shouted for joy, the earth has been an object of contention. Lawless angels, covetous, like their human congeners the land pirates, being determined to annex it, by any means, to their dominion. When the Lord, to whom it belonged as a personal possession, sowed into it the first crop of wheat, His enemy came by stealth, at night, to spoil the harvest by scattering his own poisonous darnel over the wheat.

When the Lord had recovered the wrecked world from its almost total destruction, and had put a man in charge of it to guard it, the enemy of the Son of God assailed the man, and through a lie ousted him from the exercise of its jurisdiction; and, having by this fraud made the man his slave, now through him overlords it against its rightful owner.

Man is but a small atom of a vast creation; but his endowments point to a marvellous purpose never yet realised; so also his dwelling place. Though small when compared with other orbs, it was prepared advisedly that it should be the womb out of which should be born a mighty race destined, in loving obedience to God, to rule the universe. Satan well understood the object for which the earth was created and adorned, and why man was made to be its ruler. Hence his determination to get possession of the earth and its Guardian, that he might turn the earth into a fortress, and make of the man a mere instrument, whereby to propagate a seed subject to himself; and, like himself, antagonistic to the kingdom of God. "Use him and kill him" is Satan's occult philosophy.

But the purposes of God in the creation of man are not to be thwarted, even by the combined forces and wisdom of all that is evil. The Lord sends His own voice as a messenger of salvation to the guilty sinner, and by His command the state officials of heaven—the angels of God—become public servants in ministry "for the sake of those about to be inheriting salvation" (Heb. i. 14).

The forces of evil, being evil, are antagonistic to the kingdom of God, whether in heaven or on the earth, so that the *angels of God* are involved in human affairs, making common cause with redeemed man in conflict with *evil angels*, whose irruption into the earth is brigandage, burglary, and murder.

Angelic service, like human service, has its several spheres of operation. The sphere of service of the Archangel Michael is the Jewish theocracy: "Michael your prince." He commands angelic forces having for their object the defence of God's earthly people.

Gabriel, another mighty one, is also associated in the same "protectorate." While Daniel is praying and supplicating, making his confession of sin for himself and for his people, the angel is made to fly swiftly to him with comforting words, and to reveal, by permission, secrets learned in God's presence. When the fulness of time had come, again he is sent to announce the birth of the Lord's forerunner; and, later on, the birth of the Messiah himself.

Having sinned, the man is peculiarly susceptible to the influence of evil angels, through which he becomes the vilest slave of the powers of evil, a mere tool to work out, to his own eternal loss, the designs of the author of sin. The gospel of salvation has put the saved sinner upon an altogether different footing, for it has transferred him from "the authority of Satan," and brought him into the Kingdom of the Son of God. *Now* he can take a part in this great and spiritual warfare; a warfare which, in the "end time," will include all the forces of good and evil; all will be engaged on the one side or the other.

When Moses brought Israel to the borders of their inheritance, the people were afraid, because it was already occupied by warlike inhabitants. For their encouragement he could assure them that the "defence," the "shadow," which had hitherto covered the dwellers in the land reserved for Israel, had deserted them.

"Rebel not against the Lord, neither fear ye the people of the land; for they are bread for us: their shadow is removed from over them, and the Lord is with us: fear them not" (Num. xiv. 9; R.V. marg.)

At Jericho, the captain of the Lord's host was visible to Joshua, although the host itself was not.

"Behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, 'Art thou for us, or for our adversaries?' And he said, 'Nay; but prince of the host of the Lord am I now come'" (Jos. v. 13, 14; R.V. marg.)

Angels from heaven fought for Israel against Sisera, while evil angels, antagonistic to the kingdom of God upon the earth, ever fight against it. The angel prince of Persia endeavoured to turn the mind of Cyrus against captive Judah, so that he should not let them return to their own land. A mighty glorious angelic Being was in contest with him for three weeks, and only attained his object when reinforced by Michael (Dan. x. 5, 6, 13).

In the "end time" of Gentile dominion, and of Satan's overlordship of the world, our Lord, the captain of salvation, will thrust in His *sickle*—will send His *angels*—to reap the wheat and the tares, while a second sickle will reap the vine of the earth (Matt. xiii. 37-42; Rev. xiv. 14-20).

## II

In these dream visions of the captivity, the Lord shows to the prophet Daniel, and, through him, to succeeding generations, the number and character of the several "world powers" which should arise and bear rule over the earth; to each of which the people of Israel must needs be subject until their power has been utterly broken down, and they have learned that to dwell within the four corners of Jehovah's covenant is more blessed than to abide under the

shadow of any self-chosen Messiah. When they shall have learned that the Lord alone is their Saviour and Redeemer, then will they cry out unto Him to rend the heavens and to come down from on high to deliver them from the Cæsar whom, in blindness and obstinate unbelief, they have preferred to the "Anointed" of God.

## III.

In Daniel's prophecies the *duration* of Gentile "world power" is divided into two chronological *periods*. The *first period* has already become historical, and has been followed by an interregnum which is now coming to an end. With the closing scenes of this interregnum, the *second* chronological *period* begins. What was to take place *during* this interregnum was kept secret from prophets and angels. "The mystery" which was kept hidden from the ages was the "church," and its relationship to its founder, the Christ, the Son of the Living God. When the Son of God came to His own vineyard, clothed with salvation, the spirits of "world power" were in possession of the earth, which they were corrupting and breaking in pieces; but the gospel of this princely Leader of life was a declaration of war against the usurping powers of darkness, the kingdom of Satan; and, at length, the gospel drove the spirits of "world power" into an enforced disguise. On the manifestation of the mystery (the church), the devil assailed it with manifold temptations for the purpose of corrupting and using it to carry out his own design (comp. the temptation of Eve, Gen. iii. 2; 2 Cor. xi. 3), that he might cause it to become an apostate church, in which event the spirits of "world power" could again become openly manifest, and once more dominant over the world. And now, with the apostasy of the churches, the spirits of "world power" have broken cover, and have come out into open manifestation. Thus the second chronological period of "world power" has begun; the "new era," which the world has been longing for, is present; and its admirers are already vaunting its glories and extolling its praises, *all of which are to be consumed in the lake of fire* (Rev. xix. 20).

## IV.

With Gentile supremacy Israel's day, which was so hopeful in its beginning, passed into the darkness of a long night; clouds and storm had, for the most part, veiled its brightness, but with the captivity a night set in which is not yet ended, for the *Gentile's* day is *Israel's* night, and will so continue until her heavenly Light again shines forth, who shall conquer the powers of darkness, lift her out of the dust, and establish her dwelling place upon the mount of God. Her Light shall return, never again to be quenched in blood, as once it was when she knew not that "her Lord was there."

"Behold"! "See"! and consider. Although with the "Beginning of the watches" Israel's night has set in, it is not yet total darkness; for a little while there are stars shining in the heavens; and, in sleep, Jehovah causes Daniel, His "greatly beloved," to see through the whole of the night, through the very blackest hour of it; and though the terrors thereof pierce his spirit, yet his eyes are held gazing through all the watches of it, until the dawning of the day of the Kingdom of the Son of Man.

"In the first year of Belshazzar, King of Babylon, Daniel hath seen a dream, and the visions of his head on his bed" (Dan. vii. 1; Young).

In *dreams* the heart breaks away from sleep, while the rest of the body is held in bondage (Cant. v. 2).

In *visions* the eyes of the mind are held gazing upon whatever is presented to them, irrespective of fleshly organs (Acts ix. 10-12).

Daniel is a type of godly Israel, prostrate (on his bed), but with heart and mind awake; troubled and distressed, waiting for the end of the captivity, and "the times of refreshing."

## V.

This prophetic vision of ch. vii. consists of three visions, separated from each other by the word NIGHT at verses 2, 7 and 13, and it is also subdivided into nine sections by the formula, "I was seeing," at verses 2, 4, 6, 7, 9, f.c. 11, l.c. 11, 13, 21.

The beautiful structure of this seventh chapter of Daniel is veiled by the translators (to the English reader) for the sake of varied expression, as will be seen by the following concordance of the Heb. word "*was seeing*."

- Verses 2. I *saw* in my vision by night.  
 4. I *beheld* till the wings thereof were plucked.  
 6. I *beheld*, and lo, another like a leopard,  
 7. I *saw* in the night-visions, and  
 9. I *beheld* till the thrones were cast down,  
 11. I *beheld* then because of the voice.  
 —. I *beheld* (even) till the beast was slain.  
 13. I *saw* in the night visions.  
 21. I *beheld*, and the same horn made.

The words in italics, "*saw*," "*behold*," and "*beheld*," represent but one Hebrew word, and should all have been translated "*seeing*" (see translation of the Bible by Robt. Young, LL.D.); and the confusion is increased by translating two other Hebrew words by the English words "*behold*" and "*lo*"; thus mixing up three Hebrew words, and presenting them by the same English word "*behold*," varying this with the word "*lo*," as seen in the following instances:

## Second Hebrew word.

- Verse 2. *And behold* the four winds.  
 5. *And behold* another beast.  
 6. *And lo* another, like a leopard.  
 7. *And behold* a fourth beast.  
 13. *And behold* (one) like the Son of Man.

## Third Hebrew word.

8. *And behold* there came up.  
 —. *And behold* in this horn.

The *divine* structure of this chapter concerning Gentile world powers may be seen at a glance when but one English word is used to translate the one Hebrew word.

## VISION I.

- |        |          |  |
|--------|----------|--|
| Verse. | Section. |  |
| 2.     | 1.       | I <i>was seeing</i> in my vision by NIGHT. |
| 4.     | 2.       | I <i>was seeing</i> till that its wings    |
| 6.     | 3.       | I <i>was seeing</i> , and lo another       |

## VISION II.

- |    |    |   |
|----|----|---|
| 7. | 4. | I <i>was seeing</i> in the visions of the NIGHT |
| 9. | 5. | I <i>was seeing</i> till the thrones            |

- |     |    |   |
|-----|----|---|
| 11. | 6. | I <i>was seeing</i> , then, because of the voice    |
| —.  | 7. | I <i>was seeing</i> (that) till the beast was slain |

## VISION III.

- |     |    |   |
|-----|----|---|
| 13. | 8. | I <i>was seeing</i> in the visions of the NIGHT |
| 21. | 9. | I <i>was seeing</i> , and this horn is making   |

The words in italics represent but one word in Hebrew.

These three NIGHT visions comprise three angelic military watches (Dan. iv. 13, 17, 23. Isa. lxii. 6. Lam. ii. 19) into which Israel's night of captivity is divided. Before the Roman period the Jews divided their night into three watches, as did also the Babylonians and the Early Greeks; while the Romans divided their night into four watches. The first, or "Beginning of the Watches" (Lam. ii. 19) began about sunset, and lasted till about 10 p.m. The second, or "Middle Watch" (Judg. vii. 19), lasted from 10 p.m. to about 2 a.m. The third, or "Morning Watch" (Ex. xiv. 24) lasted from 2 a.m. to sunrise. Daniel vii. is therefore the *Divine Chart* of "THE TIMES OF THE GENTILES."

## VI.

Vision I. "The Beginning of the Watches," *i.e.*, the first watch, includes the rise of the first three "World Powers": Babylon, Medo-Persia, and Greece (this first watch contains three sections).

Vision II. "The Middle Watch" contains the rise, progress, and destruction of the fourth "world power," the Roman Empire (this second watch is divided into four sections).

Vision III. "The Morning Watch" is taken up with the advent of the Son of Man from heaven, bringing with Him life, light, and salvation to a fainting world (this third watch is divided into two sections; it passes quickly out of darkness into the light of day. Comp. John xx. 1 with Mark xvi. 1-3).

Those who are interested in the signification of "number in Scripture"\* will find in the divine structure of this chart-vision of "The Times of the Gentiles," and of Israel's night watches, profitable food for thought.

The period covered by the visions of chap. vii. corresponds with the period covered by the four metals of chap. ii., but with this difference: Nebuchadnezzar saw the image at once in its entirety—he did not see the *process* of its construction; while Daniel is shown the *operating causes preceding the manifestation* of the four Beasts.

The four "world powers," symbolised by the metals, and depicted by the beasts, begin with Nebuchadnezzar, but each metal, and its corresponding beast, includes its dynasty.

It is important to notice that the collective association of the four metals in the one image, in its *latest* manifestation, (ii. 45) is an enforced one; it is an artificial or mechanical union of metals with nothing to *harmonise* them. The image in its entirety is "one and great," but it would require the breath of the Almighty to *fraternise* the several parts with each other. The lambent flame of divine *love*, shining through metals made incandescent by *it*, alone could harmonise them into oneness. Such unity cannot be effected by the spirits which make their dwelling in this

\* See *Number in Scripture*, by Rev. E. W. Bullinger, D.D.

mockery of the man to whom the Lord gave earth's dominion at the first.

"Behold an image, one and great." Therefore in the "end time" of Gentile dominion it is a *fourfold* "world power," as contrasted with the real oneness of the Kingdom of God, set up on the destruction of this Satanic counterfeit by a single blow from a *stone*, which has passed securely over "the balances."

These four "world powers," symbolised by the metals, and depicted in the four beasts, have, each of them, an earlier and a later manifestation. In their first manifestation they are rivals, and succeed each other in chronological order as the result of an appeal to arms; in their last manifestation they are contemporary, and *accomplices in evil* (chaps. ii. 35; vii. 11, 12); but the first three are, in the "end time," subordinate to the fourth, which is absolute.

## VII.

Between these two manifestations there obtains (as regards their despotic potency) an interval of *vis inertie*; for although the spirit forces which energise the visible "world powers" are present, and cannot be slain by man, they may be silenced, and held in restraint, and revived again (Ezek. xxi. 7; 2 Thess. ii. 7). During this interval the gospel of salvation is preached, the Holy Spirit holding back the world spirits in their constant attempts to re-assert their former ascendancy, which has been invalidated by the spiritual warfare carried on by the Holy Spirit *through the instrumentality of the Churches of Jesus Christ*.

As that spiritual warfare first languishes, and then ceases, through the apostasy of the Churches, the world spirits recover the ground which they had lost, and re-assert their claims to supremacy over the world of men; and thus their later manifestation is brought about through causes identical with those which led directly to their first manifestation.

## VIII.

The scope of the several visions of "world powers." Nebuchadnezzar's vision (chap. ii.) begins with himself (including his dynasty) as the head of gold. Daniel's vision (chap. vii.) begins with a furious commotion among the powers of the air.

Chap. ii. gives us, under the symbolism of a metal image (which of itself can do nothing until spirit is put into it, Rev. xiii. 15), the external human material of Gentile "world power" as it appears to worldly ambition.

The *principal elements* which go to make up the human material of which "world powers" are composed, may be seen in chaps. iii. 2 and v. 1, "princes, governors," "a thousand of his lords." Chap. vii. shows the inherent characteristics—the nature—of the living spirit-beings which animate, and energise, the otherwise impotent material—the human agents—of Gentile "world powers."

Chap. vii. is a *night* vision, while chap. viii. is a *morning* vision; the two are interlocked; and, just as *evening* and *morning* make one day, so do the visions of these two chapters make one vision, and they are to be read together, see the word of the angel, viii. 26.

The vision of chap. x. (to the end of Daniel) is also a day vision, and is supplementary. It is an expansion of

part of chap. viii., giving, in greater detail, the career of the last head of Gentile "world power." Its historical realisation is represented as belonging to a time that was, in Daniel's day, a very long way off. (x. 1).

The *whole* duration of Gentile rule is seen in chap. vii.

The "*end time*" of that duration in chap. viii. 22—

The "*last days*" of that "end time" in chap. xi. 5 to end.

## IX.

In chap. vii. the character of the third "world power" alone is given; nothing is shown of its doings; these are given in part, in chap. viii., and, in greater detail, with respect to its chief member, in xi. 5 (and onwards). These two chapters, viii. and xi., describe the circumstances leading to the rise of this third "world power," its sudden collapse (viii. 22; xi. 4), and then (after being broken and plucked up) its reappearance in "the last days" in the persons of four kings (heads of chap. vii. 6; horns of chap. viii. 22). Whereupon the uninterrupted sequence of events, from viii. 22-25 to xi. 5—brings us suddenly to the end of all Gentile dominion; for, with the presence of these four inferior kings (of the third dominion) within the territory won by the sword of Alexander, but under the supremacy of the Roman dominion, the "times of the Gentiles" are running out.

As the end of Gentile rule draws near (chap. vii. 12) all the four *imperial* "world powers" are contemporary with each other, but the fourth is paramount and comprehensive. Therefore, the four kings of the third world dominion (viii. 22, 23) are constituent, but subordinate, parts of the ten kings (of chap. vii. 24) of the fourth dominion.

## X.

The Roman power (the fourth beast), in its first manifestation, in the days when *anno domini* took its rise, was under the rule of a *single* autocrat. In its last manifestation, after the long interval of a compulsory incognito, it reappears in the form of a politic league of *ten* kings, which pass by conquest under the supremacy of one head, the seventh *mortal* head of Rev. xvii. 10.

This last autocrat federates all the four "world power" dominions—Babylon, Medo-Persia, Greece, and Rome—into one great and terrible colossal imperial "world power," as symbolised by the metal image of Daniel ii., which, in the "last days," stands up complete in all its parts of gold, silver, brass, iron, and clay, animated by the spirits of the four beasts of Daniel vii., and has dominion over the whole earth; the last representative of Molech, the idol king god, whose end is the burning flame, against whose worship the Lord so often warned His people Israel. A. S. W.

## Questions and Answers.

QUESTION No 268.

"THE MAN AMONG THE TOMBS."

W.M.C. "In Matt. we read that there were *two* men in the country of the Gadarenes. In Mark v. the account is of *one*. In Luke viii. the account is also of *one*. Are we to understand these to be records of one and the same miracle, and, if so, how can they be reconciled?"

The miracles are not identical. It is not improbable that similar miracles were wrought at different times. [It

is natural that if one person were healed of a certain disease, others who heard of it, who were similarly affected, would seek to be healed.

The Lord was constantly crossing the Sea of Galilee; and storms on that sea were of not infrequent occurrence.

We believe that a better understanding of the chronology of the Gospel narratives would remove many apparent difficulties.

The chronology of Matt. viii. 24 separates it from Mark iv. 37 and Luke viii. 23 by about a year.

I. In the former (Matt.), the journey was undertaken in order to escape from the people; by day; and hurriedly.

In the latter (Mark and Luke), it was undertaken deliberately in the evening, after teaching by day and dismissing the people.

II. In the former the storm was caused by an earthquake (*σεισμός, seismos*). The ship was "covered" with the waves, and was therefore decked. The danger was not imminent, for the Lord rebuked the disciples before he calmed the storm.

In the latter, the rough sea was caused by a squall of wind (*λαίλαψ άνέμου, lailaps anemou*). It was a "little ship," and without a deck, for it was "filled (lit. filling) with water," and being "now full" (lit. filling) "they were in jeopardy." The Lord, therefore, first calmed the sea, and afterwards rebuked His disciples.

III. In the former, the Lord lands in the opposite country of the Gergesenes.\*

In the latter, they landed in the country of the Gadarenes.

IV. In the former, there met Him *two* men possessed with demons, and at a great distance a herd of many swine feeding. There is no mention of a mountain. No name is asked, and no bonds broken.

In the latter, there met Him one man from the city. His name is asked. The Demons were Legion, and bonds had been broken. There was a great herd of swine feeding *at the place*, on the mountain, for the district was mountainous.

V. In the former, the two men were not afterwards used by the Lord: for as yet the Twelve had not been chosen, and no commissions had been given for teaching.

In the latter, the healed man is employed; for the Twelve had been called some months before.

VI. In the former, the return was straight across the sea to Capernaum, where no one was waiting for Him.

In the latter, the return is to His teaching place at "the sea side," where great multitudes waited His return.

From all this it appears that we have two records of two separate succession of events which took place at different times. In some respects similar; in others, different.

Such coincidences are not unknown in our own experience; and are to be looked for in a ministry so peculiar and remarkable as that of our Lord.

\* Origen says that Gergesa was, in his time, a city on the Lake of Tiberias.

## Signs of the Times,

### JEWISH SIGNS.

#### THE ZIONIST MEDAL

AND

#### WHAT IT TEACHES US.

"Thus said the Lord God (adonai, Jehovah).  
Behold I will take the children of Israel from among the  
Heathen whither they be gone,  
And will gather them on every side,  
And bring them into their own Land"

(Ezek. xxxvii. 21).

These are the words from which the leaders of the Zionist movement have chosen the motto for their medal which has been struck in order to commemorate their National Federation.

A great and solemn epoch and landmark has been reached in the history of the Jewish nation.

Among the many passages of Scripture which prophesy Israel's return to their own Land, few could be chose which more tersely yet eloquently express the foundation on which the faith of National Restoration rests; or on which the hopes which animate the movement are based.

The following is the fac-simile of one side of the medal, which is given in its actual size:—



It will be seen that on the one side is a Hebrew inscription. The words are taken from Ezekiel xxxvii. 21. We give them, with the English beneath. The Hebrew reads, of course, *from right to left*, but we have reversed it so as to agree with the English and German translation:—

מבין	ישׂראל	את־בְּנֵי	לִקְחָה	אֲנִי	הִנֵּה
mibbeyn	Israel	eth-benai	lokeach	ani	Hinneh
from-among	the-sons-of	Israel	will-take	I	Behold
aus	mitten-heraus	die-Kinder	Ich werde-nehmen	ich	Surwaßr



הַגִּיּוֹיִם . . . וְהִבְנֵיתִי	אוֹתָם	לְאֶדְמַתְהֶם
<i>haggōyim . . . vhevethi</i>	<i>ōthām</i>	<i>el-ādmātham</i>
the-Gentiles . . . and-I-will-bring	them	into-their-land
den-Völkern . . . und-ich-werde-bringen	die-selben	in-ihre-Land.

Thus clearly and beautifully is the promise of the Divine Word laid hold of as the foundation of faith and hope.



On the other side of the medal is an allegorical picture, which we interpret thus :—

Prophecy is personified as an angelic figure bringing a Divine message from Heaven: for the stars of heaven are above the head. The message is, of course, that which is quoted from Ezekiel xxxvii. 21 on the other side of the medal. Prophecy looks down lovingly upon a Jewish family, and with the right hand, is pointing to the East; where the sun is rising and the light is dawning. With the left hand he touches the right shoulder of the Jew—who is represented as the head of his family; for his wife is beside him and his children around him.

Prophecy is saying, "Arise—for thy Light is come—Look to the East, for your home is there!"

The Jew with his right hand seizes his wife's right hand, and says, "Let us arise and go." Both of them then look up to Prophecy. The Jewish mother has an infant on her left arm. The Jew has the wanderer's staff in his left hand.

The little daughter looks up enquiringly as though to see what all this is about, and says, "May I go with you?"

The son also has his wanderer's staff in his left hand, and looking to his father and mother, says, "I am ready: let us go to the Land of Promise, the Land of our Fathers. Let us go now."

Above the head of Prophecy are "the seven stars," as though to set forth the Divine perfection of the heavenly message, which is the foundation of the promise: for seven is ever the number of spiritual perfection.

Surely this is a significant Sign of the Times. Never before was such a sign since the fall of Jerusalem. Many students of the Word of God have read the prophecies and the promises and have believed them; but it is given to us actually to see these significant tokens of their coming fulfilment.

It must not be supposed that the above is the only passage which speaks so clearly about Israel's return to Palestine. The prophecies are full of similar assurances of this great event, which seems so soon about to take place. We give one other :—

"Thus saith the Lord God :

I will even gather you from the people,  
And assemble you out of the countries where ye have  
been scattered,

And I will give you the Land of Israel. . . .

And I will give them one heart,

And I will put a new spirit within you ;

And I will take the stony heart out of their flesh,

And I will give them an heart of flesh ;

That they may walk in my statutes,

And keep mine ordinances, and do them ;

And they shall be my People,

And I will be their God " (Ezek. xi. 17, 19, 20).

### RELIGIOUS SIGNS.

#### MUSICAL SERVICES.

We have often said that the Great Enemy is using music for the destruction of spiritual worship and the hindrance of Scriptural testimony. But we now find that it is a hindrance even to the world's outward form of worship. One of our morning papers recently testified that "the falling off in church attendance, so generally complained of, is to be attributed to the use of choral services. The congregations find that they are not expected to take part in the worship, and so they stay away."

*The Globe* remarks that "it is the tyranny of choirs that people object to. A well sung anthem is not resented, but the congregational parts of the service ought unquestionably to be within the capacity of the unmusical."

When the world thus criticises the Church, it is surely time for us to look round and ask, Whence has this flood of music come? It was not so a few years ago; it is quite modern—it is a new fashion. Surely there were saints of God all through the ages—even the dark ages. Surely God has been worshipped with spiritual worship in the years that have passed. The worship which produced "the noble army of martyrs" is not lightly to be abandoned. It is a question whether the musical services of the present day would produce many "martyrs" if the times should call for them. The recent martyrs in China needed no such services.

It is a remarkable fact that the more *spiritual* a meeting is, the less is music wanted. Who ever heard of a choir or a solo at a prayer meeting? Did the martyrs, who praised God in their prisons, awaiting certain death, did they want a choir to sing for them? No, indeed! For we cannot praise God by proxy any more than we can believe or render any other spiritual service.

"In choirs and places where they sing" implies that they were the exception, and that there were other places where they did not sing. But things are the other way round now.

It was our privilege the other day to see the old records of a Baptist Chapel founded in the City of London in 1641. They were troublous times then, when persecution was rife, and men had to struggle hard for liberty to worship at all according to their consciences. The question of singing troubled them, and instinctively they felt a spiritual repugnance to it. The report of a "Church Meeting" stands thus in the old book :—

"Upon the 15th day of the 12th mounth, 1701/2, it was solomly agreed by the congregation that those brethren

and sisters that are for singing the praises of God, should have liberty so to do every Lord's Day as followeth:— That is to say, every Lord's Day in the morning and likewise in the afternoon, after our publick service of preaching and prayer is ended, allowing a little space for those brethren and sisters which are not for singing, to goe out of the meeting, and also for making the colleckion in the afternoon, provided that if there be any buisness which cannot conveniently be put off till our mounthly day, that the same be managed and done before the bretheren and sisters which are for singing doe begin to sing in the afternoon, provided also that there be no singing on our day of breaking bread in the afternoon, till that ordinance be administered, and the colleckion made." Then follow the signatures of the Church members present.

These were the people, we repeat, of whom martyrs were made; who held fast by the Word of God above everything, and valued spiritual worship.

What sort of Christians are produced by music at services? And what sort of theology have the modern hymn-books produced?

It is not too much to say that the theology of the vast majority of professing Christians to-day is based, not upon the Word of God, but upon Hymn Books, which have been practically substituted for it.

#### MUSIC MADNESS.

From the churches music is spreading to the Restaurants. Scarcely any of note in London is without its band now; and as one newspaper says: "Wherever you go you have a grand march with your soup, an intermezzo with your savoury, and 'The Better Land' with your game." Yes, it is a mad race, in which the world ministers in church music, and sacred music ministers to the world's feasts.

#### "CHURCH CHOIR OF CANARIES.

NEW YORK, Monday, May 27.

"The latest novelty in religious services is reported from Atlanta, Georgia.

"Children's services were held yesterday at the Trinity Methodist Church in that city. These were rendered unique by the presence of hundreds of canaries in cages suspended from the walls and roof of the edifice. The canaries kept up a perfect flood of melody, frequently drowning the words of the clergymen who addressed the children.

"When the congregation sang the birds became tremendously excited, and the accompaniment of their shrill notes had a remarkable effect."—*Daily Mail*, May 28.

In this we see yet another attempt of Satan, not merely to destroy spiritual worship, but to hinder the testimony of the Word. Though, in the case of those who resort to such devices, it does not matter much if their words are altogether "drowned." This adds to the "effect," which is the one thing sought for. Is it of these that it is written, "The Father seeketh such to worship Him" (John iv. 23)?

#### THE NEW GOSPEL

has found another promulgator in Dr. Hunter, who has come to the old "King's Weigh House Church" (in the late Dr. Binney's days it used to be "Chapel"). The opening sermon (*Daily News*, October 21st) was a perversion of the words—"Ye are God's fellow-workers." But it is we believers who are the "fellow-workers" with one another; and we belong to God and are used by Him. But man makes God his fellow-worker, and thus, at one stroke, robs God of His glory and exalts himself up to God. Hence we are not surprised to read that "God has made Himself dependent on His children," that "God was working with men in the world," that "God needed strong men, and could not get on without them." All this was capped by the sentiment that "It

mattered not so much what they did, so long as the spirit in which they did it was right." This takes us back to rank heathenism, and is really not up to the standard of the Greek philosophers. It is advance, truly; but an advance backward into Pagan darkness. But it exalts "man," and will therefore become more and more popular, until it culminates in the exaltation of "the man of sin."

#### RELIGIOUS UNITY.

One outcome of the recent Fulham Conference has been a desire that another should be held, "in the hope of removing differences which at present seem to divide the Church." The use of the word "seem" shows that the writer must be destitute of the ordinary powers of observation. Lord Halifax is to raise the question, which is to be seconded by an "Evangelical." Thus does "evil company corrupt good manners" (1 Cor. xv. 33, RV.). "As one means of promoting unity, the Rev. the Hon. James Adderley suggests that clergy of all schools should join together in Retreats, such as that about to be held by Canon Gore, at Keble College. 'Whatever our opinions may be,' says Mr. Adderley, 'we cannot deny that the Retreats instituted by St. Vincent de Paul in the seventeenth century had a most remarkable effect on the clergy of France.'"

## Editor's Table.

#### SPIRITIST SIGNS

Are unavoidably omitted this month, with other articles. One on "Priesthood," by Mr. James E. Mathieson, stands over till next month, to our great regret.

#### THE ZIONIST MEDAL.

Our paper on this interesting subject will be published separately, on superior paper, price one penny, post free, of the Editor. Arrangements are being made for its distribution at the forthcoming Zionist Congress in Basle.

#### CHRISTMAS PRESENTS.

Once again we remind our friends of the suitability of the bound Volumes of *Things to Come* for this purpose. VOLUMES can be had as follows:—

	s.	d.
Vol. II....	3	6
Vols. III., IV., V., VI., VII.	2	6 each
(or Vols. III.—VI. in one Vol.)	5s.	6d.)

#### OUR PAPERS ON THE APOCALYPSE

Commenced in July, 1900, with Vol. VII.

#### A TIMELY WORD.

An esteemed correspondent remarks:—"It is not to be expected of any writer that he is never in any error upon this or that subject, but so long as one believes that the writer has got the vital truths of the gospel in him, it is wanting in love to make a dead set against him because in minor matters he is in error, or expresses his meaning, through infirmity of language, not exactly accurately. One ought not to treat a freckle as though it were a case of leprosy."

#### ACKNOWLEDGMENTS.

For <i>Things to Come</i> .		£	s	d.
Miss R. F. P.	...	0	1	6
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# THINGS TO COME.

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## Editorial.

### "THE RIGHT WAY."

PSALM cvii. is the first Psalm of the fifth Book of the Psalms—the *Deuteronomy* Book. The Book which has the Word of God as its central point, as *Deuteronomy* has. Psalm cxix. has its place in this Book: and it is Ps. cvii. 20 that says "He sent His Word, and healed them."

This Word is not only a light for our eyes, but it is a lamp for our feet. Hence this Psalm shows how the Lord has ever led, guided (v. 7), enlightened (v. 14), delivered (v. 19), and preserved (v. 30) His People whom He hath redeemed (v. 2).

This Psalm concerns only "the redeemed of the LORD, whom He hath redeemed from the hand of the enemy" (v. 2). The interpretation belongs in a special manner to Israel; but by a true application it belongs in very deed to all the redeemed of the Lord.

Specially suitable is verse 7 for the beginning of another year. The past year has been full of surprises: and for this New Year we know not what a day may bring forth.

What a blessing for God's People to know that they are His People, known to Him, and led and guided by Him.

Only those are "good works" which He hath prepared for us to walk in.

And only that way is "the Right Way" in which HE leads and guides.

The ground, and the only ground for being thus led and guided and provided for is not the ground of any merit in ourselves, but the ground that we are the "redeemed."

It was when we were "without strength," "ungodly," that Christ died for us (Rom. v. 6). None but God Himself could have made such a declaration. No redeeming quality in ourselves; but all redeeming merit in virtue of the precious blood of His dear Son.

Oh to be redeemed by the LORD!

Oh to be guided by Him in

### THE RIGHT WAY!

Notice that the Right Way is only when God Himself is the guide. In no other way can we find Him. What a precious truth is this; and what a humbling truth! It tells us that we are so blind and ignorant that we cannot guide ourselves; that, unless we are for ever to go astray, He must be our guide. What a mercy, too, that he has not delegated this guidance to any angel or man. There is no man that can guide himself aright. Still less can he guide others beside himself. Beware, dear readers, of human guides. Do not be led even by *Things to Come*. Our opinions (as such) are but little use. Only as we are

enabled to make God's own Word clearer can we be of any service to others.

No! God's way is the only "Right Way." It is ever so. Notice, it does not say that it was the *shortest* way. The actual route was only a few days' journey. The patriarchs often traversed it, and knew the direct path (Heb. xi. 15). But the Right way is not necessarily the most direct way. In the case referred to it was very crooked. A map of the 40 years' journey will show a series of zigzags; of marchings and counter-marchings, and turnings to and fro. It was "round-about."

It does not say it was the most pleasant way, or that it had the most beautiful "views." On the contrary, it is called a "great and terrible wilderness."

But it was "the Right Way" because it was the Lord's way.

1. It was the way of BLESSING. We may not see the grace or the love or the mercy; but it is all there. We may not understand it; but it is there. We may not believe it; but it is there. "SURELY goodness and mercy" follow us.

2. It was the way of TRIAL, because they needed trial. God knew their hearts and ways, their rebellion and unbelief, their lust and idolatry, without the trial. But it was necessary that the people should know it. Therefore it was that the LORD tried them by wandering and waiting, by hungering and thirsting, by pestilence and plague. In many ways and for forty years the LORD's People were led and guided on in a way of trial. It says "He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live" (read Deut. viii. 2-4).

But in spite of all this; yea, and because of all this, it was "the Right Way." And the time will come when we shall know and confess that all the trials and temptations, and the sorrows and the sufferings, were "Right," and could not have been dispensed with. All God's saints have felt this, and the confessions of some are recorded for our learning. Job thanked God for his trials. David said "before I was afflicted I went astray, but now have I kept thy word." Jeremiah thanked God for his dungeon. And we shall confess, in that day, that we have arrived at "a city of habitation" by the Right way.

3. In spite of all the trials it was a way of SAFETY. Out of it they would have perished. "He guided them in the wilderness like a flock. And he led them on safely that they feared not" (Ps. lxxviii. 52, 53). In their rebellion the People charged Jehovah with having brought their little ones out of Egypt to perish in the wilderness. But those little ones were preserved.

The people died not from disease, but from sin. Caleb and Joshua were found strong for labour and for war at the age of 80, and after 40 years of wilderness life.

And our dangers to-day, dear friends, and for this new year, are not from open foes, but from our own evil hearts.

4. The Right Way was the only way of PRESERVATION, where Jehovah *provided*. There were other routes; but none that had the pillar of cloud by day and the pillar of fire by night.

There were other paths; but none where the bread from heaven could be found.

There were other roads; but none where the living waters would follow them. None where their clothes "waxed not old," or their sandals would last to their journey's end.

And the Right way is still the way where God provides for His People. "I have commanded the ravens to feed thee THERE" was the word to Elijah, and nowhere else could he have been thus Divinely provided for. Just where man could find nothing, God could provide everything. This was because—

5. The Right Way was a way of MIRACLE. There were shorter and pleasanter ways, but none where God's power was revealed in the dividing of the sea, the destruction of Pharaoh's hosts, the judgments on the rebellious, the uplifting of the Brazen Serpent, the glories of Sinai, the thunders and lightnings of Horeb, the ordinances of the Tabernacle, and the thousands of miraculous blessings that were showered upon them from above.

These were seen only in "the Right Way." And, blessed be His name.

6. "The Right way" ENDS RIGHT. However crooked and rough it might seem to sight, it came out right at last. It did not end in the Red Sea, in the wilderness, or in the Jordan; but in the goodly Land for which they had waited and longed, even the "city of habitation."

So our God is leading us *home*. The Desert of earth will soon be all behind us; and the glories of Heaven will be ours for ever and for evermore. Our Joshua is coming, to lead and guide us into our heritage, and welcome us home at last.

Ah! The Right way will not only end right, but it will bring us to Him who says "I am the way," and He will bring us to God.

The words of John Newton's hymn will give point to what we have said, and furnish food for thought and for praise:

When Israel was from Egypt freed,  
The Lord, who brought them out,  
Helped them in every time of need,  
But led them "round about."

They often murmured by the way,  
Because they judged by sight;  
But were at last constrained to say,  
"The Lord hath led us right."

The way was right, their hearts to prove,  
To make God's glory known;  
And show His wisdom, power and love,  
Engaged to save His own.

Just so the true believer's path  
Through many dangers lies;  
Though dark to sense, 'tis "right" to faith,  
And leads him to the skies.

## Papers on the Apocalypse.\*

### THE FIRST VISION "IN HEAVEN."

⌘' (page 118†) chaps. iv. and v.

*The Throne and its surroundings.*

WE now come to the matter of the Book, which we have indicated by the letter ⌘ on page 116. It consists, as we have seen, of *seven pairs of visions*.

The *first* of each pair is a Vision "in heaven"; and the *second* of each pair is a Vision "on earth."

Each Vision "in heaven" is preparatory to the Vision afterwards seen "on earth": and what is seen "on earth" is the carrying out of the Vision previously seen "in heaven." The one is mutually explanatory of the other. The heavenly Vision explains what is going to take place upon the earth; and the utterances in each heavenly Vision set forth the special object of the earthly events which are to follow. The former Vision of each pair is, therefore, the key to the latter.

These divisions are made by the Holy Spirit Himself; and the divisions, made by man into chapters, where they do not agree with the Divine divisions, are only misleading.

We shall have, therefore, wholly to ignore them, except for purposes of reference.

These heavenly and earthly Visions will form the great chapters or divisions of this part of our work. We shall take each of these fourteen Visions in order: first giving the structure, with any necessary expansions; following each with our own translation, based on a revised Greek Text, according to the authorities quoted in the notes; interspersed with such running expository remarks as may be necessary.

The structures themselves will be found full of teaching, and will give the scope of each section; showing, at a glance, what are the subjects on which our attention is to be fixed.

The following is the structure (in brief) of ⌘', the first Vision "in heaven," consisting of chapters iv. and v.

⌘' (page 118). THE FIRST VISION "IN HEAVEN"  
(chap. iv., v.)

*The Throne and its surroundings.*

⌘'	A		iv. 1-8.	The Throne, the Elders and the <i>Zōa</i> .
			B	8-11. The utterances of the <i>Zōa</i> and the Elders. Theme: <i>Creation</i> .
	A		v. 1-7.	The Throne and the Book: the Lion and the Lamb.
			B	8-14. The New Song of the <i>Zōa</i> and the Elders. Other heavenly utterances. Theme: <i>Redemption</i> .

\* These papers have been copyrighted in view of their future separate publication.

† These pages refer to the future book-form, and not to the pages of *Things to Come*.

From this it will be seen that the great subjects of this Vision "in heaven" are:—

THE THRONE, THE BOOK, AND THE LAMB.

That which comes first in the Book gives its importance and significance to the whole Book. It is the key to all that follows, and carries us forward by the Spirit to the future age, the coming "Day of the Lord." The first thing seen and the first mentioned (in verse 2) is

THE THRONE.

"Immediately, I became in Spirit; and behold! a throne was set in heaven."

No words could be more important as fixing our minds on the great central and all-governing fact which pervades the Book of this prophecy.

It is the day spoken of in Ps. ciii. 19.

"The LORD hath prepared His throne in the heavens; And His kingdom ruleth over all."

And in Pss. ix. and x., which treat of the coming great Tribulation as the "times of trouble" (ix. 9, and x. 1), it is declared: The LORD "hath prepared His throne for judgment." And in Ps. xi. 4-6 we read:

"The LORD is in his holy temple,  
The LORD's throne is in heaven:  
His eyes behold,  
His eyelids try the children of men.  
The LORD trieth the righteous:  
But the wicked and him that loveth violence His soul hateth.

Upon the wicked he shall rain snares,  
Fire and brimstone, and an horrible tempest:  
This shall be the portion of their cup."

These three Psalms foretell and refer to the scenes described more fully in the Apocalypse.

Daniel (vii. 9, 10,) also speaks of this very moment when he says "I beheld till the thrones were set" (not "cast down" as in AV. but "placed" as in RV.+) "and the ancient of days did sit. . . His throne was like the fiery flame and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: THE JUDGMENT WAS SET, and the books were opened."

This throne speaks of judgment; "the throne of grace" is no longer seen. Grace is the character of this present dispensation; while judgment, righteousness, and justice will characterise that which is coming. The heavenly voice announces it. "Just and true are thy ways, thou king of nations" (xv. 3 *q.v.*). "Thy judgments are made manifest" (v. 4). "Thou art just, who art and who wast the holy One, because thou judgedst thus" (xvi. 5; see also v. 7, and xix. 2, 11). The martyred ones are represented as crying "How long, O Sovereign Lord,† the holy and true, thou dost not judge and avenge our blood on the dwellers

\* The Chaldee word ܐܦܩܠ (remah) means to set or place by casting, putting or setting down. Eastern seats were cushions which are thus placed.

† Greek, δεσπότης (despotēs), Despot, or Sovereign Lord. See below on chap. vi. 10.

on the earth" (vi. 10). The reply is, not that this cry is out of place, but that it is only premature: they are to wait a little longer. Heaven itself bids all to rejoice at the execution of judgment (xviii. 20; xix. 2). "Fear God and give glory to him" (is the cry that will then go forth), "for the hour of his judgment is come" (xiv. 7). Judgment is also the final Vision (xx. 4); and it is given to the saints who have overcome. Psalm cxlix. 5-9 also tells of that final scene.

"Let the saints be joyful in glory:  
Let them sing aloud upon their beds.  
Let the high praises of God (El) be in their mouth,  
And a two-edged sword in their hand;  
To execute vengeance upon the heathen,  
And punishments upon the people;  
To bind their kings with chains,  
And their nobles with fetters of iron;  
To execute upon them the judgment written:  
This honour have all His saints. Hallelujah."

The Throne, therefore, with which this first Vision "in heaven" commences, is the great central object. The structure shows this; and it shows also other prominent objects, viz., the Book and the Lamb, and their relation to two great subjects, Creation (chap. iv.) and Redemption (chap. v.).

Before we proceed to the translation we must give the expansion of A. (page 212) iv. 1-8. Its importance is seen from the minuteness with which the Throne is described.

A. (page 212). iv. 1-8. *The Throne.*  
A | a | 1-3. On it: the Enthroned One.  
    b | d | -3. Round it: a Rainbow.  
        e | 4. Round it: 24 Thrones.  
            c | 5. Out of it: Lightnings.  
    b | d | -5. Before it: Seven Lamps.  
        e | 6. Before it: a Crystal Sea.  
a | -6-8. In the midst and round about it: the  
    | four Zōa.

We now proceed to give the translation of each separate member, marking each with the corresponding letters, so that its place in the general structure and plan can be easily referred to, found and followed.

A. iv. 1-8. THE THRONE.

a. 1-3. On it: the Enthroned One.

iv. 1. After these things] Seven times in this book we have this or a similar expression (iv. 1; vii. 1, 9; xv. 5; xviii. 1; xix. 1; xx. 3). As in the last case a thousand years intervene, it is clear that what is seen does not necessarily follow immediately. (It is a Hebrew idiom. Compare Gen. xxii. 1.)

I looked, and, behold a door set open IN HEAVEN] There are five openings mentioned in this Book; and, while they do not mark special literary divisions, yet they are all of the deepest importance and significance. See xi. 19; xv. 5; xix. 11; and xxi. 1. This first is a "door" opened to admit John. But when the Armies of Heaven come forth, then John says: "And I saw Heaven opened" (xix. 11), and not merely a door. The

same happened to Ezekiel when he saw "visions of (or from) God."

And the former voice which I heard (at the beginning, i. 10) was as it were of a trumpet speaking with me (i. 10), saying,

"Come up hither, and I will show thee what things must come to pass hereafter"]

There is no necessity for taking these words *δεῖ γενέσθαι* (*dei genesthai*) differently from i. 1, 19; xxii. 6. Matt. xxiv. 6; xxvi. 64. Dan. ii. 28, 29. *Μετὰ ταῦτα* (*meta tauta*) means (literally) *after these things*, when used in historic narrative; but when used in promise or prophecy the expression means *hereafter*. See i. 19 and ix. 12.

2. \*Immediately I came to be in Spirit] See chap. i. 10; xvii. 3; and xxi. 10. And for the further uses of *ἐν πνεύματι* (*en pneumati*) in spirit, see Rom. ix. 1; xiv. 17; xv. 16. 1 Cor. xii. 3, 9. 2 Cor. vi. 6. 1 Thess. i. 5. Jude 20 and Micah iii. 8.

and, behold, a throne was set in heaven, and upon the throne was One sitting] This is evidently the Father; who henceforth, throughout the book, is spoken of as "He that sitteth upon the throne." He is distinguished from the Son in vi. 16; vii. 10.

3. And He that sat was, in appearance like to a jasper stone and a sardius; and there was a rainbow round about the throne,—like, in appearance, to an emerald] It cannot be known precisely what is meant by the appearance of these stones, nor can we identify them satisfactorily. But there is no doubt as to the "rainbow." It speaks of a scene of judgment—not of water, but of fire; and it tells also of hope and deliverance for those concerned in the covenant of which it is the "sign." The *form* tells us of the covenant of Gen. ix. 8-17; and the *colour*, being the opposite of that of fire, tells of mercy in the midst of judgment (Hab. iii. 3. Ps. ci. 1)

4. And round about the throne (behold) four and twenty thrones; and upon the four and twenty thrones† elders sitting, arrayed in white garments] The word for the Elders' thrones is the same as that for "the throne" of verse 2. Probably they were both smaller and lower; as they were also evidently subordinate.

and on their heads‡ crowns of gold] The common interpretation is that the Elders are symbolical of the Church of God. But why not leave them alone? Why must they be something different from what they are? David arranged his twenty-four courses of the Priesthood (1 Chron. xxiv. 3-5) after the heavenly order. And he had it all "by the Spirit." "All this," said David, "the LORD made me understand in writing by His hand upon me"§ (1 Chron. xxviii. 11-13, 19) It was the same

\* L.T.Tr.A. WH. and RV. omit *καί* (*kai*) and.

† So L.T.Tr.A. WH. and RV.

‡ Omit "they had." G.L.T.Tr.A. WH. and RV.

§ People who reject the verbal inspiration thus given by God, can accept the "automatic writing" by means of lying spirits! When the Holy Spirit thus writes man will not believe it, but lying spirits are implicitly trusted. Such is man!

in the case of the Tabernacle which served "unto the example and shadow of heavenly things, as when Moses was admonished of God when he was about to make the Tabernacle. For, See, saith he, that thou make all things according to the pattern showed thee in the mount" (Heb. viii. 5 and refs.). Hence they are called "patterns of things in the heavens" (Heb. ix. 23). It was the same with David and the Temple, so that what David copied on earth was a pattern of real things "in the Heavens." The Temple worship on earth was therefore modelled on that worship which is carried on in heaven: and which, if we were caught up now, we should see being carried on there by these heavenly leaders of heaven's worship.

These elders are the heads of the heavenly priesthood; the chief-priests or elders of Heavenly worship and rule. The comparative *πρεσβύτερος* (*presbuteros*) elder has been distinguished from *πρεσβύτερος* (*presbutēs*) old man, from the most ancient times, as marking and denoting *official position*. It is preserved in our Eng. Alderman or elder man. In the *papyri* it is constantly used of both civil and religious rulers. The affairs of the whole priesthood of the Egyptian mysteries were conducted by an annual council of 25 *presbuteroi*. The word does not mean "priest" in any sense, for we often find the expression "presbyter-priest" used of a ruler among priests, so that there were priestly-governors as well as civil-governors.\* The word is used in this sense in the Old Testament of "elders of the priests." (See Isa. xxxvii. 2. Jer. xix. 1; and passages given below.) This is the meaning of the word here also.

David distributed his twenty-four courses, sixteen from the sons of Eleazar; and eight from the sons of Ithamar. These were "governors of the sanctuary and governors of the house of God." (1 Chron. xxiv. 5). If we ask, Why twenty-four? the answer is because twelve is the number of *governmental perfection*; and wherever we find it, or any multiple of it, it is always associated with government and rule.

It was the number (24,000) of the Levites who were to serve in the house of the Lord (1 Chron. xxiii. 3, 4).

It was the number of the prophets who were to lead the praises of God with instruments of song (1 Chron. xxv. 31).

The porters of the sons of Levi were twenty-four (1 Chron. xxvi. 17-19).

The same number obtained in the *Palace* as in the *Temple*.

Twelve captains presided over 24,000 (1 Chron. xxvii. 1-15).

Twelve officers were set over the Treasuries (Verses 25-31).

So these four-and-twenty elders are the princely leaders, rulers, and governors of Heaven's worship. They are kings and priests. They were not, and cannot be, the Church of God. They are seen already crowned when the throne is first set up. They are crowned now. They were not, and are not redeemed, for they distinguish between themselves and those who are

\* See Deismann *Bibelstudien*, p. 154, 433.



redeemed. See their song below (chap. v. 9, 10 and RV.). They speak of the time of "giving the reward to thy servants" (xi. 18), not to *us* thy servants. They are heavenly unfallen beings, and therefore they are "arrayed in white robes." They speak of *Creation* (iv. 8-11). And when they sing of *Redemption* (v 8-14) it is called "a new song." Redemption would be no new song to the Church of God, for it would be the old song which they had so often sung upon earth as "the old, old story." One of them speaks to John (vii. 13-17) as though separate and different from both the great multitude and from John himself. They offer "golden bowls full of odours, which are the prayers of the saints (v. 8). They are priests ministering for others. Is this the work of the Church? Their functions are altogether priestly. See 2 Chron. v. 11-14. And, as "elders," they were also rulers; and hence are seen seated on thrones (see Gen. xxiv. 2. Ex. iii. 16. In 1 Sam. xxx. 26, and 2 Sam. iii. 7; v. 3). They are next to the King, his councillors. (Compare 2 Sam. xvii. 4 and 1 Kings viii. 1-3). From all this we may gather the position of these four-and-twenty elders; and see that, to interpret them of the Church, is to force many passages of Scripture into a meaning which they cannot have.

5. and out of the throne goeth forth lightnings and voices and thunders\*; and seven torches of fire are burning before the throne, which are the seven spirits of God] See above on i. 4; iii. i; and compare v. 6. These seven spirits are "before the throne" ready to obey the commands of Him who sits thereon. The throne itself has all the accessories of judgment which inspire awe and speak of coming wrath.

6. and (behold) before the throne, like† a glassy sea, like crystal] It does not say what it *was*, but only what it was "like." Having been told what it was "like," it is not for us to seek for any further symbolism. Heaven, we believe, is a place of glorious realities, and not a place of unsubstantial shadows. We shall one day see what John saw, and then we shall *know*. Now, we have to *believe* what is written until faith shall be exchanged for sight.

And in the midst of the throne and around the throne, four Zōa, full of eyes before and behind. 7. and the first Zoon was like a lion, and the second Zōon like an ox, and the third Zoon having the face as a man, and the fourth Zōon like a flying eagle. 8. and the four Zōa had each of them respectively, six wings; around and within they are full of eyes] The word "beasts" is not the same as in chaps. xiii. and xvii. Here it is ζῷον (*zōon*), and means any *living creature*; but in chap. xiii. and xvii. it is θηρίον (*thērion*), a *wild, untamed beast*. It is difficult to find a term which shall exactly represent the original. "Living creature" is both vague and cumbrous; "living beings" implies too much of humanity; "living ones" would be better, but as the word is sometimes used in the singular

\* This is the order according to G.L.T.Tr.A. VII. and RV.; not "thunders and voices" as in AV.

† So G.L.T.Tr.A. VII. and RV.

number it would cause confusion to say "living one," inasmuch as "the Living One" is used in this book as one of the Divine titles of the Lord Jesus. We have judged it better therefore to leave the word untranslated, and use *Zōon* in the singular, and *Zōa* in the plural. No difficulty will be experienced, as the word is already partly Anglicised and understood in our words, *Zoology*, *Zoological*, *Zoophyte*, *Zootomy*, *Zoonymy*, &c., which all have to do with living things: animate as opposed to inanimate.

The first time the *Zōa* are mentioned in the Bible they are *named*, though they are not described. In Gen. iii. 24 they are called "the Cherubim," and this word has never been translated in any Version. We have, therefore, a good precedent for leaving their other names, *Zōon* and *Zōa*, also untranslated.

The *Zōa* are described in Ezekiel (chap. i. 5-14), and they are identified in Ezek. x. 20 with the cherubim. "This is the *living creature* that I saw under the God of Israel by the river of Chebar; and I knew that they were the *cherubims*." The two terms are used interchangeably in Ezekiel. Compare i. 22 and x. 1, 15. No one can tell us anything about them beyond what God has Himself told us. Man's opinions as to what they "represent" are hardly worth controverting. Our own opinions are equally worthless; we can only point our readers to what God has revealed about them.

Some would have it that they represent the God-head; but it is hardly likely that God, who commanded that no emblem of Deity should be made, should make one Himself; especially one like unto "an ox that eateth grass." (See Deut. iv. 15, 16. Rom. i. 22, 23. Ps. cvi. 19, 20.) Moreover, they offer worship, but are never worshipped themselves (Isa. vi. Rev. iv., v.).

Some think they represent the four Gospels; but animals can hardly represent books. Moreover, it is difficult to see the point of the four Gospels guarding the Tree of Life, or occupying such a prominent place in the Tabernacle and in the Temple.

That they cannot be the Church is clear from the following facts:

1. Three out of the four are *animals*, and there must be some sort of congruity between even a symbol and the thing signified.

2. They call for judgment (chap. vi.), and give the bowls "full of the wrath of God" to the Seven Vial Angels (chap. xv.). This is surely not the work of the Church, either now or in the future.

3. Rev. v. 9, 10, according to the correct text and translation, shows that these *Zōa* do *not* speak of themselves as redeemed, but distinguish themselves from such. See below, our exposition of those verses.

4. They cannot be any ordinary angelic beings, inasmuch, as they are distinguished from the angels in chap. v. 8, 11. Neither do they ever receive any commission, as angels always do. On the contrary, they give orders, as angels do not.

5. They are attached to the Throne of God, and are never seen apart from it.

6. They are first mentioned, as we have said, in Gen. iii. 24: "So He drove out the man; and He placed (in a Tabernacle), at the east of the garden of Eden, Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." The verb "keep," here, means to preserve and care for, and guard, as in Gen. ii. 15 and xviii. 19, etc. We first see them in connection with the Fall; and we note the fact that they are representative of *animate creation*, hence their name *Zōa*. Their number, *four*, connects them also with the earth\*; and Rom. viii. 19-21 makes the whole creation to partake of the effects of the Fall "For the earnest expectation of the creation waiteth for the revelation of the sons of God. For to vanity was the creation subjected, not willingly, but on account of Him who subjected the same: *and this was in hope*, because the creation itself also shall be freed from the bondage of corruption into the freedom of the glory of the children of God. For we know that the whole creation groaneth together and travaileth together until now" (Rom. viii. 19-21).

These words receive a new significance if we regard the Cherubim, or the *Zōa*, as being the concrete representation of this groaning creation; and as being the pledge that its groaning shall one day cease, and its hope be fulfilled. That hope was given when they were first placed, as in a Tabernacle (as the word means), at the gate of Eden. There, at that time, was the Lord's presence manifested. Hither Cain and Abel brought their offerings; and from this "presence of the Lord" Cain went out (Gen. iv. 14-16).

It may be that that Tabernacle of God continued up to the time of the Flood. For Shem is spoken of as the custodian of this "dwelling place." The word "placed" in Gen. iii. 24 is שָׁכַן (*shakan*), and it means to station or dwell in a tabernacle, and is commonly spoken of as God's dwelling among men and of His dwelling place.† In Gen. ix. 26, 27, we read:

"Blessed be the Lord God of Shem;

And Canaan shall be his servant.

God shall enlarge Japhet:

And He (*i.e.*, God) shall dwell (or place His tabernacle) in the tents of Shem."

Here, the three patriarchs are mentioned. Canaan (*i.e.*, Ham) and Japhet occupy the two central lines; while Shem and the Lord His God occupy the two outer lines. If this be so, then, this Tabernacle of the Divine presence continued among men down to the Flood and contained the Cherubim.

After the Flood, the *Teraphim* (probably a corruption of the Cherubim) were made in imitation of them, and became objects of worship. The remembrance of them was carried away by the scattered nations (Gen. xi.), and probably the Assyrian sculptures are traditional corruptions of the Cherubim, for they consisted of a *man* with an *eagle's* head; a *lion* or a *winged bull* with a *human* head.

\* See *Number in Scripture*.

† See Exod. xxv. 8; xxix. 45, 46. Josh. xviii. 1; xxii. 19. 1 Kings vi. 13; viii. 12. 2 Chron. vi. 1. Ps. lxxviii. 18; etc. It is from this verb that we have the word *Shekinah*.

When God set up the Tabernacle in Israel it was that He might "dwell among them" (Exod. xxv. 8; where we have the same word as that used in Gen. iii. 24: "placed in a tabernacle"). The first thing made was not the Tabernacle itself, but the Ark of the Covenant with its mercy-seat and the Cherubim (Exod. xxv. 10-12). These were not the real cherubim, of course; they were only copies of them on the mercy-seat. Representations of them were woven into the Vail (Exod. xxvi. 31; xxxvi. 35). This could only have been to show that, henceforth, the hope of *creation* was bound up with "the hope of Israel"; and, that both were bound up in, and based on, the merits of atoning blood. From "between the Cherubim" God spoke; and there His glory dwelt. (1 Sam. iv. 4. 2 Sam. vi. 2. Ps. lxxx. 4, 7, 14, 19. Isa. xxxvii. 16.) The original Covenant with Adam, and with the Son of Man Himself, takes in the whole animate creation, and tells of the hope of its deliverance (Ps. viii. 6-8; cxlviii. 7-11). And millennial glory will not be complete without that hope being fulfilled (Isa. xi. 6-9).

In Rev. iv. and v. the Son of Man is about to realise this hope of *creation*; and, therefore, creation rejoices in the blessed prospect. The *Zōa* are seen attached to the throne, and they speak of *creation*. The earth is about to be judged; and their deliverance is at hand. Hence they say, "Thou art worthy, O Lord and our God, to receive glory and honour and power; for thou hast *created* all things, and for thy pleasure they were, and were *created*" (iv. 11). They speak, too, of the *redemption* on which the coming deliverance is based (chap. v. 9, 10; see below); and thus explain the object with which they had been associated with the blood-sprinkled mercy-seat.

In all this we are on Old Testament ground; for when allusion is made to these momentous truths in Rom. viii., creation's hope is spoken of as being distinct from that of the Church, though bound up with it, and depending upon its manifestation in glory. In brief, then, we may say, that the cherubim are heavenly realities; living ones of whom we know nothing by experience. But, the references made to them in Scripture teach us that in some way they tell us of Creation's association with the effects of the Fall, and of the future hope of deliverance from those effects. Hence, their introduction here, now that that deliverance is at hand; and hence their words also, which tell that it is near.

This brings us to the utterances of the *Zōa* and of the twenty-four Elders in B, iv. -8-11 (page 212).

B f | -8-. Worship of the *Zōa*. "And they rest not . . .  
 g | -8. Their utterance (creation). "Holy, holy,  
 | holy . . .  
 f | 9, 10. Worship of the Elders. "And when . . .  
 g | 11. Their new song (creation). "Thou art  
 | worthy . . .

(To be continued).

Contributed Articles.

DANIEL'S VISION OF THE FOUR IMPERIAL WORLD POWERS.

"THE TIMES OF THE GENTILES."

(PART II.—Continued from page 69).

XI.

"ARISE, cry out in the night, at the beginning of the watches; pour out thine heart like water before the face of the Lord: Lift up thy hands toward him for the soul of thy young children, that faint for hunger at the top of every street" (Lam. ii. 19).

"I set watchmen over you, saying, Harken to the sound of the trumpet; but they said, We will not hearken" (Jer. vi. 17).

"Thussaith the Lord, After seventy years be accomplished for Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place" (Jer. xxix. 10).

With Israel's continued defection from the commands of their divine King no reason existed for denying, any longer, the ambition of the Gentiles to bring the whole inhabited world under the control of a single centralised government; thus realising the object of Cain in slaying his brother Abel.

VISION I.

THE BEGINNING OF THE WATCHES.

Chap. vii. 2, section i. "I was seeing in my vision by night, and lo, the four winds of the heavens are bursting forth to the great sea."\*

The word translated "winds" is the same as used in Gen. i. 2 translated "spirit"; the context must guide us as to whether *wind* or *spirit* is meant; the present context, like that in Zech. vi. 5, shows that more than *wind* is intended.

The opening scene of the visions appears to be retrospective, representing the invisible forces which effected the turning point in the then history of the world. Before Nabopolassar, the father of Nebuchadnezzar, became king of Babylon, the world had reached a condition which laid it open to the assault of grasping ambition. The force of Assyria, the oppressor of nations, was spent; her warriors had become effeminate; her fortresses had been allowed to fall into decay; the gates of her land no longer shut out her enemies; her armies melted away; her adversaries, though often repulsed, returned as often to the contest, to avenge the wrongs done to them; for no people ever forgives the suppression of its nationality. The times were ripe for the stretching forth of a daring resolute hand, with heart firm enough to grasp a sceptre that could rule a world.

This scene of the four spirits of the heavens, bursting forth in fury upon the great sea, is not a poetical description of a storm at sea. There would be nothing in a

\* For corrections in the text consult Young's Translation of the Bible, Variorum Bible, R.V., and Lexicons.

fortuitous atmospheric disturbance, however violent, to call for a prophetic "Behold!" but, when the heavenly powers, the powers of the air (Eph. ii. 2), are in wild commotion, contending with each other for mastery over the earth, there will be "sorrow on the sea," so that "neither can it be quiet." The four spirits of the heavens perceive that now is their opportunity to grasp the dominion of the world (for the Sceptre of David in Jerusalem is shaking in the nerveless grasp of his degenerate sons), and each rushes with impetuous fury to be the first to gain the supremacy, to be the dominant world spirit of the age.

XII.

vii. 3, sec. i. "And four great beasts are coming up from the sea, diverse one from another."

The word used does not, primarily, signify "beast;" it means "*living*," and is applied to men, Ps. lxxviii. 10, where it is translated "*congregation*"; to *animals*, Ez. xiv. 15; and to the *Cherubim*, Ez. i. 5. The number of visible "world powers" is limited to the number of spirit powers, neither man nor devil can increase or diminish the number.

The *forms* of these four living (creatures) precludes the idea that they can be "flesh and blood." If they are not "flesh and blood" then they are spirit forces, for they are *living* (things). Each living (creature) is in itself a dominion (v. 23); each sodality contains within itself every integrant pertaining to imperial "world power," from the king, or kings, to the lowest officers of state, civil and military (see a classification of the superior officials in a dominion in ch. iii. 3), including the lower ranks of the fighting force; therefore each *living* (creature) coming up from the sea is a COMPOUND UNIT, made up of many individual spirits; an aggregate of all the elements of a World-Dominion. The individual spirits of which each living (creature) is made up, co-operating with the corresponding (evil) spirits of the heavens, work out their will in men who have reached a psychological condition favourable to, and agreeing with, this or that spirit power. These four living (creatures) being organised spirit dominions, and, as such, the *animating* forces inwardly energising the Adamic framework (symbolised by the metals of the image of ch. ii.) of the several visible (human) "world powers," carry out their purpose of self exaltation and antagonism to the Kingdom of God upon the earth: and as this or that "world spirit" becomes flaccid or spent, the fact becomes self-evident in the world of men, and its successor is ready and eager to take its place.

XIII.

vii. 4, sec. i. "The first as a lion, and it hath an eagle's wings" (Babylon).

These four living (creatures) are not described in identical terms. The one that leads the way is said to be "*as*" a lion; the second "*like*" a bear; the third "*as*" a leopard; the fourth is indescribable. "*Like* a bear" shows that there is no difference in character between this creature and the bear as we know it; "*as* a lion," "*as* a leopard," denotes that there are resemblances existing along with differences, and these differences are exhibited in the text.

"As a lion."—The lion is noted for its roar, its great muscular strength, the hot fury of its anger, the mighty force of the blow which it delivers, and for its flying spring when leaping on its prey.

"And it hath an eagle's wings"—which marks a difference between this living (creature) and lions as we know them. Eagle's wings are remarkable for their length, giving to the chief of birds great rapidity of flight, and power to strike its quarry with quickly-repeated blows. The possession of wings shows that this living (creature) has part in two natures; one suitable to the earth, the other to an aerial habitat; the wings giving the the lion nature access to the heavens while increasing the celerity of its movements upon the earth. Nebuchadnezzar, the first representative of the lion "world power," is compared to both the lion and the eagle by the prophets Jeremiah and Ezekiel (Jer. iv. 7, 13. Ezek. xvii. 3, 12); Habakkuk shows the effect of the possession of eagle's wings in its earthly pursuit of prey (Hab. i. 6-8).

In verses 13-22 of ch. iv. we are allowed to see some of the heavenly host mounting guard to prevent the lion power, by means of its wings, from making any incursion into the regions of the heavens, "*reacheth unto heaven.*"

vii. 4, sec. ii. "I was seeing till that its wings have been plucked."

The words "I was seeing" indicate continuance. The lion power evidently retained the use of the eagle's wings for some time after its emergence from the great sea. So soon as the wings are plucked the lion's power of flight into the heavens is taken away; otherwise, becoming unsatisfied with its merely earthly conquests, its ambition would have led it to dispute sovereignty with the powers of the heavenly region, hence the tree was cut down when its *height reached to heaven* (wings plucked); its place of covert will now, necessarily, be confined wholly to the earth.

vii. 4, sec. ii. "And it hath been lifted up from the earth, and on feet as a man it hath been caused to stand, and a heart of man is given to it."

The loss of wings is compensated by what is given. Instead of going on all fours, as a beast of prey, it is ennobled by being lifted up to take its place among *men*, ("not in the sublime sense of the image of God, but in the interior sense of weakness," as a man subject to infirmity); and, in keeping with the exaltation from a lower to a higher status, a man's heart is given to it. (Contrast this with the effect produced on a man when a beast's heart is given to him, Dan. iv.)

Henceforth, instead of being led by brute instinct to ravage the earth, the lion will govern by means of a man's understanding; not as a spiritual man, but as a natural man, "man" as opposed to "brute." This first dominion stands up before the world as a human-hearted lion ruler, not as a ferocious devourer like the fourth beast, as is shown by the conduct of its first and last exponents—Nebuchadnezzar (ch. iv. 37) and Belshazzar; for, in spite of the well-deserved condemnation of the latter, he commanded that Daniel should be clothed with scarlet, that a collar of gold should be put upon him, and that he should be proclaimed the third ruler in the kingdom, next in rank

to Belshazzar himself; all which suggests conviction of sin and repentance, though coming too late to save the kingdom or his own life (B.C. 538).

#### XIV.

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. Upon the willows in the midst thereof we hanged up our harps" (Ps. cxxxvii. 1, 2).

Because of our sins our beloved mountain Dwelling Place is exchanged for the Habitation of Confusion. From the city of mingled waters, our souls turn back in longing desire to Zion, the rock of Israel. She that once basked in the golden sunlight of divine splendour now lies prostrate and defiled in the dust, the scorn of all her rivals. Her sun went down in blood and fire, while the Excellency of Chaldea, like her idol tower of burnt brick, is exalted to have dominion over the world. Under the willows of Babylon we sat down, and the songs of our hearts are turned into sorrows as our eyes distil, drop by drop, the griefs of our souls. Mirth is a stranger to our lips, and joy has forsaken our fingers. Upon the willows we hang up our harps that the evening wind may murmur through their strings the lament of the captive daughter of Jerusalem.

"They that led us captive required of us the words of a song . . . Sing us one of the songs of Zion" (Ps. cxxxvii. 3).

How shall Zion's captive sons sing the songs of the mighties—songs of the fortress city of David—in the land of a stranger? But the day will come when, out of the heart of Ariel, a fire offering shall ascend with acceptance to Jehovah, the Lord of the chariots of Israel, and Zion shall be the covert of the "Lion of God." He shall roar from Jerusalem, and the nations shall tremble. She, the despised, shall be the Gabbatha set with stones of righteousness, and judgment shall overtake the harlot city that sits upon many waters, that says in her heart, "I sit a queen, and am no widow."

A. S. W.

(To be continued.)

## Questions and Answers.

QUESTION NO. 269.

### "OUR ELDER BROTHER."

M. E. G., Sutton. "In many meetings we hear the Lord Jesus spoken of as 'Our Elder Brother.' Is there any foundation for this expression?"

No. Neither in grammar, nor in the Word of God. If used at all, it can only be "our Eldest Brother," for Brethren are many. But, to our mind, it exhibits gross irreverence and unwarranted familiarity. We know Christ, in His infinite grace, condescends to say that "He is not ashamed to call them brethren." But it is a very different thing for us to presume to call Him our "brother" or "elder brother." He is our Lord and our Head; the Head of that Body of which His people are members. The relationship of brethren is that of *equality*, subject merely to the priority which the accident of age may give.

But there can be no such equality between the members of the Body on earth and the great and glorious Head in heaven. Those who make use, therefore, of such an expression, confess themselves ignorant of their true standing before God, in Christ.

QUESTION No. 270.

ETERNAL LIFE AND IMMORTALITY.

INQUIRER, Beds. "Is there any scriptural distinction between 'Eternal Life' and 'Immortality'?"

There is this difference. A member of the body of Christ, now, being human, is mortal; that is to say he must die (unless he is alive and remain till the Lord's return from heaven: when he will be changed). But he already has Eternal Life, which is in Christ: until resurrection, therefore, there is this difference. At his resurrection the two are practically the same; for then he enters on the full enjoyment of eternal life; and having immortality he will never die again.

QUESTION No. 271.

EVIL.

J. B. L., Huddersfield. "How do you reconcile the general teaching of Scripture, especially in Psalms xxxiv. 14; xxxvii. 27. Prov. iii. 7. Is. vii. 15. Rom. xii. 9-17, 21. 1 Pet. iii. 9. Jas. iv. 7; where we are told to 'depart from evil,' with our Lord's teaching in Matt. v. 39, where He says 'Resist not evil'?"

The rest of the verse, Matt. v. 39, clearly shows that evil or injury *done to anyone* is not to be resisted; while the other passages refer to *evil-doing* or sins which we or others may commit.

QUESTION No. 272.

MURDER.

G. R., Oxted. "John iii. 15. 'No murderer hath eternal life abiding in him.'—1 Peter iv. 15. 'Let none of you suffer as a murderer. Can you reconcile the two?'"

In 1 John iii. the context shows that it is the *condition* that is spoken of, and not an act. "He who hateth, ὁ μισῶν, (*hō mison*), present participle, *is hating*; i.e., has this as the nature of the *condition* in which he lives, is a murderer; and we know that no murderer hath eternal life abiding in him." Here, again, we have the *abiding*, expressive of the condition.

In 1 Peter iv. the context shows the various things for which people may "suffer;" and Christians might suffer AS a murderer or as a thief, etc., without being actually guilty of such crimes. It is also, for the same reason, possible for a man to suffer AS a Christian, and yet not actually and really be one.

In the one case the habitual condition of the person is referred to. In the other, it is the ground on which a person may suffer which is the subject of the exhortation.

QUESTION No. 273.

MURDER.

JUVENIS. "It is said of David that he 'hath slain Uriah the Hittite'; and it is written in 1 John that 'no murderer hath eternal life abiding in him.' It is further said of David that he was 'a man after God's own heart.'"

The latter clause refers to God's *choice* of David as king, and not that he approved of all that David did.

Further, all murder can be called slaying; but can it be said that all slaying is murder?

Then again, we have to define what we mean by "eternal life;" and to determine the relative position of the Old Testament Saints, and that of the members of the Body of Christ.

Signs of the Times.

JEWISH SIGNS.

By the time these lines are in the hands of our readers, they will learn from the Daily Press the news of the Zionist Congress, and know the facts as to what bargain is being made between the Sultan and the Jews.

Meantime we cannot do better than give our readers the substance of a very remarkable and exceedingly interesting address given by Mr. J. Zangwill at the Article Club on Wednesday evening, Nov. 20th, on

THE FUTURE OF PALESTINE.

It is impossible to give the whole, though the whole is well worth reading.

Mr. Zangwill first, with a few touches of a true artist's brush, gives in outline the *past* and the *present* of Palestine. He draws a wonderful picture of the past glory of Israel. He says:—

"It is not a primitive, pastoral people whose ladies are lashed by Isaiah for 'walking with stretched-out necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet.' Peasants have not these changeable suits of apparel, the mantles, and the wimples, and the crisping pins, the glasses and the fine linen, the hoods and the veils. Even considered as a pastoral country, Palestine is no longer the 'land flowing with milk and honey.' 'Consider the lilies,' said Jesus, and, indeed, there are still wonderful wild-flowers and patches of marvellous fertility. But where are the beautiful fruit-gardens, which Josephus mentions around Caesarea? Buried three hundred feet beneath sand-dunes. Where are the olives of the Mount of Olives? Jericho, the land of palms, has not a single palm, and there is no balm in Gilead. The artificial water system, for Palestine with its few rivers depends largely on irrigation, has decayed; the springs are choked up; the trees felled. Arab women wrench off what branches remain, while goats, to keep which was considered by some Rabbis as damnable as to conceal armed robbers, wander everywhere, eating away the vegetation; distrestation has diminished the rainfall: 'Upon the land of my people shall come up thorns and briars,' said the prophet Isaiah. 'Lebanon is ashamed and hewn down, Sharon is like a wilderness, and Bashan and Carmel shake off their fruits.'

"Under this curse Palestine has slept for centuries. But now its sleep must end. The great Powers are awake—not only Russia and Germany, but the greater powers of steam and electricity. A hundred years ago the *Times* could record with open mouth: 'There is to be a railway through the whole of Surrey.' Now there is a railway through the whole of Siberia, and we have just reached the Jubilee of the submarine cable. Can Palestine escape? Palestine, the very centre of the earth, round which group themselves Europe, Asia, and Africa! It forms the Eastern shore of the Mediterranean. It is near the Suez Canal, it leads to the fat land of Mesopotamia and the coveted Persian Gulf. It is strange that as yet it seems to be omitted from the problem of Asia. It is never mentioned in Statesmen's year books, or newspaper leaders, or magazine articles. This is the more strange that, historically, Palestine has always been a coveted country. 'The very earliest monumental information which we possess,' says Major Conder, 'shows us how the Powers of Egypt and Chaldea strove for its possession.' . . . And this contest between the Powers of the north and the south for the possession of Palestine has gone on ever since, with intervals of independence, when the combatants had for a time ruined each other. The latest recurrence of such events was witnessed when Napoleon failed to conquer Palestine."

He then pictures all the political complications and the immediate relation of all the European powers to the future of Israel.

He next describes the commercial present with the possibility of minerals. He discusses the hindrances to

commerce, the construction of railways, and the fertility of the land.

"Some of Palestine is still amazingly fertile, and has borne unaided the same crop for forty centuries. Canon Tristram, who championed for colonisation the rich arable land of Moab, reported that its ancient reservoirs and conduits were still practically unimpaired. Laurence Oliphant, in whose Jewish Colonisation Schemes the then Prince of Wales was interested, as well as the Princess Christian, was enraptured with the land of Gilead, the sub-tropical country east of Jordan, amid which the hot springs of Callirrhoe and the romantic scenery would furnish a hygienic resort. The entire plain of Sharon, according to Thompson, seems to cover a vast subterranean river, and this inexhaustible source of wealth underlies the whole territory of the Philistines. But even the bleaker portion can be redeemed. With the re-forestation, the re-cultivation of the hill-terraces, the planting of eucalyptus trees in the marshy districts so as to allay fever, and the complete repair of the system of aqueducts and cisterns, with the construction of roads, railways, harbours—Jaffa can only be approached in small boats—and last, but not least, with the improvement of law and order, Palestine would regain its ancient prosperity, and, reaping the profit of its central position, become again the emporium of the Levant. Yet, the Promised Land is still a land of promise. But, for all this development, two factors are necessary, labour and capital. Where are these to come from?"

#### "DEARTH OF LABOUR.

"Even given capital, we know how the dearth of labour cripples the development of even such countries as Canada and Rhodesia. Palestine has but a small population of Arabs and fellahin and wandering, lawless, blackmailing Bedouin tribes. Is there any likelihood that labour in sufficient quantities would be attracted to Palestine? Yes, there is a people to the masses of which Palestine is the only attractive country, a people so bowed down by ages of suffering that it only demands a field in which to labour, and to work out its own destinies, safeguarded from the terrible persecution which has been its lot for centuries. Now or never it may come to its own again, for soon Palestine, which has been 'To Let' for so many centuries, will have the board taken down, and the opportunity of regenerating in one and the same process the ancient land and the ancient people will be lost for ever. I have sketched the state of the land, may I beg your patience while I sketch briefly the state of the people?"

He then describes the condition of the Jews, especially in Russia and Roumania, and quotes the cry of the latter: "Our powers of endurance are exhausted; let us leave the country and journey to Palestine."

He next deals with

#### "LABOUR AND CAPITAL.

"This, then, is the willing and patient labour-force waiting the magic password to Zion. Cheaper than coolies or Chinese—for what other people would rush to a ruined land and take part of their wages in religious emotion? And not only is this labour-force available for Palestine, every other channel is being gradually shut to it. Even that famous statue of Liberty in New York Harbour is beginning to frown at the Jewish immigrants; while England, to touch whose soil is to be free, grows restive at the congestion and rack-renting in the East End of London. It is as if the very finger of Providence pointed once more to Palestine. How are the Jews of this country to grapple with the new problem, save by deflecting the stream of immigrants Zionwards? True, Palestine is tiny, yet—and this is, I think, a new point—a hilly land, whose slopes can be cultivated and inhabited, is really much larger than its nominal area; just as New York, with its sky-buildings, is far larger than Manhattan Island. Yes, the land is good enough. Is the labour good enough?"

Mr. Zangwill has a scathing word for the mismanagement of the noble-minded Baron's art patronage, showing that Pauperisation is not Regeneration, and the effort to produce Jewish peasants is neither successful nor necessary.

The Jews, he adds, are towns-people; and he might have called attention to Isa. lxi. 5, where we learn that *Gentiles* are to be their plowmen and their vine-dressers. But he passes to the question of

#### "FINANCE.

"But where is the capital to do such things in Palestine to come from? Here is our last—alas! not our least—question. I cannot recommend the Gentile capitalist to lock up his millions in the gigantic enterprise of exploiting Palestine. The only possible method is a huge national subscription of the children of Israel. For just as Palestine can only be exploited by Jewish labour, so, too, only a Jewish Chartered Company, ready to take its percentage in religious and race feel-

ing and the joy of a people's salvation, can declare a satisfactory dividend for many years to come. This subscription has passed beyond the stage of fantasy. Walk down Walbrook, pass the door through which you go to banquet with the Lord Mayor, and you will see a building as substantial and practical as an alderman, with solid mahogany counters and green baize doors. This is the office of the Jewish Colonial Trust, surely the most remarkable financial movement the world has witnessed; a company with 120,000 Hebrew shareholders, drawn from every country on earth—the latest shares being taken up by Algiers, Tunis, Morocco, Cuba, and India. After some four or five years' agitation by the great Zionist leader, Dr. Herzl, of Vienna, a quarter of a million pounds has been amassed, and this has enabled the Trust to declare itself ready to begin work. But, alas! how little it is compared with the two millions Dr. Herzl demanded, or the seven millions which the Hirsch trustees are frittering away, or compared with the millions which the Jewish millionaire minority is well able to supply. Mr. Rider Haggard, witnessing recently the wailing of the Jews at the Temple wall of Jerusalem, asked, 'Why do they wail, when a few of their financiers could buy up the country?' Mr. Pinero, in his latest play, has defined the financier as a pawnbroker with imagination. Alas! our Jewish pawnbrokers have no imagination; and so they are leaving it all to the poor. Seventy-five per cent. of the shareholders are in Russia—imagine, Russia!—a dozen of these wretched families clubbing together for a £1 share! Of the remaining 25 per cent., Roumania supplies ten. You see how justified I was in selecting these two countries as supplying the future labour market. The man in the street, ignorant of the part the Jew has played in the world's history, imagines that the world owes the Jew nothing but money. At any rate, he always speaks of 'going to the Jews!' I am afraid we Jews shall now have to go to the Christians. Not so much for their money as for their sympathy. We must appeal to them to be true Christians, and help to end this tragedy of the Wandering Jew. The Sultan is with us—I say it boldly—ready to treat with us, and help us. Has he not given lengthy audience to Dr. Herzl? But even if he actually restored us our ancient land, we should not have the means of regenerating it since our millionaires stand aloof, and Baron Hirsch's gigantic bequest is split in a hundred different directions—a Niagara turned into garden fountains. No wonder the trustees shrink from publishing a balance sheet.

#### "JEWISH EARTH HUNGER.

"The legend says that the Wandering Jew wanders because he refused to allow Christ, bowed down with the burden of the Cross, to rest a moment at his door. Now the Jew, fainting from his long wanderings, under the weight of *his* cross, turns to the followers of Christ. What he asks is so little. He demands just one morsel of the earth for his own, a country no larger than Wales, that could be tucked away and forgotten in the United States. 'Restore,' he begs; 'restore the country without a people to the people without a country.' For we have something to give as well as to get. We can sweep away the blackmailer—be he Pasha or Bedouin; we can make the wilderness blossom as the rose, and build up in the heart of the world a civilisation that may be a mediator and interpreter between the East and the West; for we have wandered in every land, and are rich with every human experience. 'Help us, then,' he cries, 'in a project which shines like a star over the welter of materialistic politics; help us to our national redemption, so that, perchance, once again the Law shall go forth from Zion, and the Word of righteousness and justice from Jerusalem.'"

It is not often that our readers have the opportunity of seeing such soul-stirring—and, at the same time, deeply significant—words. They form one of the most remarkable Signs of the Times we have yet been able to give. We wish we could give the whole, and even this in larger type.

#### RELIGIOUS SIGNS.

##### CHRIST AND ANTICHRIST.

There is one great mark by which we may know what is of Christ and what is of Anti-Christ. The one is characterised by the word Separation and the other by Confederation. Both are marked by union. The one is union of His People with Christ; the other by union with men. Christ's words are, "Come out and be ye separate." "Separate yourselves." The words of those who are all unconsciously preparing the way for Antichrist is "Reunion." Reunion of Protestants with Rome, "Corporate Reunion," Union of Free Churches, and various other Unions: all vainly seeking for some outward union, instead of recognising the Bible



Truth that there is only one bond of real union, and that is "in Christ."

We are witnesses of many attempts that are going on around us: "Grindelwald Conferences," "Round Table Conferences," all tending in the same direction. But the latest of all is the introduction of money into the movement. *Words* do not seem able to do more than bring the difficulties to light; so *money* is now to be tried, and we shall watch the result with some interest.

It is brought before the notice of English readers by *The St. James's Gazette* (Oct. 9), from the *American Leader*, and is headed,

#### "MR. MORGAN'S LATEST VENTURE.

"Mr. Pierpont Morgan bids fair soon to appear in a new rôle. He aspires to play (says a *Leader* telegram) in the American Church a part as prominent as Gladstone did in the English Church, but he is confident of accomplishing vastly more practical results. Abandoning the yacht races, Mr. Morgan took his delegates by a record-breaking special train to the Episcopal Convention at San Francisco. There he insisted upon having the best seats, and showed a determination to be the convention's guiding spirit.

"On Monday, Mr. Morgan's chief clerical spokesman, Dr. Huntington, of New York, delivered a powerful closing speech in a violent debate on a motion to amend the episcopal constitution so as to admit to Episcopal communion Christians of every denomination, even Roman Catholics. The motion was adopted with a small proviso.

"Mr. Morgan is on record as saying that the Catholic Church is the greatest existing factor for morality and progress; and I learn that a much-commented-on anonymous letter by a "Prominent American Protestant" to the Pope, practically asking what concessions Rome would make to bring about a union of the Churches, was written at Mr. Morgan's instigation. Before the next episcopal convention, three years hence, Mr. Morgan hopes to have brought such influence to bear on both the Vatican and the Protestant denominations that a reconciliation and Union will have been effected."

Much will happen during the next "three years" to make the millionaire's schemes easier. But the above is a very solemn sign of the times, and shows those who have ears to hear how the way is being rapidly prepared for Antichrist's universal religion.

#### "LIBERAL CHRISTIANITY."

This, like many other things called "liberal," means the giving away of what does not belong to us. Whenever it is associated with Christianity, or Evangelical, it means the surrendering of God's truth.

At Colwyn Bay, Manchester Unitarians announce Sunday "Religious Services," and of course "Sacred Concerts" at the Pier Pavilion to meet the "religious needs" of the people.

Another "Sunday" announcement (in Worcestershire) consists of animated pictures of the Passion Play with vivid and realistic scenes of the Crucifixion and Resurrection.

This, of course, is accompanied by the talented choir of "Gipsy Maids, 16 in number," who will sing "Rock of Ages," "The Lost Chord," "He was despised," "The Holy City," etc., including 100 pictures from the "Life of Christ from Gethsemane to Calvary," concluding with a "Silver collection" and an appeal. "Don't miss this grand treat."

The Church Army rainbow bill for Leeds "Missionary Sunday," conducted by the Rev. W. Carlile, is much the same. Hymns were led by his "Silver Clarion," and brief speeches given by his "Monsterphone." They fit in well with his "Mattins" and "Evensong."

#### "A RELIGIOUS TRUST.

The *Chicago American* (June 17th, 1901), gives the following account, showing how those who are ignorant of the object of the Gospel are ready to follow the world's example for the worldly object of

#### "THE UPLIFTING OF MANKIND."

Where they propose to lift them up to they do not tell

us. It cannot be beyond their first parent, Adam. And he was a ruined sinner, apart from Divine grace. But in these schemes grace is left out altogether, and man is accomplishing man's objects. The *Chicago American* says:

"The Rev. Jenkin Lloyd Jones, in addressing the Baptist ministers to-day, advocated the application of the trust principle as used in commercial enterprises to churches. He said all denominations should join hands and organise a religious trust for the *uplifting of mankind*. He said that all creeds could agree upon certain cardinal truths, and on these make war against the common enemy.

"Beauty is an important element of Christianity, and truth is common property," Dr. Jones said. "They belong not to one church or the other, but to everybody. There is only one standard of truth in the world, and everybody knows what it is. Are we going to let the railroads, banks and manufacturing interests reap all the benefits growing out of this new system of co-operation and combination? Are we going to hold to the system of individualism in spite of the lessons taught by progress?"

"I do not like trusts very much, but I am bound to confess they are economically right. Even with the comparatively short experience we have had with them they have revealed the terrible waste which resulted under the competitive system.

"Trusts are economically right, and the problem before us to-day is to make them ethically right. There is a task on hand for us here in Chicago which the churches will never accomplish individually. Unless we combine we will continue to wage a losing battle against iniquity and vice."

It is with reference to such a scheme as this that we may ask the Lord's question, "Do men gather figs from thistles?"

## SPIRITIST SIGNS.

### THE BABEL OF SPIRITISM.

We shall seek to convince our readers of the hopeless confusion amongst those who undertake, through the press, to be "leaders of thought," and directors of the movement. All their writings show that their minds must be in a disorderly turmoil, a disjointed, riotous ferment. And the reason is not far to seek. It was the same in Israel when anarchy prevailed in their camp: "every man did that which was right in his own eyes, because there was no King in Israel."

One journal will profess to receive certain instructions from spirits. Another will receive the very opposite. We are treated to a break-out of ideas in fits and snatches, as they may strike the mind at the moment; to be reversed soon after in the same periodical. There is no law of direction, no basis to work upon, no foundation for security. For lack of this, their readers are treated to a confused jumble which they are too ignorant to dissect, or too blinded by Satan to have any conscience to detect.

We now extract from a pamphlet written by Morell Theobald, F.C.A., 1884. His claim for Spiritism is that it is the gift of the Spirit promised to the early disciples. He says he was initiated into "writing mediumship" from a friendship with the late W. Howitt and his family, and which he calls, "psychic power." He continues:

"Ever since its gentle dawn, it has streamed through life's chequered experiences, as the gift promised to the early disciples as the *Comforter*" (p. 6).

There is but ONE BOOK where he can read of this promised gift; and there is but ONE PERSON who had the authority to promise it; and there is nothing ambiguous as to the work for which He was given.

"Nevertheless, I tell you the truth; it is expedient for you that I go away; for if I go not away, the *Comforter* will not come unto you. . . . Howbeit, when He, the Spirit of Truth, is come, He will guide you into all truth. HE SHALL GLORIFY ME; for He shall receive of Mine, and shall show it unto you" (John xvi. 7, 14).

To prevent any quibble that the extract given from Mr.

Theobald's book does not mean this, we will make it clear by another quotation from the same pamphlet.

The father puts a question to his supposed deceased daughter, so that he might know what was the power or agent by which she could communicate. And this is answered in a question form :

"What was the power in the olden time but the Spirit of God, which is in all mankind ; but it is not the ordinary spirit power working with you all, but the *true Spirit of God*\* working with us and you all" (p. 37, appendix).

No such outrage against a Holy God has ever been recorded ; that is, if it is gauged by the vast number of its adherents both in this country and abroad. It is for us, who live in these "latter times," to behold these "doctrines of demons," received as coming from God.

It will be as well to enumerate them again.

1. They deny that Christ is worthy of Divine honour (*Stainton Moses*, pp. 138-9).
2. They deny His atoning sacrifice (*Two Worlds*, Aug. 26th, 1900).
3. They deny His resurrection (*Things to Come*, Aug. and Nov.).
4. They deny His coming again (*Stainton Moses*, pp. 150-1).
5. They deny the resurrection of the dead (*Light*, June 15th).
6. They deny the Holy Spirit the Comforter, as we are now proving, and thus fill up the cup of their iniquity.

Mr. W. Howitt saw what was coming. In *The Spiritual Magazine* (Sept., 1876, vol. ii., 3rd series, p. 407, edited then by Dr. Sexton), he charges his fellow spiritists in these startling words.

"I see that one man has written a book called the *Sixteen Crucified Saviours*. There never were sixteen crucified Saviours. There never was but one Saviour" (p. 411).

He goes on to say that the life of Christ was "unlike the lives of all other originators of religion" placed in the period of modern history ; and closes up with these notable words :

"To endeavour to place the history of any other founder of religion beside it is to simply place a skeleton by a living man" (p. 412).

Well might he write to Dr. Sexton to this effect :

Had I known to what Spiritualism would come, I would never have allowed my name to be associated with it.

The editor of *Light*, in a leading article, makes the following remarks on the subject,

"CAN WE AGREE?"

The terms upon which agreement can be made possible is in the closing paragraph of the article which we now quote.

"Then in comes Professor J. S. Loveland, with his 'vital fact.' Certain persons, he says, 'still hunger for the flesh pots of Egypt,' and as they are 'in dead earnest' they are dangerous ; so all the flesh pots [of old belief in a personal God] must be taken out of the way.

"'Modern Spiritualism,' he says, 'is a distinctively new era in human thought and experience,' and the old Babylonian structures of all past system of religion, have fallen before it. . . Especially must we come to a settlement of 'the God question.'

"'The spirit of compromise yields to the demands of ignorant conservatism, but there must be no compromise about God,' says Professor Loveland. He has got to go. 'We must shut out the idol,' whether as a 'personal deity,' or an impersonal God. . . 'We must then,' he says, 'so construct our Declaration' as to bar out a God who can be a proper object of worship, 'love or reverence,' or 'trust.'"

\* Our italics.

So, here are the terms, but what about the concession? Read on.

"It is all very miserable," the editor concludes. "What is the moral?"

"Surely, to give up this barbaric desire to make men agree or to push them out. In our music we want the whole orchestra ; not a drum, a triangle, and a trombone. Besides, we *can*\* agree upon a general basis of belief in the open road between the spirit people and ourselves ; and truly, in trying to make that road plain and smooth, we need the help of every variety of mood and mind" (*Light*, November 12th, 1898, p. 554).

And this is to be "the basis of agreement"! Place is to be found for "every variety of mood and mind" to make their "orchestra" complete. The equivalent to this would be adding to the "drum, triangle, and trombone" of his instrumental band, the accompaniment of kitchen tongs, shovel, and kettle with a few stones. Truly a divine message and messenger. The description given by Mr. Stead in his *Review of Reviews* is not calculated to impress one with the sacred character of the messengers, but rather to draw out one's pity. Writing of a noted medium, he says:—

"It is somewhat painful to see her go into a trance ; and when you see her writhe and tear her hair, you understand something of the contortions of the Sibylls."

Just so. We assert that it is *the same power* that acted and acts in both cases. To adopt the phrase that will presently be given from *Light*, which fitly describes their condition—they are "demon-ridden."

Mr. Stead goes on to say:—

"When she passes into a trance, she is taken possession of by intelligences *not* her own, and sometimes by more than one at the same time."

And these wild speculations of diseased minds are to form the foundations of a "new religion." This fortuitous concourse of muddle is to establish humanity in a faith proclaimed by demons. (1) One stands forth and declares "God must go"; another says "There are four leading characteristics in Spiritualism, that God is all good and ever-loving to everyone" (*Daybreak*, May 1st, 1869). (2) Another says, "I have taught that 'God is love'; that the atonement consists in reconciling or bringing humanity into a oneness with nature's divine laws" (Mr. Peeble's Valedictory Address, Cavendish Rooms; *Medium and Daybreak*, June 3rd, 1870). Still (3) another says, "The world needs to trust itself; and poor, demon-ridden man needs to retire upon himself, and listen for the true revealer of God in the temple of the soul. . . . What we need is self-reliance, and a going with God into 'the secret of His tabernacle'" ("Notes by the Way," *Light*, May 24th, 1901).

## Editor's Table.

### ACKNOWLEDGMENTS.

A believer in Jesus	...	...	...	2	0
X. (Manchester)	...	...	...	4	6
R. G. L.	...	...	...	5	0
J. H. C. (Brighton)	...	...	...	10	0

### GOD'S COMING KINGDOM.

A little *brochure* for envelopes, by E.A.M.B.  
It can be obtained of E.A.M.B., 11 Gloucester Road, Kingston Hill, Eng., price 1d.

\* Not our italics.

# THINGS TO COME.

No. 92.

FEBRUARY, 1902.

Vol. VIII. No: 8.

## Editorial.

### GRACE, GODLINESS, GLORY.

IN Titus ii. 11-13 we have a wondrous example of how true doctrine is intended to affect the life. The gospel of God—God's gospel—is Doctrinal in the Book: it is Experimental in the heart: and it is Practical in the life. Hence the doctrine here is given in connection with the everyday concerns of life.

In chap. i., Titus is instructed in his own duty, and told how he is to be diligent in studying; steadfast in holding fast; faithful in teaching; and exemplary in manifesting the truths he had been taught.

In chap. ii., Titus is directed how he is to instruct others in different circumstances and stations in life. "Aged men," "aged women," "young women," "young men," and "servants." And this practical instruction is all based on "sound doctrine;" which is introduced by the reason given—"For," in verse 11; as though he said, this is the end and object of Divine grace.

Where Doctrine, Experience, and Practice are out of proportion, the Christian Character is incomplete; not to say deformed.

All comes from "the grace of God." We know that grace means unmerited favour. But it means more than that. It brought Salvation to me, not only when I did not deserve it, but when I did not desire it, and would not have it. I was born at enmity with God, and I lived at enmity with God: and even now, though a sinner saved by grace, my carnal mind is at enmity with God. Therefore, if the sinner is to be saved at all, he must first of all have a *desire* for Salvation created in his heart. He must have a spiritual appetite imparted to him, and a spiritual understanding given to him.

This is all the work of grace. This is what grace first does. Jehovah's revelation of Himself is all of grace. Why have we received a revelation at all? And why have we received it, while others are without it? Is it our merit? No! it is all of grace: "and if by grace, then is it no more of works?" (Rom. xi. 6).

This revelation reveals the grace of God which bringeth salvation. "Behold, I BRING you good tidings of great joy . . . for unto you is born a Saviour." Grace has for its object, and carries with it, salvation. Grace does not offer it.

And it brings it to "all" *without distinction*. Not all without exception: for there are millions who have never heard of it. Before this grace of God was thus revealed it was confined to Israel; with a few individual exceptions such as Naaman and the widow of Sarepta (See Luke iv. 26, 27). This was the "teaching of Jesus": but people, to-day, will not have *this* "teaching." They will take all His other

teaching, but when it comes to the manifested, distinguishing favour of God, then it is with them as it was of old: "all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong" (Luke iv. 28, 29). And that is what many would do with us as they read these things. And, if not that, then it will be as it was when the Lord said—"No man can come unto me, except it were GIVEN unto him of my Father. *From that time* many of his disciples went back, and walked no more with him" (John vi. 65, 66).

We beseech our readers to profit by the warning of that awful exhibition of the same enmity of the old nature which is in every one of us.

"Grace bringeth Salvation." It is "given," and that without distinction. Formerly it was confined to Israel; but, since Israel's temporary rejection, it is no longer thus limited, but is brought to all, without distinction of race or nation, kindred, or tongue. If it meant all *without exception*, then all must have what grace brings and gives, and it would mean that all must be saved.

But this, as we all know, is not the case.

This is the first thing, then, that grace does. It "bringeth salvation." But its blessed work does not end there. Grace teaches as well as saves. "Teaching US." Here, the "us" in v. 12 is in direct contrast with the "all" of v. 11. Grace does not teach until it has saved; and it is as saved ones we learn its wondrous lessons.

First the spiritual "understanding" must be given (1 John v. 20. 1 Cor. ii. 14), and then the lessons are imparted. The law never taught; it commanded. It told men what to do and what not to do; but it never *taught* them how to do it. And it never gave the capacity or ability to do it.

There are five words which are translated *to teach*. One of them means *to give instruction* (διδάσκω, *didaskō*), and occurs nearly one hundred times. But it is not that word.

Another means *to make a disciple* (μαθητεύω, *mathēteuō*), and occurs four times. But that is not that word. Another occurs 44 times and means *to bring word* (ἀπαγγέλλω, *apangellō*), but it is not this.

The word "teach," here used, of Grace (Titus ii. 11), means *to train*; to do everything involved in the whole training of a child, including not merely instruction, but admonishing. It is translated *chasten* in 8 out of the 13 occurrences of the word.

So that grace teaches perfectly, as well as saves perfectly.

And how does grace train and teach? what are its holy lessons? Well, it teaches "us" how to live in "this present world" in four particulars. We are to live:

- (1) Soberly.
- (2) Righteously.
- (3) Godly.
- (4) Looking for that blessed hope.

(1) "Soberly" has reference to *self-restraint*. It has nothing specially to do with eating or drinking, but includes everything. It means having ones self *well reined-in*, well in hand. Only grace can train like this. When man tries to do this he has to resort to vows and pledges and badges. But grace, with all its mighty power, lifts the poor slave out of his bondage, and sets him in perfect liberty; giving him power over the ten thousand forms of self-indulgence. Oh let us beware how we do anything that would imply that grace is an imperfect teacher and trainer. "Soberly" has reference to *the world within*.

(2) "Righteously" has reference to the *world without*: and it is not a command as to what *we* are to try to do; but it is a declaration of what grace actually *does* and of how grace trains us. Only that can train us which saves us. This shuts out "good living" as a trainer, because this cannot save us. It shuts out Education, and even Orthodoxy; because, even if these could teach us to walk soberly and righteously, they would still leave us *unsaved*! No! the grace of God alone can save; and therefore this same grace alone can train. It is all-sufficient for the blessed training which it gives to those it saves.

(3) "Godly." This has reference to *the world above*, so that grace is a perfect trainer. It brings God into everything, and trains us to do everything with reference to God. All this of course means trouble from *man*: for, "all that will live (*lit.*, are willing to live) godly in Christ Jesus shall suffer persecution" (2 Tim. iii. 12). That is why so many who spend their thoughts on their "walk" fail here. This persecution is "the offence of the cross;" and it is not pleasant. There would be some *élan* and some excitement in circumstances to help us to go to a martyr's death: but this "persecution" for determining to be wholly for God is harder to bear than that. To be cut off from "fellowship" because one differs in *opinion* or some non-vital question, this is what breaks the heart; this is the sorrow for which one gets little or no sympathy from man; this is what shuts us up to God; this is part of the *training* which grace uses for the glory of God.

(4) "Looking for that blessed hope, and the glorious appearing of the great God and (or even) our Saviour Jesus Christ." This is the end for which grace trains. It trains in the other three, but all in the sphere of this fourth. All other things are tinged by this blessed hope. This lights up the whole landscape of our life with the brightness of the coming glory. Grace is but the flower: Glory is the fruit. "The LORD will give grace and glory" (Ps. lxxxiv. 11). This is the end of the way of God. It began with the appearing of grace: it will end with the appearing of glory. Is it not well called "that blessed hope"?

Wherever the *doctrines* of grace are enjoyed, Salvation of God is *experienced* in the heart, and Godliness is certain to be practically *manifested* in the life. He who redeemed us from all iniquity (*v.* 14) will purify us, as His purchased people, and make us "zealous of good works." "Works" may be performed apart from grace, by those who have a "zeal for God;" but "not according to knowledge" (Rom. x. 2); for the grace which really trains

in true zeal is the grace which has first eternally saved and blessed us in this present world, and has given us "that blessed hope" with regard to "the world to come."

## THE TWENTIETH CENTURY NEW TESTAMENT.

A FEW words on this may be of use to our readers. The object of this New Version is to render it "into the language of our own time." "Our constant effort," say the translators, "has been to exclude all words and phrases not used in current English." The Greek from which the translation is made is the revised text of Bishop Westcott and Dr. Hort, adopted by the English Revision Company. The Gospels and the Epistles are arranged in *supposed chronological* order; accordingly this version begins with the Gospel of St. Mark.

It must be said that in very many cases they have *mis-translated* the Greek: and the "modern English" into which they have translated it almost in every page misses the *dignity*, the charm, and the simplicity of the Authorised Version. Occasionally, too, their version appears to violate the established usages of modern English, as in St. Luke xiii. 17, where we read that "all the people were rejoiced," while the Authorised Version gives us good and grammatical English in the rendering "all the people rejoiced." Again, very many of the alterations seem merely to be made *for alteration's sake*, especially in the verbs, where in the A.V. one word is made to do duty for two, and here we have often two or more words needlessly made to do duty for one, very often to the weakening of the strength of the passage, as for example, "do not torment me," for A.V. "torment me not."

Among the unhappy translations we instance Matt. xxiv. 15, "the desecrating horror," which quite fails to show that the abominable thing set up is that which causes and brings on the desolating judgments.

The more we read this Version the less we like it, and fall back on our old Authorized Version with more satisfaction than ever.

## Papers on the Apocalypse.\*

### THE FIRST VISION "IN HEAVEN."

B (page 212), chap. iv. -8-11. THE UTTERANCES OF  
THE Zōa AND ELDERS.

*The Theme—Creation.*

We now come to B, iv. -8-11, the subject of which is the worship and utterances of the Zōa and the Elders. This is part of the larger structure  $\mathfrak{H}$  on page 212, and still part of the first vision seen "in Heaven."

The following is the structure:

\* These papers have been copyrighted in view of their future separate publication.

B f | -8. Worship of the *Zōa*. "And they rest not . . .  
 g | -8. Their utterance (creation). "Holy,  
 holy, holy . . .  
 f | 9, 10. Worship of the Elders. "And when . . .  
 g | 11. Their new song (creation). "Thou art  
 worthy . . .

iv. -8. **And they have no cessation day and night, saying**

**"Holy, Holy, Holy,  
 Lord God Almighty,  
 Who was, and who is, and who is coming."**

This is the first of all the seventeen Heavenly utterances. They begin with God Himself, and relate to what He is in Himself; and not to what He has, or has done, or is going to do. The emphasis is on "who was," because it is put first.\* The object of the whole Book, and of all that it records, is to establish the Holiness of God, which is here, at the very outset, the first thing that is proclaimed. The reign of Heaven is about to be established in the Earth, when all shall be holy, where now all is unholy. Hence we have the same thought in the great Kingdom-prayer:

"Our Father which art in heaven,  
 Hallowed (or Holy) be Thy Name,  
 Thy Kingdom come,  
 Thy will be done on earth as it is in heaven."

Then, and not till then, we have "us." "Give us," etc. It is remarkable also that there are three Psalms which proleptically speak of this coming reign. Psalms xciii., xcvi., and xcix. The three Psalms which precede these commence with the command to sing, and then these Psalms which follow each begin "the Lord reigneth." Not yet can they be sung of accomplished facts, but the day is coming when they can, and will be, sung of then present glorious realities. The point, however, we wish to notice is that, each of these three Psalms ends with a reference to God's holiness, because it will then be said "the Lord reigneth." But the heavenly utterances in Revelation begin with the proclamation of this holiness, because those who say "Holy, Holy, Holy," are about to call for the judgments which are to bring in that coming Holy Reign. (See Isa. xxiii. 18. Zech. xiv. 20, 21.) Those three Psalms must be carefully read in the light of the Apocalypse.

The first (xciii.) is called for by the song for the Sabbath (xcii.), which speaks of the millennial Sabbath-keeping which is to come, and tells of the destruction of the wicked, the perishing of the enemies and the scattering of the workers of iniquity, before the Lord is exalted as most High for evermore (v. 7-9). Then comes the answer in Psalm xciii., which begins "THE LORD REIGNETH," and tells of the Throne being established, and ends with the declaration, "holiness becometh thine house, O LORD, for ever."

The second (xcvi.) is called for in Psalm xcvi. 1. "O sing unto the LORD a new song; sing unto the

\* Compare i. 8 and xi. 17, where the emphasis is on the present.

LORD, all the earth"; and speaks of the millennial glory, which is summed up in verse 11:

"Let the heavens rejoice,  
 And let the earth be glad."\*

This, too, is the burden of the final heavenly utterances in Rev. xix. 5, 7. Then comes the answer in Psalm cvii., which begins "THE LORD REIGNETH," and tells how "righteousness and judgment are the habitation of his throne" (v. 2; and compare Rev. xiii. 3; xvi. 7; xix. 2); and goes on to speak of the very judgments which are described in the Apocalypse, and also of the same exaltation of Jehovah high above all the earth (v. 9; compare xcii. 8). It ends by calling on the righteous to "rejoice in the LORD . . . and give thanks at the remembrance of His holiness."

The third (xcix.) is called for in Psalm xcvi. 1-3: "O sing unto the LORD a new song: for he hath done marvellous things: his right hand and his holy arm hath gotten him the victory. . . . He hath remembered his mercy and his truth toward the house of Israel." Then comes the answer in Psalm xcix., which begins "THE LORD REIGNETH; let the people tremble: he sitteth between the cherubim, let the earth be moved" (marg., stagger). Three times in this Psalm we have the three-fold "Holy" of the *Zōa* in Rev. iv. 8 giving us its interpretation and significance:

Verse 3. "Let them praise thy great and terrible name: for it is holy."

Verse 5. "Exalt ye the LORD our God, and worship at his footstool, for he is holy." And

Verse 9. "Exalt the LORD our God, and worship at his holy hill; for he is holy."

All this truth and teaching is embraced in this first heavenly utterance, spoken by the four *Zōa*.

We have called attention to the fact that each Vision seen "IN HEAVEN" is marked by heavenly voices; and we have stated that it is in these we must look for the key to the judgment scenes which follow on earth. We shall have, therefore, to give more attention than is usually done to the significance of these utterances; weigh their words, learn their lessons, and note their bearing on what follows "on earth."

9. **And when the *Zōa* shall give glory, honour, and thanksgiving to Him who sitteth upon the throne, who liveth for ever and ever,**

10. **The four and twenty elders shall fall down before Him who sitteth upon the throne, and they shall worship Him who liveth for ever and ever, and shall cast their crowns before the throne, saying:**

\* The Massorah points out a remarkable acrostic in the four Hebrew words which form this verse. The four words begin with the four letters which form the word Jehovah.

יְהוָה הַקָּדוֹם הַגָּבֹהַּ הַנּוֹרָא

Thus this verse is stamped as containing the result of Jehovah's dealings.

† B.E.G.L.T.Tr.A. WH. and RV. read the future tense here.

“Worthy art thou, O Lord and our God,\*  
To receive glory, and honour, and power;  
Because Thou didst create all things,  
And for thy pleasure they were,† and are  
created”]

Thus, *creation* is the subject of the first great utterance of the *Zōa* and the Elders. Their words announce the blessed fact that the judgments which are about to take place, have for their great object the removal of the curse, and of all unholiness from the earth; and the ending of creation's groaning and travail. These heavenly elders take part in this heavenly utterance, and they acknowledge its truth by bowing their heads in worship and homage.

A (page 212), chap. v. 1-7. THE THRONE AND THE BOOK: THE LION AND THE LAMB.

Having considered the member B, iv. 8-11 (page 212), we now come to the member A, v. 1-7 (page 212), the subject of which is *The Throne, and the Book: The Lion and the Lamb*.

Here, as in A. iv. 1-8-, we have the Throne. But, here it is rather Him that sitteth upon the throne, than the Throne itself.

- A | h | 1-. Right hand. “And I saw . . .
- i | -1. A Book.
- k | 2-5. The Lion. “And I saw . . .
- k | 6. The Lamb. “And I saw . . .
- i | 7-. The Book. “And he came . . .
- h | -7. Right hand. “Out of the right hand .

v. 1. **And I saw on the right hand of Him that sitteth upon the throne, a Book (or Roll), written within and on the back, having been sealed with seven seals]** Much ingenuity has been spent in the interpretation of this “Book,” and what it represents. Some have suggested that it is the history of the Christian Church, but we trust our readers are fairly convinced by this time that the Church is not the subject of the Apocalypse.

Neither can it be “the book of the Covenant” yet to be made with Israel, because that New Covenant is in mercy (Heb. x. 16, 17), while this book has to do with judgment. Why should we go out of our way to seek for a far-fetched meaning when we have such plain indications in the Word itself of what a sealed book denotes. In Is. xxix. 11 we read: “And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed.” In Dan. xii. 1-3, we read of the Great Tribulation, which is the central subject of the Apocalypse. But Daniel is not permitted to do much more than make known the *fact* of the great Tribulation out of which Daniel's people, the Jews, were to be delivered. The particulars, and the circumstances of that day, were not to be made known at that time by Daniel. Hence, it is said to him (Dan. xii. 4): “But thou, O Daniel, shut

\* So L.T.Tr.A. WH. and RV.

† So G.L.T.Tr.A. WH. and RV.

up the words, and seal the book, even to the time of the end.” And when Daniel enquired (verse 8) as to “what should be the end of these things?” The answer is (verse 9), “Go thy way, Daniel, for the words are closed up and sealed till the time of the end.” The details of a former vision Daniel was told also to seal up. “Wherefore shut thou up the vision: for it shall be for many days” (viii. 26).

What ought we to look for as the first thing, in the Apocalypse, which, as we have seen, has the end of the “many days” and “the time of the end” for its great subject, but the *unsealing* of this book, the sealing of which is so prominently spoken of in the book of Daniel? When the time comes for the fulfilment of all that is written in this book, then the seals are opened. Even then, though these seven seals be opened, there are still certain things which even John himself has to “seal up,” *viz.*, “the things which the seven thunders uttered” (x. 4). We take it therefore that the opening of the seals of this book is the enlargement, development and continuation of the Book of Daniel, describing, from God's side, the judgments necessary to secure the fulfilment of all that He has foretold. The opening of each seal has a special judgment as its immediate result. The roll given to Ezekiel was of similar import. “He spread it before me, and it was written within and without; and there were written therein, lamentations and mourning and woe” (Ezek. ii. 10). In like manner, the opening of the seals of this book disclose tribulation and mourning and woe. But there is more in the “Book” than this. There is also the *object* of all this judgment. That object is the redemption of the forfeited inheritance. (See the notes on verse 2, below). The special importance of this “Book” (and all that is involved in it) is set forth by its structure, which is as follows:—

THE EXPANSION OF k. (page 231), v. 2-5. *The Lion*.

k | 1 | 2-. The Angel's proclamation. “And I saw . . .

m | -2. Question. “Who is worthy . . . ?

n	o	3-. No one able.	} First consequence:
		(Agent).	
	p	-3. To open the	} Inability.
		book. (Action).	

n	o	4-. No one able.	} Second consequence:
		(Agent).	
	p	-4. To open the	} Weeping.
		book. (Action).	

l | 5-. The Elder's consolation. “And one . . .

m | -5. Answer to the Question. “Behold . . .



THE TRANSLATION OF k. (page 231), v. 2-5.

v. 2. **And I saw a strong angel proclaiming with a loud voice—"Who is worthy to open the Book, and to loose the seals thereof?"**] It looks as though there is something more in this 7-Sealed Book than what we have said on verse 1. There is evidently more in this book than the mere continuation of Daniel's prophecies. This is there, without doubt, but there must be that which calls for all these judgments and requires the putting forth of all this power. If the Book has to do with the whole subject of prophecy, with its causes, and not merely with its consequences and its end, then it may well take us back to the beginning, to which the cherubim already point us, when man was driven out from Paradise, when he forfeited his inheritance; and the promise of a coming Deliverer and Redeemer was given.

This First Vision "in Heaven" (iv. v.) takes up the history of man in relation to the Throne, at the point where it was left in Gen. iii. 24. The Throne is here set up; but man is outside and unable still to gain access to "The Tree of Life." Hence this proclamation "Who is worthy?" Who has the right to redeem the forfeited inheritance, the lost Paradise? Satan is in possession of this world now. He is its "God" and "prince" (John xii. 31; xiv. 30; xvi. 11. Eph. ii. 2), and as such he was able in a peculiar way to tempt Him who had come to redeem it in the only lawful way in which it could be redeemed. (See Lev. xxv. 25; Deut. xxv. 5; and Ruth iv. 1-6). If this be so, then we understand this proclamation, which has so important a place in this heavenly vision. And the enquiry will be like that of Boaz, Who will act the *Goel's* (or Redeemer's) part for man and for Israel, and recover his lost estate. Jer. xxxii. shows that a sealed book was given in connection with such a transaction (read verses 6-16); and if so, then it serves as an illustration for a much weightier redemption, even that of the new song which immediately follows in this Heavenly Vision; the song whose theme is nothing less than the Redemption of Creation, accomplished by One who was altogether worthy, both by unanswerable right and unequalled might. For the *Goel* was an avenger as well as a Redeemer.

3. **and no one was able, in the heaven nor upon the earth, neither under the earth, to open the Book, or to look at it]** The worthiness required is so great that no created being is able even to contemplate it. There was not one that could make reply to the herald's challenge.

4. **and I was weeping much because no one worthy was found to open\* the Book or to look at it]** The scene must have been very vivid and real to John to produce this sadness. These tears were not caused by disappointed inquisitiveness! Surely, he must have realised, somewhat, the serious nature of the consequences involved if one worthy could not have been found. There must have been something, and enough in the character or appearance of the Book,

\* Omit "and read" G. L. T. Tr. A. WH. and RV.

to tell him this: for no voice had yet said anything as to its nature or contents. One of the Elders breaks the silence.

5. **And one of the elders saith to me "Weep not! Behold the Lion which is of the tribe of Judah, the Root of David, prevailed† so as to open the Book, and shall loose the seven seals of it."**] Not one of the Elders, or the Cherubim, or Angel, or Spirit, could accomplish the work of the *Goel* (or Redeemer). None of these could be "next of kin," none but the Son of Man, who was David's Son and David's Lord. None but He who was at once the "Root" from whence David sprang, and the "offspring" which sprang from David, could be next-of-kin, and therefore entitled to redeem the forfeited Inheritance of the Throne, the Land, and the People. He was "the Lion of the Tribe of Judah" (Gen. xlix. 8-10. Num. xxiv. 7-9. Isa. ix. 6, 7; xi. 1; Ps. lxxxix. 20-29).

The Lord Jesus will prevail as the Lion; and it is of this the Book treats; but, He first prevailed as the Lamb slain. Hence, when John turned, he saw, not a Lion, according to the Elder's announcement, but a Lamb, according to the prior historical fact.

He first takes the place of man as outside the garden and the tree of life (Gen. iii. 24). His Redemption work commenced on earth by His coming, not into a garden, but into a wilderness (Matt. iv. 1). He approaches that flaming sword and hears the words of Him who said "Awake, O sword, against my Shepherd, and against the MAN that is My fellow, saith the LORD of Hosts" (Zech. xiii. 7). This sword was sheathed in Him, and thus He becomes entitled to enter and worthy to take the Book.

When John first looks (v. 1), he sees only "the Throne and the Book," which are separated from the second by the structure. For when he looks the second time (v. 6), he sees "the Lamb." The Lamb is now seen in the midst of the Throne. He occupies no longer the outside place. He is entitled to enter and approach the throne, for He alone is "worthy."

6. **And I saw \* in the midst of the throne and of the four Zoa, and in the midst of the Elders—a Lamb, standing as having been slain, having seven horns and seven eyes, which are the seven spirits of God, having been sent † into the whole earth]** The Elder spoke of a Lion: but John turns and sees a Lamb. The Elder spoke of the consequence: John sees the cause. The Lion is about to put forth His power and eject the usurper from his dominion. "The prince of this world is (already) judged" (John xvi. 11). Sentence has been passed; a judgment summons has been issued (John xii. 31; xii. 11); and execution is about to be put in (Rev. xii). But all this is here first shown to be in virtue of the "right" obtained by the payment of the redemption price: that is why John sees a Lamb as "having been slain."

† Not "hath prevailed," as though referring to some recent act, but "did prevail," i.e., at the Cross.

\* Omit "and," G. T. Tr. A. WH. and RV. Omit "behold," G. L. T. Tr. A. WH. and RV.

† So L. T. Tr. A. WH. and RV.

Past payment is the basis of future power (Col. ii. 15. Heb. ii. 14). This it is which established the worthiness of the true *Goël*. The horns of the Lamb speak of His power (1 Sam. ii. 1. 2 Sam. xxii. 3. Ps. lxxv. 4; cxxxii. 17; cxlviii. 14. Lam. ii. 3. Ezek. xxix. 21. Dan. viii. 5, 20, 21, etc). This power is Divine and has a spiritual and almighty agency able to carry it out. The seven eyes, Zech. iv. 10. and iii. 9, denotes the fact that the Lord is about to remove the iniquity of the Land of Israel.

7. **And He came and took it; out of the right hand of Him who sitteth upon the throne** Thus ends the member which has for its subject "The Throne and the Book; the Lion and the Lamb." It corresponds with Dan. vii. 9-14, where the Son of Man is seen coming to the Ancient of Days and receiving a kingdom, dominion, and glory; and it is this which is immediately celebrated in the New Song which follows in chap. v. 8-14, concluding this first Vision "In Heaven."

## Contributed Articles.

### DANIEL'S VISION OF THE FOUR IMPERIAL WORLD POWERS.

"THE TIMES OF THE GENTILES."  
(PART III.—Continued from page 79).

XV.

vii. 5, sec. ii. "And lo, another beast, a second, like to a bear" (Medo-Persia).

THE bear is noted for its slow, creepy gait, for the ponderous weight of its steps, for its ferocious, low-muttered growling voice when irritated either by hunger or rage; for its voracious "all-devouring" appetite, and for its power of pulling down its prey with its heavy, crushing paws.

"And it was raised up on one side, and three ribs were in his mouth between his teeth: and they said thus unto it, Arise, devour much flesh."

There is nothing either human or abnormal about this second living (creature); it is simply a bear as to its nature, and acts like one. If, however, it be brought under the influence of man's nature (James iii. 7) it can be taught to obey the higher intelligence; for an example of this see the effect produced on Cyrus, Dan. x. 13, 21 with Ezra i. 1-4.

The statement that one side of the bear was higher than the other (agreeing with the same difference in the two horns of the ram, viii. 3), shows that the dominion is a dual dominion, as seen in the combined Medo-Persian kingdom; and that one of them would become the leading power; the leading one coming up last, viii. 3, which appeared, historically, in the superior position subsequently held by the Persian dynasty. The "three ribs" are parts of three carcasses which have already been devoured, answering to Astyages, Nabonidus, and Croesus; three kings who were held captive by Cyrus after he had devoured their kingdoms.

; Omit "the Book," L.T.Tr.A. W.H. and R.V.

"They said" appears to refer to heavenly beings standing near, one of whom afterwards interpreted the vision (v. 16). Here we are permitted to see that the several spirit-forces, energising the visible "world powers," have no ability of their own to move this way or that, except as permitted by a higher power. They are held in a divine leash which they cannot slip, strain at it as they may; until they are loosed they are immobile.

"Arise," no longer lie couchant. It is a call to further activity. "Devour much flesh":—in accordance with the greedy character of the creature. This characteristic is confirmed by the history of the Persians. The people within the range of their operations were "flesh" to be devoured.

XVI.

"In the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and (put it) also in writing, saying, Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord, the God of heaven, given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Whosoever there is among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord, the God of Israel" (Ezra i. 1-3). (B.C. 536).

All the promises of God are "yea and amen" in Jesus Messiah. However unfaithful they may be to whom they are first preached their unfaithfulness cannot make the word of God of none effect, for the Lord never changes, otherwise the sons of Jacob would have been consumed.

The people called by the Lord's name, because of their national unbelief, and consequent unrighteousness, failed; yet, in every generation of the sons of Jacob, there has been a holy line, a golden chain, linked on to Abraham at the one end, and to the Messiah at the other (Matt. i. 1, 16); and, as the Lord will most certainly fulfil all His promises, a seed, "as the sand which is upon the sea shore" (Gen. xxii. 17), possessing the faith of Abraham, shall certainly return and inherit them. Therefore the Lord says:

"As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it: so will I do for my servants' sake, that I may not destroy them all" (Isa. lxxv. 8).

"When the Lord turned again the captivity of Zion, we were like unto them that dream. Then was our mouth filled with laughter, and our tongue with singing" (Ps. cxxvi. 1, 2).

"Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all whose spirit God had raised, to go up to build the house of the Lord, which (is) in Jerusalem" (Ezra i. 5).

To the Prince of the captivity, and to the Leaders of the home-going exiles, Cyrus, by the hand of Mithredath the treasurer of the kingdom, delivered the precious vessels

of silver and gold belonging to the house of the Lord, captured by Nebuchadnezzar seventy years before (Ezra i. 7-11).

Zerubbabel, Prince of Judah, son of Shealtiel, was their governor; Joshua, son of Jehozadak, was the High Priest (Hag. ii. 2); the number of those who returned upon the decree was 42,360, besides 7,337 servants.

After placing the people in their cities an assembly was held in the seventh month, when the altar was built, and, after offering up burnt offerings, they kept the feast of tabernacles, and re-established "the Daily," the new moons, and all the set feasts, and the individual free will offerings.

"Now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Jehozadak, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts" (Hag. ii. 4).

In the second year and the second month, having collected the materials of wood and stone, they laid the foundation of the temple (Ezra iii. 10). Their adversaries, however, succeeded in causing the work to cease for several years, during which time it is probable that the materials used for the foundation were taken for other purposes, for, when the work was resumed, the foundation itself had again to be laid. This second beginning was made on the twenty-fourth day of the ninth month, in the second year of Darius Hystaspes (B.C. 520. Hag. ii. 18); and in the seventeenth year from the decree giving the Jews liberty to return. This marks the end of the seventy years' desolations. The temple was finished on the third day of the month Adar in the sixth year of the king (Ezra vi. 15. B.C. 516).

Once more the temple of Jehovah stands upon its own mountain. The windows of heaven are opened, and the land drinks in blessings from above. The hand of the Lord is with His people for their defence; the soles of His feet shall make this second temple more glorious than that of Solomon, for His own tongue shall instruct them in the ways of Jehovah (Hag. ii. 18, with Matt. xxvi. 55).

"Son of man, when the house of Israel dwelt in their own land, they defiled it by their way and by their doings: . . . Wherefore I poured out my fury upon them for the blood which they had poured out upon the land, and because they had defiled it with their idols; and I scattered them among the nations, and they were dispersed through the countries. . . . And when they came unto the nations, whither they went, they profaned my holy name; in that men said of them, These are the people of the Lord, and are gone forth out of his land" (Ezek. xxxvi. 17-21).

"He gave them into the hand of the nations; and they that hated them ruled over them" (Ps. cvi. 41).

"Thy life shall hang in doubt before thee; and thou shalt fear night and day, and shalt have none assurance of thy life" (Deut. xxviii. 66).

"Though I walk in the midst of trouble, thou wilt revive me; thou shalt stretch forth thine hand against the wrath of mine enemies" (Ps. cxxxviii. 7).

"Nevertheless he regarded their distress, when he heard their cry; and he remembered for them his covenant, and repented according to the multitude of his mercies" (Ps. cvi. 44, 45).

From India to Ethiopia, from palace to hovel, there is mourning and sorrow. The elders of Israel, and the serf, couch day and night on sackcloth and ashes. A loud and bitter cry of anguish goes up to the heavens, for the Jews' enemy has slandered them to the king, and his decree flies on the wings of the wind from province to province devoting the nation of the Jews to sudden destruction. The enemy has cast his lots and numbered their days, and has prepared for the day of his triumph a lofty standard, upon which to hang the man whom he hates, that all the world may see that the burning hate of Amalek can only be quenched in the blood of the Jew (B.C. 474).

"In the net which they hid is their own foot taken" (Ps. ix. 15).

Burst forth into praise; sing aloud ye exiles of Judah! The snare is broken; our souls have escaped from the gin of the Fowler. From India to Ethiopia, from palace to hovel, send gifts of thanksgiving to each other. From province to province fly ye swift messengers with the royal decree, giving liberty to the Jew to stand for his life against them that hate him. Our mourning is turned into joy; for sackcloth we are clothed in the garments of praise, and our ashes are turned into beauty, for the "Myrtle" of Jerusalem flourishes in the palace of Shushan, and "little Benjamin," clad and crowned in royal attire, bears the seal of the kingdom (B.C. 473).

Yet Jerusalem languishes as a woman forsaken. The small remnant of the captivity, who have returned to the land of their fathers, are surrounded by enemies ready on every occasion to distress them. Though the Temple is rebuilt, the city itself lies open to assault. Then Ezra besought the King, and the King gave him liberty to take with him, out of the captivity, as many as would of their own free will, go with him to Jerusalem. The King also sent presents of silver and gold to beautify the Temple, and authorised Ezra to draw upon the King's Treasury for as much as might be needed, up to a specified amount; and also gave him commandment to appoint magistrates and judges to enforce the observance of the law of their God, and of the laws of the king (B.C. 460).

#### BY THE BANKS OF AHAVA.

Once more the breath of the Lord gathers to Himself His Beloved, that by the waters of Ahava she may learn that as HE IS so shall SHE BE. If she will only believe His word, and walk in His way, then will He be her own familiar Friend; then will He open for her the latticed windows of His palace, that with Him she may enter into His summer garden, His delectable "Ha ha" of surprised delight, the joyous Paradise of God. Israel shall then be as a nail in a sure place, never more to be removed. If she will make the Holy One her Companion, and will walk with Him, then shall she prosper and break forth into thousands, and all the nations shall see that in truth she is the Holy Family whom the Lord of heaven and earth has blessed indeed.

The Lord gave them "His help" (Ezra) who, after he had gathered them to the river where they encamped three days, proclaimed a fast to humble themselves before the Lord, and to seek of Him a straight way, and a safe journey, to their beloved mountain.

"Thou hast made us to drink the wine of trembling" (Ps. lx. 3).

"I give water in the wilderness, and rivers in the desert, to give drink to my people" (Is. xliii. 20).

"Cry yet again, saying, Thus saith the Lord of hosts: My cities shall yet overflow with prosperity, and the Lord shall yet comfort Zion" (Zech. i. 17).

"The wall of Jerusalem also is broken down, and the gates thereof are burned with fire . . . so I prayed to the God of heaven. And I said unto the King, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it" (Neh. i. & ii.). (B.C. 447).

Look up, O Jerusalem, for thy Lord doth send thee a Comforter, even the royal cupbearer, to be thy Tirshatha. Grieve him not, for he shall be a shield between thee and thy enemies round about thee, and he will pluck off the hair from the face of those who corrupt their seed at the shrines of Ashdod, Ammon, and Moab. He shall build thy walls and set up thy gates, and shall put away the dead rubbish of thy ruins, and shall cast out the Sanballats and Tobiahs who defile the Holy House, and mock at thy walls.

A.S.W.

(To be continued.)

## PRIESTHOOD.

BY JAMES E. MATHIESON.

Exodus xix. 5, 6. "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto ME from among all peoples: for all the earth is mine: and ye shall be unto ME a kingdom of priests, and a holy nation."

1 Peter ii. 5, 9. "Ye are built up, a spiritual house, to be a holy priesthood to offer up spiritual sacrifices, acceptable to GOD through Jesus Christ. . . . But ye are an elect race, a royal priesthood, a holy nation, a people for GOD's own possession, that ye may show forth the excellencies of Him who called you out of darkness into His marvellous light."

Revelation i. 5, 6. "Unto Him that loved us and loosed us from our sins by His blood; and HE made us to be a kingdom, to be priests unto His GOD and Father: to Him be the glory and the dominion for ever and ever. Amen."

Revelation v. 9, 10. "Thou wast slain, and didst purchase unto GOD with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our GOD a kingdom and priests, and they reign upon the earth."

Revelation xx. 6. "Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of GOD and of Christ; and shall reign with Him a thousand years."

The surprising revival of priestly pretensions in this country during the last half century, has at length awakened alarm in the minds of Scripture-loving Christians. It is not enough to point our people to the dismal failure of Romanism as a religious system, whether in controlling earthly governments and their methods of rule, or in

moulding the lives and morals of the people which accept its dogmas; though one might imagine the examples of Italy, Spain, France and South America, as contrasted with Germany, Britain, and the United States, afforded sufficient warning of the deterioration, decay, and impoverishment which attend the peoples who bend their necks to the Apostate Church. We must rest our contention against priestcraft upon the one sure basis—strict adherence to the Word of God—rejecting the compromise which bids us accept as authoritative the traditions of the Church, in larger or in lesser degree, as a rule of faith or practice, in addition to the teachings of Holy Scripture. If we yield here, we virtually lose our vantage ground, which otherwise is impregnable; give them an inch, and our would-be priestly masters will take an ell.

There is no place found in the New Testament age for human priesthood; there is no mention made of such an office in the Pauline or Church Epistles, nor in the pastoral Epistles; there is no trace of it among the good and perfect gifts bestowed by our Ascended LORD, indiscriminately enumerated in 1 Cor. xii. and Eph. iv.

But we have "a great High Priest, who hath passed through the heavens, Jesus the Son of GOD" (Heb. iv. 14), the all-sufficient and the only Priest of this age; just as His sacrifice is the only and all-sufficient atonement for human sin.

In the New Testament writings we find, under the four terms, "priest," "priests," "high priest," "priesthood," reference made once to pagan priesthood (Acts xiv. 13), twice to Melchizedek, fifty-two times to the Jewish priesthood, and fifteen times to our Blessed LORD and Saviour. True priesthood is now centred in Him; it is His exclusive place and privilege. How men, calling themselves Evangelical, can, whether deliberately or rashly, accept "priests' orders," call themselves "priests," or suffer others so to designate them, has long been to me a most mysterious problem. It is, practically, to rob our Lord of His prerogative; "for there is one GOD, one Mediator between GOD and men, the man, Christ Jesus" (1 Tim. ii. 5).

What is a priest? I find this definition, "one who officiates at the altar, or performs the rites of sacrifice." I might suggest another, as an alternative and more accurate description, "one who presents to GOD a sacrifice for another." The Jewish High Priest, not being sinless, had to offer for his own sins, as well as for the sins of Israel (Heb. v. 3). Our LORD Jesus Christ had to offer for others only, HE Himself being absolutely holy; and

"This HE did once for all when HE offered up Himself" (Heb. vii. 27).

"We have been sanctified through the offering of the body of Jesus Christ once for all" (Heb. x. 10).

"He offered one sacrifice for sins for ever" (Heb. x. 12).

Any addition to, any attempted repetition of, this stupendous, inimitable, all-sufficient sacrifice must be abhorrent to GOD, who gave us His only Son, and to Christ who gave up Himself "an offering and a sacrifice to GOD for an odour of a sweet smell" (Eph. v. 2).

There is no room now for human priesthood on earth;

all priestly action belongs to Him who is set down with His Father on the throne of God. There is no possibility of offering acceptably any sacrifice in the way of propitiation for sin; this work is "finished" and perfect.

But the question arises—and, indeed, it is an Evangelical commonplace—is there not a spiritual priesthood on the earth to-day, including all true believers? and my purpose in this paper is to enquire *on what foundation does this assumption rest?* What saith the Scripture?

At the commencement I have quoted a text from the book of Exodus, and others from the Apostle Peter's first Epistle and from the book of the Apocalypse. It will be noted how closely the promise (Ex. xix. 5, 6) resembles, in statement and in structure, the New Testament announcements in the other passages referred to. No one will deny that the promise in Exodus belongs to God's earthly people Israel; *they* are to be "a peculiar treasure . . . from among all peoples . . . a holy nation." Now, it is to be remarked that the Apostle Peter's first Epistle is expressly addressed to "sojourners of the dispersion" in Asia Minor; that is, to Jewish believers in Christ; not, be it observed, to Gentile believers, nor to churches composed partly of Gentile and partly of Jewish believers, but solely to Jewish believers in that particular region of the earth; and whatever be the full significance of their being "built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices," we hardly dare claim, as Gentile believers, that this high privilege is ours as a matter of course, unless we can bring other Scripture to confirm and certify our claim. Further, in the second paragraph, those who are comprehended in the word "ye" possess a four-fold dignity; they are

"an elect race,  
a royal priesthood,  
a holy nation,  
a people for God's own possession."

Now, we know there is no "elect race," no "holy nation" ever acknowledged by God in the Scriptures of Truth other than the Jewish race\*; and it is manifest that in this passage the people addressed as an "elect race" and "a holy nation" must be identical with the "royal priesthood," and the "people of God's own possession." If the Church at large wants confirmation of the notion that it is a "royal priesthood" it must find it somewhere else than in this Epistle.

And now we turn to the three passages in the Apocalyptic vision. The first of these (Rev. i. 5, 6), is addressed to "the seven assemblies which are in Asia"; the second (Rev. v. 9, 10), points to redeemed "men of every tribe and tongue, and people, and nation"; and manifestly there is here an indication of the glorious destiny, not only of Jewish, but also of Gentile, believers. But this difficulty at once presents itself: when and where is there displayed this "reign upon the earth," in which the saints of God, described in the three passages I have quoted, are, through Christ,

Rev. i. 6, "made to be a kingdom, to be priests unto His God and Father."

\* "Israel be holiness unto the Lord" (Jer. ii. 3).

"Thy holy people possessed it but a little while" (Isa. lxiii. 18).

Rev. v. 10, "to be unto our God a kingdom and priests."

Rev. xx. 6, "shall be priests of God and of Christ, and shall reign with Him a thousand years"?

It is impossible, without doing violence to the Word of God, *to separate the kingdom here referred to from the priesthood* of the redeemed associated in its rule. The where and the when of the priesthood in question must be located within the limits, and be embraced within the period, of *the reign* or kingdom that is spoken of. Can we point to any period in the Christian era, past or present, wherein the true people of God have been or are reigning on the earth? Were they thus reigning in the martyr age of the early Christian Church? or in the Reformation ages, when multitudes of believers perished on the scaffold, at the stake, in the dungeons of the Spanish inquisition, through the butcheries of Alva in the Low Countries, by dragonades and drownings in France, through cruel and protracted war in Germany, in the fires of Smithfield under cruel Queen Mary, on the moors and hillsides of Scotland in the evil times of the Stuart Kings? Men talk of "the survival of the fittest" in the realm of nature; and nature is said to be unsparing and cruel: but man, cruel and spiritually blind, aimed in these dreadful days at the extinction of the noblest and best of our race; of those who were fittest to reign on the earth, had God designed for them a kingdom in their own time. True, there is a Church—she calls herself "the Church," and claims to be the only true Church—which has aimed at earthly reign for long centuries; and she has too well succeeded in her earthborn longings and aims; and this is what she says in her pride of heart: "I sit a queen, and am no widow, and shall see no sorrow" (Rev. xviii. 7); but God has long ago revealed to us the imposture; she is "the mother of harlots and abominations of the earth; the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus" (Rev. xvii. 5, 6).

No, it is not in *this* age that the spiritual priests are to reign on the earth; and, bearing in mind that the revelation of God's purposes is progressive, we find the solution of the difficulty in the third and last of the passages quoted from the Apocalypse, in which we are told of the millennial reign; it is during our Lord's peaceful and righteous reign for a thousand years over all the earth that the priesthood under consideration will have their place and exercise their high calling. "Tribulation," not earthly place and power, was what our Lord promised his followers (John xvi. 33) in this age; to share His glory and His reign in an age to come.

The Church therefore in this interval needs no Popes, no Princes of the Church, no lords over God's heritage, no priests, no dignitaries. Our Great Over Lord during this present evil age would have us keep our proper place as His "ministers," that is to say His servants; or (if we go in for Apostolic succession) as "bond-slaves of Jesus Christ" (Rom. i. 1. 2 Pet. i. 1): and, if we serve humbly and faithfully in the lower capacity in the present age, He will by and bye say to us "Come up higher," and give promotion, according as we have used well the talents

entrusted to us (2 Cor. v. 10. 1 Cor. iii. 11-15. Matt. xxv. 14-28).

I maintain therefore that there is no scriptural warrant for asserting that believers in this age are a spiritual priesthood. Individually, we are privileged to offer up to God, on behalf of ourselves—mark you—not on behalf of others, certain things called “sacrifices”; but none of these are in the remotest degree associated with the thought of atonement, of expiation for sin; some one has summed them up concisely as the sacrifices of “our persons, our purses, and our praises” (Rom. xii. 1. Phil. iv. 18. Heb. xiii. 15\*) and they exclude the notion, which cannot be dissociated from the conception of priesthood, that it is exercised on behalf of another.

We also claim, as we did at the outset, that there is not, there cannot be, on earth, now, a sacrificial priesthood such as is vainly and sacrilegiously displayed by men in the Greek, the Roman, and the High Anglican Churches, or according to the modified claim of the prayer-book. And here is the practical conclusion at which we arrive: we weaken our position as Protestant believers; we confuse the issue between false priesthood and Scripture truth if we claim in this age to be priests unto God in any guise; He does not call us to that service; His well-beloved Son now at His right hand gloriously answered all the purposes of atoning sacrifice, and will continue the exercise of His exclusive prerogative until He completes His blood-bought Church.

If we unwarrantably and thoughtlessly continue to speak of true believers as “a spiritual priesthood” in this age, we merely play into the hands of the false priesthood, which is clamouring for place and power over men’s consciences in this land. “You admit,” they will say, “priesthood as having a place on the earth to-day; you are right,” they will assert, “and we are that priesthood.”

Better, surely, to declare there is no room for any sort of priesthood in the whole world in this age of grace; the Priesthood is in Heaven.

“For Christ entered not into a holy place made with hands, like in pattern to the true, but into heaven itself, now to appear before the face of God for us, nor yet that He should offer Himself often, as the high priest entereth into the holy place year by year with blood not his own: else must He often have suffered since the foundation of the world: but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of Himself” (Heb. ix. 24-26).

#### FOUNDATIONS DESTROYED.

EVERY day it is becoming more and more evident that we are standing on the threshold of great changes in the ranks of religious communities generally. But especially among those called “Free Churches.” The direction is towards Socinian teaching, and in many cases it has gone beyond, even disguised Unitarianism. Things have come to such a pass that it is incumbent on those who earnestly contend for the faith in these darkening days of apostasy, to

\* This sacrifice of praise refers, not to singing praise, but to open confession of Christ (see RV.).

speak out. For, “it is required in stewards, that a man be found faithful” (1 Cor. iv. 3).

These reflections are occasioned by noticing that *The British Weekly*, the accredited organ of these bodies, fails to take a firm and decided stand on the side of the Truth. The fact that to the Rev. R. J. Campbell, of Brighton, is assigned the responsibility of answering the questions submitted to the editor of that paper has induced us to look more carefully into the teachings of that gentleman.\*

Has the Editor of *The British Weekly* ever seen a book entitled *The Atonement in Modern Religious Thought*? It is a collection of essays by various ministers, and one of these is the Rev. R. J. Campbell. We give a few extracts from his contribution on this weighty theme.

“The key to a theory of the doctrine seems to me to be supplied, firstly, by acceptance of the hypothesis that *the origin of moral evil is in God*,† and secondly, by the Christian doctrine of the person of Christ” (page 24). For personal guilt he has got nothing more to meet it than this:—“I should say that for him there ought to be a doctrine of atonement to preach” (p. 16), and that the one under a sense of personal guilt “feels that in some way *his soul is under condemnation*.”†

Space will allow of only another extract or two. Having arrived at the conclusion that the origin of moral evil is in God, he proceeds with the following bit of bold blasphemy: “If Christ be the eternal Son of God, that side of the Divine nature which has gone forth in creation, if He contains humanity, and is present in every act and article of human experience, then, indeed, we have a light upon the fact of redemption. For Jesus is thus seen to be associated with the existence of the primordial evil which has its origin in God” (p. 25), and on page 27 this is further enlarged upon: “He creates evil that man may know good. The Eternal Son in whom humanity is contained is therefore a sufferer since creation began. This mysterious Passion of Deity must continue until redemption is consummated and humanity restored to God” (p. 27). “The most glorious fact in the Christian system is the fact that Christ, Who contains humanity, permits the *Karma* to work its full effect upon Him, and by so doing purifies, not the individual only, but in the fulness of time the race in such wise, that the higher experience of good remains, while the guilt of sin is destroyed” (p. 29).

If these are not vain and blasphemous imaginations, where then can they be found? The Scriptures know nothing of “*Karma*.” Theosophists are very free with this word. It is philosophy falsely so called, and may have a “shew of wisdom,” but it is nothing more than the puffing up of a fleshly mind.

This word “*Karma*” is found in Theosophical writings. Col. H. S. Olcott, spiritist and theosophist, after stating that “the doctrine of a vicarious atonement for sin is not merely unthinkable,” says “it is positively repulsive to one who can take a larger and more scientific view of man’s origin and destiny.” After such a statement we are

\* See article in November number, “The Christ has come.”

† Italics are not ours.



prepared for the other view. "We may assume, therefore, that merit, or KARMA, is a corner-stone of religion."\*

Surely *The British Weekly* is under a solemn obligation to render some explanation of how it comes about that the writer of such profanity is allowed to fill such a responsible position as that of answering important questions in its columns, which trouble anxious enquirers, and affect the very foundation of the Faith. "If the foundations be destroyed, what can the righteous do?" (Ps. xi. 3).

## Questions and Answers.

(QUESTION NO. 274.)

### "POWER ON THE HEAD."

M. E. B. "What is the meaning of 1 Cor. xi. 10: 'For this cause ought the woman to have power on her head, because of the angels'?"

The word rendered "power" is properly "authority," and is put by the Figure of *Metonymy* (called "*Metonymy of the Adjunct*") for a *veil*. Not seeing the Figure, some render it "permission," others "something above her head." The RV. supplies the words "*a sign of authority.*" But the figure is clear. The word "authority" is put by *Metonymy for a veil, i.e.*, the thing signified is put for the sign, the veil being the sign that the wearer is under authority. The words would then read very simply "For this cause ought the woman to have a veil on her head." That is sense: and true to the spirit if not to the letter.

In connection with this it is interesting to note and put on record that the word *πῆξ* (*tsammah*) occurs four times: Song iv. 1, 3; vi. 7, and Isa. xlvii. 2. The AV. renders it "locks" in each case, and the RV. renders it "veil." Now in the first three passages the Septuagint renders it *σιώπησις* (*siōpēsis*), *silence*, which is thus put by *Metonymy for veil*, because the veil was the sign of *silence* or being under *authority*. In Isa. xlvii. 2, the Septuagint actually renders it *καλύμμα* (*kalumma*), *veil*.

Thus the correctness of the rendering "veil" is supported in a very interesting manner.

The last clause, "because of the angels," can have but one satisfactory explanation, which is furnished by Gen. vi. 1, 2, 4. In the light of this, the increasing practice of the removal of women's hats in churches, becomes a very solemn sign of the times.

## Signs of the Times.

### JEWISH SIGNS.

The Fifth Zionist Congress has come and gone. But negotiations with the Sultan had not reached a stage which admitted of any revelations being made. The details which are involved cannot yet be made known; but everything else was of a highly enthusiastic character. The movement has reached a crisis which is marked by the foundation of a NATIONAL FUND.

\* See *The Common Foundation of all Religions*, by Col. H. S. Olcott.

For days together the streets of Basle have been thronged with Jews, and little knots of our brethren could be seen at many a street corner discussing matters of concern to Israel or the Congress. A large number of these were students, not delegated as representatives of Zionist societies; though none the less interesting for that. Some of the students even marched through the streets at night singing their student songs—a form of courage which may not commend itself to the soberer manners of Western Jewry, but is extremely eloquent of the spirit in which many people have thrown themselves into the Zionist cause. The Congress has been called the Jewish Parliament; and it must, in fairness, be admitted that it bears favourable comparison with most of the other parliamentary bodies that fret and fume and sometimes legislate in Europe. In sheer picturesqueness, a body whose members hail from places so far apart as Astrachan and London, Manchuria and Canada, is difficult to rival. But the Congress, it must be admitted, displayed far more solid qualities. It showed an admirable disposition to get to business. It was characterised by much greater regard for the ruling of the Chair than is sometimes to be witnessed in Continental Parliaments; and many of the speeches, while eloquent in the extreme, were conceived in a spirit of perfect moderation.

Max Nordau delivered a wonderful address, which, it is said, is the greatest he has ever delivered.

Zangwill, too, exceeded himself; and Dr. Herzl was everywhere the dominating personage.

The solid work done was the organisation of the movement by the starting of a National Fund, the consolidation of the Jewish Colonial Trust. Five years ago the Jewish people were without any ideal; disorganised, and without any means to start with. But all that is now remedied, and the Congress, just closed, is the greatest of any of its predecessors; and has done more solid work.

Telegrams of congratulation were exchanged during the Congress between the Basle Casino and the Yildiz Kiosk.

### "THE RETURN TO PALESTINE."

This is the title of an article, by Israel Zangwill, in *The New Liberal Review*. It is twenty pages long, and is a wonderful statement of the aims and aspirations of the Zionist movement. It first deals with the tragic details and utter failure of all previous attempts to remedy the condition of the Jew or to solve the Jewish Problem. Mr. Zangwill maintains that the solution is easy, and is a very small, and manageable one.

After sketching a panorama of the universal desolation and dreariest failure, Mr. Zangwill introduces the hero of his modern epic in the person of Dr. Herzl, who in 1887 published his *Der Judenstaat*. At that time Dr. Herzl could hardly be called a Zionist. He had an idea of reconstituting the Jewish state, but he was quite willing to plant it in the Argentine Republic. But since then his scheme has matured; the Annual Congress is the embryo of a National Parliament, the scheme is approved of by the German Emperor, not disapproved by the Tsar, favourably considered by the Sultan of Turkey, and worked for by societies throughout Europe, America, and South Africa, capitalised by 120,000 shareholders, and constituting the greatest Jewish movement since the foundation of Christianity. Yet it is a poor man's movement, and it has not yet accumulated the quarter of a million pounds which it needs to start operations. Nevertheless it has gone sufficiently far to have good ground for hope that it will succeed in setting up a centre of Jewish life in the centre of the world, and by concentrating all their labours upon it, to make it a magnet to the rest.

## THE CENTRE OF THE WORLD.

Palestine is a country without a people; the Jews are a people without a country. The age of electricity is upon us, and the problem of Asia. Now or never is Israel's opportunity. The Suez Canal has brought the world to the doorstep of Palestine, and Palestine is the centre of the world. So joyful indeed is Mr. Zangwill at the prospect that he is even disposed to regard the concentration of the Jews in the Russian Pale as a blessing in disguise. "Pale," he says, "may only be Providence's way of spelling Palestine." The problem of migration is practically limited to crossing the Black Sea. The Jews of Russia are the best in the world, with the greatest potentiality for producing lofty things—just because they were congested enough to have a quasi-national existence. On every side he sees signs that Palestine is shaking off the slumber of ages. He dwells lovingly upon the numerous industries which would make the desert blossom like a rose. Already the suburbs of Jerusalem and Jaffa are increasing at such a rate that Mr. Zangwill foresees the time when jerry building will be traced to Jericho. Ten years ago there were practically no roads in Palestine. Now there is even a road between Jerusalem and Jericho, twenty-two miles long. Jerusalem, however, still leaves much to be desired. Mr. Zangwill concludes his paper by declaring that the crucial moment in the long life of Israel has arrived. Not to renationalise Judæa now is for ever to denationalise it.

## RELIGIOUS SIGNS.

## CHRISTMAS SERMONS.

There was the usual supply of these notified by newspapers—chiefly in the interests of Man, and Peace, and Philanthropy; but very few wholly in the interests of Christ.

The following is, we feel, the one that shows most solemnly the drift of the times. As these matters depend so much on how they are presented, we give the whole quotation as it appears amid a number of "Christmas Sermons":—

## "ROSEBERY THE NATION'S HOPE.

"The universal longing for a Messiah at the time of Christ's birth provided Dr. Horton with a text for his sermon at Lyndhurst Road Chapel, Hampstead.

"The state of England, said the preacher, bore a striking resemblance to that of the Roman world before the birth of Christ. Then mankind expected a deliverer, just as, at the present time, England is feverishly awaiting a guide and leader to save her from trouble and perplexity.

"The hopes of the country, Dr. Horton continued, were centered on Lord Rosebery. Nothing was more pathetic than the interest aroused by his Chesterfield speech.

"It was to be hoped that Lord Rosebery would justify the nation's trust in him, and come forward as the champion of pure and efficient government in the new century."

Truly, if we ask to-day the old question, "Art thou He that should come, or look we for another?" the answers are various. The Wesleyans are looking for "a million pounds." Socialists are looking for Universal Suffrage. Zionists are looking for two million pounds and what the Sultan is to do for them. Politicians are looking for Lord Rosebery. All are looking for something or someone. But how few are looking for Christ.

## ADVANCING SCIENCE.

How rapidly man is advancing towards his crisis is seen every day. He claims now, nothing less than the secret of "eternal life!" A Chicago physiologist, of some prominence, has begun to "unravel the mysteries of death." (See *The Daily Telegraph* of Dec. 31st). It seems that we shall only have to be treated at or before birth with

"Potassium Cyanide." The result of experiment shows that "on a minute scale the secret of eternal life is in the power of mankind." This is on the road to *the* man who will claim to be God Himself. Man's latest discovery, if he succeeds, will mean for him nothing less than eternal life in misery.

## NEW SUNDAYS, AND NEW DEVICES.

We have often remarked that even the World's Newspapers protest against these things more than the so-called Religious or Christian Journals. It is notably so in this case, as the following, from *The Pall Mall Gazette*, Jan. 4th, will show (the italics are ours):—

## "MRS. BROWN POTTER AND WATCH-NIGHT SERVICES.

"According to *The Western Morning News*, Mrs. Brown Potter took part in the Watch-Night service in Gorleston Parish Church. Charmingly attired in white, and escorted by the Mayoress of Yarmouth, the vicar's wife, and the churchwardens, she recited Keats's 'St. Agnes Eve' to the music of the organ. On reading the paragraph, I looked up my Keats. The poem is a thing of beauty, since it is by Keats. Much of its interest consists in a very delicately worded account of an incident in which the gallant lover Porphyro plays the part of Peeping Tom—but does not get sent to Coventry. *What all this has to do with a Church service is hard, indeed, to see. The whole affair seems silly, if no worse.*

"It is, in fact, time to take a stand against such practices. The Church has not hitherto lent herself to sensationalism; it is much to be hoped that she will not begin to do so. Last week *The Guardian* spoke of certain 'Pudding Services,' 'Doll Sundays' [We might also add 'Christmas Card Sunday'] 'Monster Phones,' 'Flashlights,' and so forth, in connection with what *The Guardian* and all admit is the excellent work of Mr. Carlisle. *Such incitements to attend church may be carried too far, but they do not approach Mrs. Brown Potter's performances.*"

We are glad to find that the Bishop of London has at length stepped in to stop this irreverence. It is too much to hope that he will ever interfere in order to stop idolatry as now openly practised in the Mass.

## THE LATEST DEVELOPMENT.

"Ping-pong has been pressed into the service of the Church, a three days' tournament having been arranged on behalf of the charities of St. Bartholomew's, Brighton."—(*Daily Express*, Jan. 17).

## Editor's Table.

## CHICAGO.

Readers of *Things to Come* in the United States, and especially in or near Chicago, Ill., are invited to communicate with Mr. F. Weir Crankshaw, of 361 East Chicago Avenue, Chicago. Mr. Crankshaw would like to enter into correspondence with any who are interested in "rightly dividing the Word of Truth."

## GLASGOW.

Believers in Glasgow who desire to meet together, free from all sectarian bias, and study the Word of God, *divided* as far as light has been given through *Things to Come*, will be heartily welcomed at 67 Mason Street, Townhead, every Thursday evening at 8 o'clock.

## REVIEWS.

*Apart With Him*.—We can always commend anything from the pen of Miss Ada R. Habershon, and these little leaflets may be obtained of her (34 assorted in 6d. packets), 27 Devonshire Street, Portland Place, London, W.

## ACKNOWLEDGMENTS.

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# THINGS TO COME.

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## Editorial.

### THE SHEEP-FOLD.

*"He that entereth in by the door is the Shepherd of the sheep. To Him the porter openeth, and the sheep hear His voice; and He calleth His own sheep by name, and leadeth them out."*—John x. 2-3.

THE Lord Jesus who spake these words tells us that He is Himself the Shepherd. The question is: What is the sheep-fold? What is the door? and Who is the porter.

The sheep-fold is exclusively for the sheep, for those who hear the shepherd's voice; therefore it cannot signify Israel as a nation, for as a nation they did not receive Him. The sheep-fold was not formed by the shepherd, for he came into it, made ready for his coming, he entered it by the door and by means of a porter.

The ministry of John the Baptist gathered together the lost sheep of the house of Israel, those who confessed their sins; their baptism was the expression of repentance, those who were baptised by John confessed their sins. They took the place of lost sheep.

Thus those were gathered together who were the special object of the Lord's mission. "I am not sent but unto the lost sheep of the house of Israel." And again, "The Son of Man is come to save that which was lost." These are the words of the Shepherd Himself. Then the very purpose of John's mission, as foretold by the angel before his birth, was "to make ready a people prepared for the Lord" (Luke i. 17). John also says "I knew Him not; but that He should be made manifest to Israel, *therefore* am I come baptizing with water" (John i. 31).

The scriptures thus plainly indicate that those who by baptism with water expressed their repentance, confessing their sins, constituted the sheep-fold, into which the Good Shepherd entered by the door. John v. 2 shows us the door. "Now there is at Jerusalem by the sheep-gate a pool." Baptism with water was the entrance; the sheep-gate through which those who confessed their sins were "made ready" for the Good Shepherd. The Good Shepherd entered by this door, for it was at His baptism by John that the voice from heaven proclaimed Him to be the Beloved Son, and the Holy Spirit descended upon Him, the anointing for His ministry of grace and truth.

When the Lord Jesus was questioned as to His authority, He referred the chief priests and elders to John and his baptism. "Was it from Heaven, or of men?" the Lord said to the Jews (John v. 33), "Ye sent unto John and he bare witness unto the truth." Thus the Lord confirms the testimony of John that the object of His mission to baptise

was that Jesus might thereby be made known to the people of Israel. John was the porter, the messenger sent before His face to prepare His way and to open the door that the Good Shepherd might enter into the sheep-fold. It was not to the rulers of Jerusalem, but to the lost sheep in the wilderness, to those gathered by John's preaching, that the Lord Jesus was introduced by the voice from heaven and by the descent of the Holy Spirit upon Him at His baptism by John. He was manifested there as the Shepherd to the sheep—those who repented of their sins—before He presented Himself as the King at Jerusalem.

Thus scripture shows us that those who obeyed the call to repentance formed the sheep-fold; that baptism with water was the door into it, by which the Lord Jesus entered, through the ministry of John as the porter. As circumcision was the national characteristic of descent from Abraham, so baptism with water was the characteristic of those who, by repentance, confessed themselves to be lost sheep of the house of Israel; those to whom Jesus came as "the Shepherd of Israel" (Acts xiii. 23).

When "the God of peace had brought again from among the dead our Lord Jesus, that great Shepherd of the sheep" (Heb. xiii. 20), He committed the care of the sheep to Peter, saying to him twice (John xxi. 16, 17). "Feed my sheep." So on the day of Pentecost Peter continued the call to repentance which was begun by John the Baptist, "Repent and be baptised every one of you in the name of Jesus Christ, for the remission of sins." Three thousand obeyed the call to repentance, and entered the sheep-fold by the appointed door. Peter's Baptism had the same character as John's; it expressed repentance, and it also expressed faith in the Lord Jesus as the Messiah of whom John had testified.

But the Lord Jesus had said, "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice." So Peter was sent to Cæsarea, to the house of Cornelius, to speak to Gentiles "the word sent to the children of Israel" (Acts x. 36), "preaching peace by Jesus Christ." Cornelius and his house believed the word, and were brought into the sheep-fold by the appointed door. By baptism with water as the expression of repentance and of faith in Jesus as the Christ and Lord of all; they were identified with the lost sheep of the house of Israel, and became one company with the three thousand at Jerusalem. The circumcised and the uncircumcised became one baptised people—Gentiles became fellow-citizens with the apostles, and with the saints at Jerusalem.

Paul, when at Jerusalem, as recorded in Acts xv., received the right hand of fellowship from James, Cephas, and John, as stated in Gal. ii. 9, and from that time Paul continued the same call to repentance that was begun by John the Baptist, continued by the Lord Jesus (Mark i. 14), and afterwards by Peter. Paul showed "at Jerusalem and

throughout all the coasts of Judæa, and to the Gentiles, that they should repent and turn to God and do works meet for repentance" (Acts xxvi. 20). Paul's call to repentance is identical with that of John in Matt. iii. 8 and Luke iii. 8. Paul proclaimed at Athens "that now God commandeth all men everywhere to repent" (Acts xvii. 30).

Paul describes his ministry at Ephesus as "testifying both to the Jews and also to the Greeks, repentance towards God and faith toward our Lord Jesus Christ" (Acts xx. 21).

Thus scripture shows us four distinct and successive ministries having one object—the calling of the people of Israel to repentance. That of John the Baptist and of the Lord Jesus were limited to the people in the land; that of Peter extended to Gentiles, also within the land; but that of Paul extended to the synagogues outside the land; and though addressed to the Jews first, extended to Gentiles also.

Thus the sheep-fold extended from the beginning of John's ministry in Matt. iii. to the end of Paul's ministry at Ephesus in Acts xix. Those who obeyed the call to repentance were brought into the fold as lost sheep, whether in expectation of the Shepherd as yet to come, proclaimed by John, or as confessing Jesus to be the Shepherd as having died and risen again, as preached by Paul.

The pool at the sheep-gate (John v. 2) represents the door into the sheep-fold; and the things associated with it, the healing of diseases and the ministry of an angel, are the things that accompanied Peter's ministry at Jerusalem.

The association of the pool at the sheep-gate with Jerusalem is significant, for the Gentiles—the other sheep who were brought to repentance through Paul's preaching—were associated with the lost sheep of the house of Israel as Jerusalem; they received decrees from that city, and formed, together with them, one baptized people; they were one elect people, not of the Jews only, but also of the Gentiles (Rom. ix. 24). The Gentiles were made partakers of the spiritual things belonging to Israel (Rom. xv. 27), and were brought into the sheep-fold in order that Jew and Gentile might be led out together as one flock when Jerusalem was left for judgment and the nation was scattered; when also the church at Jerusalem ceased to exist, and the Church or God was established among the Gentiles in separation from Jerusalem.

The sheep-fold was completed and the sheep were led out of the fold through the ministry of Paul at Ephesus.

The twelve disciples who had received John's baptism represent the elect remnant of the house of Israel in its entirety; when those who had received John's baptism received the Lord Jesus as the One of whom John testified, the object of his baptism was accomplished and there it ended. The other sheep, not of the Jewish fold, had been brought in, all was ready for the sheep to be "led out" as one flock having one Shepherd.

"When divers were hardened and believed not, but spake evil of the way before the multitude, Paul departed from them and separated the disciples from the synagogue" (Acts xix. 9).

So the link between the disciples and the synagogues, and therefore with Jerusalem and with the hope of Israel as regards the kingdom, was broken. They had looked for

blessing on the earth with Israel and Jerusalem when He whom they had known as the Shepherd of Israel, the seed of David, should take the kingdom. Now they were "led out" to know Him as the Son of God, who had purchased them with His own blood when He suffered without the gate of the city, separated from Jerusalem. So when Paul met the elders from Ephesus at Miletus, in Acts xx. 17, he exhorted them to "take heed, therefore, unto yourselves and to all the flock over which the Holy Spirit made you overseers, to feed the Church of God, which He hath purchased with His own blood." The disciples are no longer a "fold," but a "flock," commended "to God and to the word of His grace."

The scriptures that have been quoted or referred to show that the "sheep-fold" is the name given by the Lord Jesus (1) to those Jews who confessed their sins preparatory to His coming; (2) to those who received Him when present; and (3) to those Jews and Gentiles who, through the testimony of His apostles by the Holy Spirit, received and confessed Him as the Messiah—the seed of David, the Saviour of Israel, and Son of God. They were the antitype of those who followed David in the wilderness during the reign of Saul, for though anointed king, he had not received the kingdom. Baptism with water was the door into the sheep-fold, and had three significations; it expressed repentance throughout its whole course—first in prospect of Messiah coming; and afterwards in confession of Messiah come and crucified; and thirdly, as associating Jew and Gentile together in one flock under one Shepherd, to be afterwards led out as one flock in separation from Jerusalem, as the Church of God among the Gentiles.

The lost sheep—those who confessed their sins and obeyed the call to repentance—were brought into the sheep-fold by the preaching of the kingdom through its entire course. From John the Baptist to Paul at Ephesus, this was the continuous subject of testimony (Acts xix. 8). Jesus went before His sheep at His death to lead them out of the fold, but He told Peter: "Thou canst not follow me now, but thou shalt follow me afterwards."

But there is another statement concerning the flock and the fold in John x. 9. "I am the door; by me if anyone enter in he shall be saved: and he shall GO IN, and he shall GO OUT and find pasture." This does not refer to any mere habit or practice of going in and out or to and fro. But it refers to a definite entering in, and a definite being led out of the fold once for all.

It was John the Baptist's and Peter's work to introduce the lost sheep into the sheep-fold, but it was given to Paul to lead the sheep out of the sheep-fold; to separate the disciples from the synagogues, and to lead them on into the truth concerning Christ as the sin-offering in that He suffered without the gate, and, to establish the Church of God among the Gentiles, as sanctified in Christ through His death, purchased with His blood, and united to Himself in resurrection by the Holy Spirit, whereby He was raised from the dead.

In the epistle to the saints at Rome, Paul records the "gospel of God," which he had preached in the synagogues, and whereby the Gentiles had been brought into the sheep-

fold; he refers to this in fact though not by name. "So many of us (Jews and Gentiles) as were baptized unto Jesus Christ were baptized unto His death. For if we have been planted together (Jews and Gentiles into one company) in the likeness of His death, we shall be (or exist) in the likeness of His resurrection." Paul refers to the baptism with water, by which the Jew and Gentile had been associated together as having died with Christ, and anticipates their union in one body by the baptism with the Spirit that they had not then received—the "one Body" of Paul's epistles, equivalent to the *one flock* of John x. 16, *when led out from the fold*.

The *sheep-fold* comprised all who, through the preaching of the kingdom, received the baptism of repentance for the remission of sins, or in confession of Jesus as the Christ, the seed of David according to the flesh, and were associated with the apostles at Jerusalem.

The *one flock* comprised those Jews and Gentiles who, through the preaching of the kingdom, had been brought into the sheep-fold; who were afterwards separated from the synagogues and LED OUT of the sheep-fold as separated from the church of Jerusalem. Beingsatisfied in Christ by His one offering without the gate, they were the purchase of His blood, called to fellowship with Him in His sufferings, "accounted as sheep for the slaughter" (Rom. viii. 30).

#### NEARING THE END.

IN *The British Weekly* (Nov. 14th, 1901) R. J. Campbell, of Brighton, recommends an Inquirer about Inspiration to read Dr. Clifford's work on that subject, and recommends Canon Cheyne "as a distinguished Biblical scholar." In *The Nineteenth Century Magazine* for January, 1902, Canon Cheyne practically endorses Winkler's view that Abraham was not an historical personage; that Abraham, Isaac and Jacob are lunar heroes; that Sarah is the counterpart of Istar, the daughter of the moon-god, the wife of Tammuz, and therefore Abraham's wife. When scholars shall agree with Winkler's Textual Criticism, Canon Cheyne says, "I shall no doubt accept the verdict," and adds, "We are not bound to tell the least advanced Bible readers everything"! Thus is fulfilled 2 Tim. iv. 4, "They shall turn away their ears from the truth, and be turned unto fables" (Greek, "myths").

## Papers on the Apocalypse.\*

### THE FIRST VISION "IN HEAVEN."

*B.* (page 212), chap. v. 8-14.

#### THE NEW SONG OF THE Zōa AND ELDERS.

*The Theme—Redemption.*

The last member of  $\mathbb{C}'$  is now reached. In the structure (on page 212) it is marked *B*, and consists of chap. v. 8-14, the subject being, "The New Song of the

\* These papers have been copyrighted in view of their future separate publication.

† These pages refer to the future book-form, and not to the pages of *Things to Come*.

*Zōa*, and the elders, and the heavenly utterances of other Angelic Beings.

It is arranged in orderly sequence; the speakers and their utterances being separated and placed in five pairs, or groups.

EXPANSION OF *B.* (p. 212), chap. v. 8-14.

*The New Song of the Zōa, Elders and others.*

<i>B</i>	$q^1$   8, 9. The Four <i>Zōa</i> , and 24 Elders. $r^1$   -9, 10. Their New Song. $q^2$   11, 12. Many Angels. $r^2$   -12. Their Utterance. $q^3$   13. Every creature. $r^3$   -13. Their Utterance. $q^4$   14. The Four <i>Zōa</i> . $r^4$   -14. Their Utterance. $q^5$   -14. The 24 Elders. $r^5$   -14. Their Utterance.
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Here, in  $q^1$  to  $q^5$  we have the heavenly speakers and singers; while, in  $r^1$  to  $r^5$  we have their song and their utterances. The latter relate to the scene which has just taken place "in heaven," and to the result of it about to be seen in the consequent judgments which follow and take place "on earth." The point at which the heavenly voices commence is the moment when the Lamb, who alone is entitled and worthy, takes the Book.

8. **And when He took the Book the four Zoa and the four and twenty elders fell down before the Lamb having each a harp\*, and golden bowls full of incenses which are the prayers of the Saints]** In the Old Testament, the harp is associated with *joy and gladness* (see 1 Chron. xxv. 1, 6 2 Chron. xxix. 25. Ps. lxxi. 22; xcii. 3; cxlix. 3) just as sadness is expressed by the absence of it: "The joy of the harp ceaseth" (Isa. xxiv. 8). Harps were also specially associated with *prophecy* (1 Sam. x. 5. 1 Chron. xxv. 3. Ps. xlix. 4).

The golden bowls were vessels belonging to the altar (Zech. xiv. 20), and the Septuagint uses the word of the vessels of the Temple (1 Kings vii. 45, 50. 2 Chron. iv. 52. Ex. xxv. 23-28 xxvii. 3. xxxvii. 10-16). The "prayers of the saints" are the prayers referred to by our Lord in the parable of the Judge, where He applies the parable Himself and asks "and shall not God avenge His own elect which cry day and night with Him though He bear long with them? I tell you that He will avenge them speedily. Nevertheless, when the Son of Man cometh shall he find faith (Gr. the faith) on the earth?" (Luke xviii. 7, 8). The faith here spoken of is that referred to in Rev. ii. 19; xiii. 10; xiv. 12. These elect are the saints spoken of and referred to in Matt. xxiv. 31, and Dan. vii. 18, 22, 27. They are the "Saints of the Most High"; the Most High being a Divine title, always used in connection with the earth; and not with the church. The Elders perform priestly service, because it is *on behalf of others*. This,

\* So L.T.T.A. WH. and RV.

the Church cannot do. If the "Elders" are the Church, then the "Saints" cannot be, for the Church cannot offer for itself; nor can one part of it offer for another part! No! The Church is "all one in Christ Jesus," and cannot be separated or divided.

9. and they sing a New Song, saying] The *Zōa* speak only in this *first* Vision "in Heaven" and in the *last*, in chap. xix. 4; and *no where else*. The Elders speak in the first and last, but also a third time in xi. 17. This is significant; as showing the weight and importance of those utterances respectively. In this first vision "in Heaven" their voices are heard twice: *First*, in connection with the Throne and Him who sitteth thereupon (separately); for the *Zōa* speak first (iv. 8); and the Elders follow (iv. 11); their theme being *Creation*. The *second* time they speak it is in connection with the Lamb, and the Book, they sing *together* (chap. v. 9, 10), their theme being *Redemption*.

Six times in this first Vision "in Heaven," these Heavenly Voices are heard. All Heaven is engaged in singing the worthiness of God as the *Creator*; and the worthiness of the Lamb as the *Redeemer*. Surely these are the dominant personages of the whole Book. These are the themes which form its subject: *viz.*, the removal of the curse from creation, the redemption of the purchased inheritance, the ejection of the great usurper; and all accomplished through the payment of Redemption's *price* by the merits of the Lamb, and the putting forth of Redemption *power*. Hence, in connection with Him and with the book we have the first of four heavenly utterances:

*The New Song of the Zōa and Elders. v. 9, 10.*

"Worthy art thou  
To take the Book,  
And to open the seals thereof,  
Because thou wast slain  
And didst purchase \* a people for God  
by thy blood  
Out of every tribe and tongue and  
people and nation,  
And didst make them † to our God ‡  
A kingdom § and priests,  
And they reign ¶ over the earth"]

This is the theme of the New Song. The worthiness of the Lamb to take the Book, because of the

\* Lachmann, Tischendorf, Alford, Wordsworth, Westcott and Hort, and the RV. omit ἡμῶν (*hemas*) *us*. Indeed, all the critical authorities are unanimous in substituting the 3rd person for the 1st in the next verse. But if so, then we *must* have the 3rd person here and not the 1st person. MS. authority for this is the Alexandrian MS. in the British Museum (cent. iv.). The Sinaitic MS. (cent. iv.). The Reuchlin MS. (cent. v.). The Ethiopic Version (cent. iv.). The Coptic Version (cent. v.). The Harleian MS. No. 1773 in B.M. It is quoted without the "us" by Cyprian, Bishop of Carthage, 248-258, and Fulgentius, a Bishop in Africa, 508-533, so that it was neither in the ancient MSS. from which those two versions were made; nor was it in the copies which those two Bishops had before them.

† So G. L. T. Tr. A. WH. and RV.

‡ Alford omits "to our God."

§ So L. T. Tr. A. WH. and RV.

¶ So L. T. Tr. A. WH. and RV. "shall reign" G. T. and Tr. marg.

Redemption He had accomplished. The People had been once redeemed from Egypt, for it is in connection with the Exodus that Redemption is first mentioned in the Bible, in the Song of Ex. xv. 13. "Thou in thy mercy hast led forth the people which thou hast redeemed: Thou hast guided them by thy strength unto thy holy habitation." But now the People have been scattered among "every kindred and tongue, and people and nation," and therefore they must be redeemed from these, "the second time," "like as it was to Israel in the day that he came up out of the land of Egypt" (Is. xi. 11, 16).

The importance of the various readings in verse 9 will be seen, and noted; because upon this turns very much the interpretation of the whole Book. The true reading separates the singers from the Redeemed, and makes them heavenly beings who need no redemption, but who sing of the redemption wrought for others.

But the payment of the price is only one part of the work of redemption. If the *price* be paid and there be no power to take possession and eject the holder the payment is in vain. And if *power* be put forth and exercised in casting out the usurper, without the previous payment of the redemption price, it would not be a righteous action. So that for the redemption of the forfeited inheritance two things are absolutely necessary, *price* and *power*. The first redemption song has for its theme the payment of the *price*. The *second* celebrates the putting forth of the *power*.

We are first told by whom this second utterance is made.

11. And I saw and heard\* the voice of many angels around the throne, and of the *Zōa*, and of the elders, and the number of them was myriads of myriads† saying with a loud voice.

"Worthy is the Lamb that was slain,  
To receive power  
and riches  
and wisdom  
and strength  
and honour  
and glory  
and blessing"]

They give this sevenfold ascription as to the Lamb's worthiness. The words "Power" and "Strength" divide the seven into *three* and *four*. These are all marked off by the Figure *Polysyndeton* (*i.e.*, the use of "many ands") which bids us consider each of these seven features of the Lamb's worthiness separately. In doing this we are to note that the great theme is Redemption *power* and *strength*.

13. And every creature which is in heaven and on the earth and beneath the earth heard I saying:

\* T. and Tr. add "as." WH. puts it in the margin. And A. puts it in brackets.

† So B. E. L. G. L. T. Tr. A. WH. and RV.

‡ So G. L. T. Tr. A. WH. & RV.



"To Him that sitteth upon the throne  
And to the Lamb  
Blessing  
and honour  
and glory  
and might  
For ever and ever"]

This is the ascription of the whole *creation*. Hence it is *four-fold* because it is in connection with the earth (of which *four* is the number) and because He who sitteth upon the Throne is there in relation to the earth. Whereas the ascription to the Person of Lamb slain is *seven-fold* because Redemption blood was offered "through the eternal Spirit" (Heb. ix. 14).

14. And the four Zoa said  
"Amen"

and the four and twenty elders fell down and worshipped\*]

It seems almost profane to attempt to explain, and comment on these heavenly utterances. They are Heaven's own comment on the wondrous facts seen and heard by John, and brought before us in this first vision seen "in heaven." When again He brings the First-born into the world, He saith "And let all the angels of God worship Him" (Heb. i. 6). This is the Septuagint rendering of Deut. xxxii. 43, the closing words of the Song of Moses. And why are all the nations there called on to "Rejoice," and why are all the angels of God called on to worship Him? Because He is about to fulfil the threat He there pronounced and records:

"FOR He will avenge the blood of His servants,  
And will render vengeance to His adversaries,  
And will be merciful to His Land,  
And to His people."

These are the concluding words of "the song of Moses" Now, "the whole creation groaneth and travaileth in pain together" (Rom. viii. 22), but then, when the day to sing this song of Moses shall have come, and the glory of the Lord shines once more upon Israel, then the song will be in the words written:

"His way will be known upon earth  
And His saving health will be made known  
among all nations:  
Then shall the nations be glad and sing for joy.  
Then shall our land yield her increase" (Ps. lxxvii.)  
"The trees of the wood shall rejoice" (Ps. xcvi.)  
"The floods shall clap their hands  
And the hills shall be joyful together" (Ps. xcvi.)  
"The beast of the field:  
The fowl of the air:  
And the fish of the sea:  
And whatsoever passeth through the paths of  
the sea, shall say,  
'O Jehovah Adonai, how excellent is Thy name  
in all the EARTH'" (Ps. viii.)  
"And everything that hath breath" shall praise  
the LORD (Ps. cl.) and say  
HALLELUJAH!

\* G.L.T.Tr.A. WH. and RV. omit "Him who liveth for ever and ever" as being a later addition to the Text by some scribe.

## Contributed Articles.

### DANIEL'S VISION OF THE FOUR IMPERIAL WORLD POWERS.

"THE TIMES OF THE GENTILES."

(PART IV.—Continued from page 92).

XVII.

vii. 6, sec. 3. "After this I was seeing, and lo, another as a Leopard" (Greece).

THE leopard is not so regal in appearance as is the lion, nor has it the strength of the bear; but it is superior to both in the nervous flexible mobility of its body; in the insidious swiftness and subtily of its movements, so that its prey never escapes out of the clutch of its claws; in its insatiable thirst for blood; and especially is it conspicuous for the spots upon its body, from which it derives its name in Hebrew.

These spots are an *ageregate* of independent *units*. Independent as regards each other, but associated together in the same polity by the skin, which covers the body; emblematic of the Greek cities wherewith the Leopard power garrisoned its conquests.

The wings, and the heads, belong to a period subsequent to viii. 8. Chap. viii. gives the beginning and ending of this third dominion in its personal aspect; and shows how it succeeds to the dominion of the second "World Power."

"Behold . . . a ram which had two horns"  
(viii. 3).

The two horns symbolise the dual line of Medean and Persian Kings (viii. 20), who are seen pushing their conquests westward, northward, and southward. Nothing is able to stand before the Ram until a young rough He-goat (v. 5), one who can stand up before any rival, and whom nothing can daunt, comes swiftly from the west (Greece). This He-goat had between his eyes a "*horn of vision*." The word used does not mean "notable," or "conspicuous." It is a "*horn of vision*," not of *natural history*. Natural history would demand that the goat should have *two* horns, one on either side of its head. Compare it with the ram; there is nothing abnormal, or unnatural about that symbol; even the statement that one of its horns is higher than the other is not contrary to natural history, for it sometimes occurs that one side of an animal differs from the other; but neither one horn, nor four, upon the head of a goat is true to nature, yet, when needed for symbolical purposes, both are true to *vision*.

The Kings and kingdoms of Media and Persia, symbolised by a ram with two horns, had nothing unnatural about them; they possessed the naturally good and bad qualities of human governments; while the kingdom symbolised by the goat, with first one horn and afterwards with four, was not, in its first manifestation, neither will it be in its last, in accord with that which is true only to human nature; there was, and will be, in it that which belongs to a nature other than human.

The He-goat comes up with great fury against the Ram, breaks his two horns, and casts his kingdom down to the ground, and stamps upon it. At the height of its power the Great Horn is broken. Alexander conquered Darius Codomanus, King of the Empire of Media and Persia, who, after his flight, was murdered (B.C. 331); and as soon as Alexander attained the pinnacle of dominion, when he demanded to be served with divine honours as a god, he also was murdered (B.C. 323).

Between the breaking of the *great horn* and the rise of the *four*, from underneath him, there is an interregnum in viii. 8, fully brought out in xi. 4. This interval is taken up with the breaking up of the kingdom, its division into many pieces, and its being "plucked up."\*

vii. 6, sec. 3. "And it hath four wings of a bird on its back."

*Upon the haunches of its body.* This position of the wings is suggestive of the later period when they should come into operation.

"Wings of a *bird*" distinguish the third dominion from the eagle wings of the lion kingdom. The wings of a bird are for the purpose of flight above the earth in the open firmament of heaven, Gen. i. 20. As the leopard, unlike the lion, retains its wings its sphere of operations extends to the heavens, enabling it to carry the ferocity of the leopard into the regions of the air; at the same time their possession increases the celerity of its movements upon the earth (comp. Rev. xii. 14).

The possession of wings suggests a provisional transfer of the spirit force of the third dominion from the earth to the regions above; the wings point, as with an index finger, to viii. 8 and xi. 4, "to the four winds (spirits) of the heavens" (viii. 8).

"And according to his standing is his kingdom broken, and divided to the four winds (spirits) of the heavens, and not to his posterity, nor according to his dominion that he ruled, for his kingdom is plucked up—and for others apart from these" (xi. 4).

Upon the murder of Alexander the third dominion was broken to pieces by his generals, who plucked it away from his kith and kin, and divided it among themselves. Mutual jealousies and personal ambitions provoked internal wars, each rival endeavouring, in his own interest, to reconstruct the Empire by annexing the other parts, so as to bring all of them once more under the authority of a single head, contrary to the decrees of prophecy. The *four heads* of vii. 6, as also the *four horns* of viii. 8, belong to the *second* chronological period, and will be considered when treating of the ten Kings of vii. 24, which belong to the *same* period.

\* The "plucking up" is followed by the rise and progress of the fourth dominion; by its failure to maintain coherency, and consequently its inability to retain power to rule the world. During this interval of disintegration the gospel of the grace of God gains its triumphs; and then, in the last chronological period now beginning (during our own days), this fourth dominion reappears (altered in appearance but intensified in spirit) to fulfil its destiny. After its revival the vision of the four horns of the third dominion (viii. 23) is realised in the appearance of their corresponding four kings, out of one of which comes forth the antichrist, the "Little Horn" of ch. vii. and viii.

Alexander's "Successors" belong to the *first* period, the period of "*breaking*" and "*plucking up*" of the kingdom which he founded; they do not belong to the "*endtime*" of prophecy; therefore to select any four out of the thirty or more parts into which the kingdom was broken cannot satisfy prophecy.

#### XVIII.

"A leopard shall watch over their cities, everyone that goeth out thence shall be torn in pieces: because their transgressions are many, their backslidings are increased" (Jer. v. 6).

"Go ye up upon her walls, and destroy; but make not a full end" (Jer. v. 10).

"Remember this, and stand fast: bring it again to mind, O ye apostates. Remember the former things of old: that I am God, and there is none else: God, and there is none like me" (Isa. xlvi. 8).

"Again I saw all the oppressions that are done under the sun: and behold, there the tears of the oppressed, and they have no comforter; and from the hand of their oppressors goeth forth violence; and they have no comforter" (Ecc. iv. 1, Delitzsch).

From the heights of the Lebanons the leopard of the north has dashed upon the folds of the shepherds of Judah. In all the gates of her cities the glancing crests of his brazen myrmidons blanch the hearts of the sons of the bridechamber, for the spirit of trembling has plucked the sword out of the hands of husband, father, and lover.

"Oh that my people would hearken unto me. That Israel would walk in my ways! I should soon subdue their enemies, and turn my hand against their adversaries" (Ps. lxxxi. 13, 14).

Then should the daughter of Zion go forth with Me into the Lebanons. From the top of Amana should she follow the golden stream to the emerald city of gardens. From the top of Senir—from the heights of Hermon—should she look down upon the den of lions. A coat of mail, glistening, white as the crystal, between her and the mount of leopards, should have been her defence. But now the leopard has smelled the stench of her *amours*. Leaping from the gorges of his own mountain fastnesses he has ravished Mount Zion, and taken it for his lair, where he drinks the blood, and tears the flesh, of my sacrifices.

And the sons of Javan, clad in the serpent's "panoply," defile the sanctuary, and offer upon its altar their own idol sacrifices. The books of the law are burned, and beneath the altar are the souls of them that are slain for the "Word of God." Mothers who have caused their sons of eight days old to be circumcised are hanged, with their babes about their necks.

"Then Mattathias and his sons rent their clothes, and put on sackcloth, and mourned very sore" (1 Mac. ii. 14).

"They have humbled themselves; I will not destroy them: but I will grant them some deliverance" (2 Chron. xii. 7. Observe the end of v. 8).

In those days again the Lord was pitiful, and the "Hammer of Modin" broke the fetters of *brass* from off the hands of Judah.

(To be continued.)

## Questions and Answers.

QUESTION NO. 275.

### "THE UNJUST STEWARD."

W. B., Staffs. "Can you help your readers in the understanding of the Parable of the 'Unjust Steward' (Luke xvi. 1-8)? Can it be that the Lord Jesus really taught us to do evil that good might come?"

It is indeed true that this is a very common interpretation of the Parable; and, on that very account, it needs to be re-examined.

The Parable itself is clear. It is in verse 9, in the interpretation of it by the Lord Jesus, that the difficulty exists. We are asked to believe, from the oldest commentators down to the present day, that it means (to use the words of Godet) "Hasten to make for yourselves, with the goods of another, personal friends, who shall then be bound to you by gratitude and share with you their well-being . . . . In this portraiture Jesus does not scruple to use the example of the wicked for the purpose of stimulating His disciples."

In other words, we are taught that *the end justifies the means*; and thus a slanderous report is brought against the Lord Jesus (Rom. iii. 8).

Luther, Calvin, and other Protestant interpreters adopt another expedient, in holding that the Lord does not teach that we are to copy the *morality* of the steward's conduct; but only that his *prudence, in itself*, is worthy of our imitation.

It is clear from the action of the steward that he had for his ruling motive the one object that, "when I am put out of my stewardship, they (*i.e.*, the friends unjustly made) may receive me into their houses."

There is one important point for us to notice before we can arrive at our conclusion:—

We require *the whole context*; for verses 10-15 cannot be omitted. These six verses must be allowed to have their full weight; for they form an essential and inseparable part of the Parable, being our Lord's own interpretation of it. They thus give the key to the Parable itself.

There is another important point which we have more than once called attention to; *viz.*, that the *punctuation* forms no part of the Original Greek Text. It is entirely the work of the Editors of that Text; and of its Translators. Different Texts and Versions vary throughout in their punctuation.

Examples may be given. In the R.V. of Rom. viii. we have a suggestion in the margin that verses 32 and 34 may be punctuated as a question: thus: "Who shall lay any thing to the charge of God's elect? *Shall* God that justifieth? Who is he that shall condemn? *Shall* Christ Jesus that died?"

Isaiah lxiv. 5 is another example, where the A.V. state-

ment "we shall be saved" is punctuated (rightly or wrongly) in the R.V. "shall we be saved?"

An example of an opposite kind is furnished by Job v. 1, where an undoubted question "to which of the saints wilt thou turn?" is changed, in all the Roman Catholic Bibles, into a command, "Turn to some one of the saints." The purpose of this is obvious.

Now, it is our belief that we have all been misled by the traditional punctuation of Luke xvi. 9. The parable proper ends in the middle of verse 8; where, after saying that the master of the unjust steward commended his wisdom, the Lord Jesus adds the reason—"for the children of this world are in their generation wiser than the children of light": *i.e.*, they know better how to accomplish their ends than do the children of light (Rom. ii. 19, 20). The Teachers of the Jews professed to have the light, and to hold the key of knowledge. They laboured to obtain "the everlasting habitations:" but they added to the Law of God and made it of none effect by their traditions (Matt. xv. 3, 6). They tithed mint and rue, and all manner of herbs, and passed over the weightier matters of the Law, judgment, mercy and faith (Matt. xxiii. 23. Luke xi. 42). They were unjust stewards of the Word of God. They wasted His goods. They laded men with burdens grievous to be borne. Read Matt. xxiii. and Luke xi.; and see how they were charged by Him as being unfaithful and unjust in dealing with the goods of their Lord. This is one of the series of parables (or part of one discourse) commencing in Luke xv.; and all were spoken because "the Pharisees and Scribes murmured, saying, This man receiveth sinners and eateth with them." He spake these parables "unto THEM." They dealt unjustly with God's Law for their own "profit" (Matt. xv. 5). They frustrated the commandment of God, that they might keep their own tradition (Mark vii. 9 marg.). They made the Word of God of none effect through their tradition, which they delivered; and many such like things they did (Mark vii. 13).

To such was this parable spoken. The Lord Jesus thus accused them of wasting His goods.

Having concluded the Parable, He asks a question which requires the answer "No." This we will add in brackets, and follow with the context which teaches exactly the opposite to what the master of the steward commended; namely that, what a worldly-wise man commended, the Lord Jesus condemned. The Pharisees and Scribes understood Him perfectly well (verse 14), for the moment He had finished, "they derided him" (*lit.*, they turned up their noses at Him) He at once added, "that which is highly esteemed among men is abomination in the sight of God:" as though He said, "Men may commend you, ye unjust stewards of God's Law; but God abominates your unfaithfulness and unrighteousness."

In harmony with this whole context we propose to punctuate verse 9 as follows:

"Do I also say to you, 'Make to yourselves friends by means of the mammon of unrighteousness, that, when ye

fail\* they may receive you'? | [No]. In the everlasting habitations, he that is faithful in that which is least, is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore YE have not been faithful in the unrighteous mammon, who will commit to you the true riches? And, if ye have not been faithful in that which is another man's, who shall give you that which is our † own? No servant can serve two masters: for either he will hate the one and love the other: or else he will hold to the one and despise the other. Ye cannot serve God and mammon."

That is, ye cannot be faithful to the Law of God, and yet make it void by your tradition. If ye were faithful ye would preserve every jot and tittle of God's Law (verse 17), and not alter the "least" of its commands and requirements for your own profit.

Thus the whole context demands a totally different exposition of verse 9. It forbids us to accept the traditional interpretation. But, apart from this, How can we believe that friends are to be acquired by *unfaithfulness*? and, How can friends so made in this world receive us in "the everlasting habitations"?

On the contrary, the context teaches that on no account are friends to be thus made; for with reference to the everlasting habitations there exists a totally different standard of judgment. The Laws of God are the opposite of Man's laws; and no one can serve these two masters.

Therefore, after saying that the lord of the unjust steward commended him, the Lord Jesus says (with special emphasis on the "I"): — "And do I commend you? Is that what I say to you? No!" For, in spiritual things, and in the light of eternity, "He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least is unjust also in much." "He that offendeth (the law) in one point is guilty of all" (Jas. ii. 10). "Whosoever therefore shall break one of the least commandments" is guilty of all. Unless, therefore, your righteousness shall exceed the righteousness of the Scribes and Pharisees (Matt. v. 19, 20), there can be no reception into the everlasting habitations.‡

This was the constant teaching of the Lord Jesus to the Pharisees and Scribes, to whom the parable of the Unjust Steward was specially spoken.

\* Or "when ye die:" for ἐκλείπω is used by the Lxx. for גָּרַע (*gahvag*) to die (see Gen. xxv. 8, etc. Ps. civ. 29. Lam. i. 19); and for מָוַת (*muth*) (Jer. xlii. 17, 22). The RV. reads the singular, *it fails*, as in Jer. vii. 28; li. 30.

† Beza's Latin and Grashop's English Version both put a full stop here. Beza begins the next clause "Certe" (surely); and Grashop begins it with "Wherefore." So we might begin the second clause in a similar but negative way.

‡ WH. read *our* in the Text. The RV. reads *our* in the margin according to "Some ancient authorities."

§ Other examples of improved punctuation might be cited. One is John xii. 27, where the note of interrogation should be moved a clause further on: "Now is my soul troubled; and what shall I say, Father, save me from this hour? But for this cause came I unto this hour." Another is in John xiv. 2, where better sense is made if we punctuate thus: "In my Father's house are many mansions, otherwise, Would I have said to you, 'I go to prepare a place for you'?" So in John xvii. 24 the parenthesis should be marked, thus: "that they may behold my glory which thou gavest me (because thou lovedst me) before the foundation of the world." Or, "which thou gavest me before the foundation of the world; because thou lovedst me."

## Signs of the Times.

### JEWISH SIGNS.

#### THE ZIONIST MOVEMENT.

There is evidence in Zionist circles that the Fifth Congress has impressed the Jewish community generally, and accessions to the ranks of the movement are taking place in many and in unexpected quarters. Some development of policy, which will not be without its effect on the larger policy, may, therefore, be looked for at no distant date. The position of the movement is that it has to tread warily as long as it has not received the much-needed further financial support. Dr. Herzl is not resting on his oars; on the contrary, the machinery of the movement was put into operation the day after the Congress so as to realise the utmost possible results in the shortest time from the mass of supporters, but it would be impossible to fill the coffers of the National Fund from Zionist pockets in a short space of time, much less bring the Trust up to its total capital from this source alone. This, however, does not deter the main body of workers formulating their plans on the motto: "If we can't get there speedily, we shall get there slowly; but we must get there."

#### MONEY, MUSCLE, MORALS.

##### MR. ZANGWILL'S SPEECH ON JEWISH NEEDS.

"Mr. Zangwill, at a mass meeting of the London Jewish community held in the Shoreditch Town Hall on Feb. 1st, under the auspices of the English Zionist Federation, said that the outcry against the Jews was only a form of the policy of protection which was disclaimed by leading English politicians.

"The Jewish Colonisation Association could not succeed because its plans were wrong, and opposed to Jewish sentiments. Millions without an idea were useless; far more useful was an idea without the millions.

"Baron Hirsch had an idea, but the Association's projects were few and unfit. So ended Baron Hirsch's great scheme for the salvation of Israel. The scheme was impracticable. The Jews could not wait much longer for Palestine. The world was waking up; the concessions might pass to someone else; and the wandering Jew might find himself turned away from his own door to wander many centuries more.

"The road to Palestine could be paved only with gold, and Baron Hirsch's millions must come over to Zionism—to be employed for the recuperation of Palestine, as the British millions had been for the recuperation of Egypt.

"But money was useless without the physical and moral regeneration of the Jewish people. Money, muscle, and morals were the three things on which Zionism was to be built. There were far too many money-lenders, bankrupts, and blood-sucking landlords among them, and they needed to make themselves more worthy of their destiny.

The great in Israel were coming over to them slowly but surely, for they were realising that eighteen centuries of oppression could not have the anti-climax of assimilation."

### POLITICAL SIGNS.

#### THE REVIVAL OF BABYLON.

Next to the Zionist Movement, there has been no greater sign of the times than that which we are now able to give.

Many students of prophecy (ourselves among them) believe that Babylon means Babylon; and that it must therefore be rebuilt.

But we were hardly prepared to see the matter so plainly and bluntly put as it is in the newspapers at the present moment.

Those who see Rome, and little else but Rome, in the Prophets and in the Apocalypse, have laughed at us for the simplicity of our faith in the literal interpretation of

prophetic truths. What will they do when they read the following, which we take from *The Daily Express* of January 28th, 1902?

"An immense revolution is likely to be brought about in the Near East within the next decade. The shriek of the locomotive will, in a few years, be heard echoing over the salt marshes, bituminous plains, and magnificent higher and more fertile tracts, which make the vast Mesopotamian plain between the Euphrates and the Tigris the most curious mosaic of landscape in the world.

"It is startling to think of this coming raid of the engineers into the cradle of the world's most ancient civilisation. Abraham's native country is to be invaded by hordes of navvies, and all along the western bank of the mighty historic Tigris will gleam the twin steel riband, which will bring the whole length of the effete Empire within the grip of European influence.

#### "A RESURRECTION OF BABYLON.

"The Kaiser has undoubtedly scored. When, in December, 1899, it was announced that the German Anatolian Railway Co. had received a concession from Abdul Hamid for the construction of a railway from Konieh to Bagdad, it was generally felt that the scheme would hang in the air for at least a generation. But the German Emperor is a model man of business, who has posed of late as the Sultan's 'only friend.' He did not for nothing organise, by means of a splendid squad of his military officers, that Turkish army which crumpled up the Greek legions at Donoko and everywhere on the Thessalian plains. The new irade settles the affair.

"It is a favourite thesis with the people who ponder over prophetic mysteries, that both Babylon and Nineveh are to be resuscitated in more than the ancient glories of Nebuchadnezzar and Sennacherib. Who can tell? It is certain that the Kaiser entertains the dream of founding a magnificent empire in the Near East. He is going to work in the way which is like to follow up his sermon at Jerusalem by practical results. . . .

"Few people realise the magnitude of the Sultan's Asiatic dominions. They form the most important section of the earth's surface in connection with the international political situation of the near future. The Eastern Question only sleeps, and its slumbers are very uneasy. . . .

"Running from Konieh to Bagdad, it will be a continuation of the Smyrna-Konieh line, which now terminates at the beautiful capital of the important and fruitful vilayet of Konieh, the chief seat of the famous carpet manufacture. From Smyrna to Bagdad is a distance of about 1,500 miles; and as the ultimate aim is to carry on the line to Koweyt, the much discussed town on the Persian Gulf, the whole railway will, from the Levant to the Indian Ocean, measure 1,800 miles; for it is to follow the windings of the Tigris for hundreds of miles. . . .

"The Porte is to find part of the money, and German capitalists will supply the rest. Anybody who knows the ways of Turkish finance, knows what this means. The British capitalist will not show up for the first year or two; but he will be in reserve, and will at last mainly own the line which is to regenerate the Near East."

Our limited space compels us to leave our readers to make their own comments on this important and startling news. We add the following from *The Globe* of February 5th, 1902:—

#### "THE BAGDAD RAILWAY.

"(FROM OUR CORRESPONDENT.)

"Constantinople, February 1.

"On January 30, the final documents relating to the Bagdad Railway concession were signed in duplicate by Sighi Pasha, the Minister of Public Works, and Herr Sander. When the formalities were at an end, Sighi Pasha made a speech, in which he expressed the hope that the concessionaires would devote their utmost attention to the interests of Turkey, whose confidence they had merited by their previous services. Herr Sander and Mr. Hutchinson, in returning thanks, said they would do their best to complete the railway with all possible dispatch. It has been resolved that the work of construction shall be begun at five different points—namely, on the Persian Gulf, at Basra, Bagdad, Koniah, and at the harbour of Costamboul."

#### RELIGIOUS SIGNS.

##### "CHRISTIAN SCIENCE."

We have been asked by several correspondents to say something on this subject. Some mourn over friends who have been led astray by it. We have hesitated, because we have felt it to be impossible to take it seriously; and thought that the average person would see through it.

It is the outcome of the mind of Mrs. Mary Baker E. Eddy, and is, hence, often known as "Eddyism." It is

strange that one mind can control so many. But so it is. Let God speak in His Word, and people say "I can't understand it. I can't believe it." But let some unknown person put forth any incomprehensible jargon, and people will not only gulp it down, but will part with their money for it.

Nothing more is needed than to quote Mrs. Eddy's own words in *The Times*, of January 4th. The lady says:

"When God impelled me to set a price on my instruction in Christian Science mind-healing, I could think of no financial equivalent for an impartation of that divine power which heals; but I was led to name 300 dols. as the price for each pupil in one course of lessons at my college—a startling sum for tuition lasting barely three weeks. This amount greatly troubled me. I shrank from asking it, but was finally led, by a strange providence, to accept this fee. God has since shown me in multitudinous ways the wisdom of this decision."

Considering that "Christian Science" claims some 20,000 adherents in America alone, we can quite understand Mrs. Eddy's last assertion. But what about the 20,000? We can understand them only on the principle enunciated in the old Latin proverb, "*Populus vult decipi, decipiatur,*" i.e., the people wish to be deceived; let them be deceived.

It is not necessary to assume that Eddyism is a deliberate imposture or swindle. Mental pathologists know perfectly well the condition of mind indicated by such symptoms as these. What the *Times* critic calls a "crude jumble of religion, metaphysics, and medicine," is an unmistakable form of hysteria, well understood by medical men. True, it is called "Christian Science." We know what Christianity is, and what Science is; but Eddyism is neither scientific nor Christian. It is simply hysteria.

In the *St. James's Gazette*, of December 12th, there is an article which shows up this side of it in a very amusing manner; and perhaps this is, after all, the best way of dealing with the matter. It is entitled

#### "EDDYISM,"

and takes the form of a letter to "Dearest Kitty" from her "Loving Dolly."

"I'm sure you'd like me to tell you," the letter begins, "about a lovely religion I've just bought: you have to buy it, you know, because people don't appreciate things unless they've paid for them. But this isn't very expensive; you have only to pay a decapitation fee, I think they call it, of a dollar to belong, and four dollars to buy the book. You must buy the book, as otherwise you're not allowed to 'demonstrate'—and that's the best part of the whole thing. I'll tell you how it's done. . . .

"Well, suppose you've got one of your bad boils on your neck. I should sit down opposite you, and when you say, 'Oh, I've got such a painful boil on my neck!' I should say, 'Oh no, you haven't; you can't have, because you haven't got a neck'; for—oh yes, I forgot to tell you—there is no such thing as matter, or body, or things of that sort, and so you can't have a neck, and so—now you see, don't you?—you can't have a boil, and so it can't be paining you. I don't look at you while I am treating you, for of course you have no body, not even a boil; there's nothing to look at, but I keep on saying little things to myself all the time. You'd think them silly now, but when you've studied 'the book' a bit you'll say them too, and then, if it isn't a very bad boil, it'll probably get all right before long; but if it doesn't get well quite as soon as it ought to—but of course it must, as it isn't really there at all, so it is quite easy for it to go away—you'll know it isn't my fault or your fault, but the fault of that stupid majority of opinion outside, which will persist in thinking you've got a boil, and won't see that it is really only their belief in a boil which is the boil that doesn't exist at all.

"And so in this way, you see, you can cure anything, even smallpox; and it's wicked to be vaccinated, because that shows you believe in smallpox, which is the same thing as having smallpox, which is impossible. But I think until the majority of opinion outside thinks that this epidemic is over I shall be quietly vaccinated, because, though I know there is no such thing as body, smallpox does disfigure you so.

"I was afraid, at first, I shouldn't be able to become a Christian Scientist, as the word 'science' frightened me, and I thought I shouldn't be clever enough; but the book doesn't seem to think you need be *too* clever, and it is wonderful how the difficulties all seem to get quite easy after a time, for you have only to say to yourself 'there is no such thing as difficulty,' and you know at once that everything must be easy; so nothing can be difficult, for difficult is the opposite of easy, and a thing can't produce its opposite. I don't quite know why, but 'She' does. 'She' knows everything, and that everything is nothing, and that nothing is impossible, which sounds so wonderful that it must be true. Oh! you can't think how different everything seems to me now! I find comfort and consolation at every turn. . . . I never worry about anything; and if the cook comes up bothering, telling me the butcher wants to see me just when I am busy arranging a chiffon, I don't get angry, as I used to, but I just say calmly, 'Ah! that's your mistake, cook, there is no such thing as body, so there can't be such a thing as a butcher, therefore he can't want to see me, as neither he nor I, nor you for that matter, exist at all, so just fade away out of my sight and leave me to my non-existence.' . . .

"The way is very easy, for, if the thing is true, it will be just as true if you read it backwards as when you read it forwards. For instance, 'there is no life in body' must be true, because if you turn it the other way and say, 'there is no body in life' it makes just as much sense, and this is the only real test of truth, as though you might think it would be wrong sometimes it cannot be wrong, as 'she' says there is no such thing as wrong, and 'she' is the only person who really knows anything, so 'she' is always right. It was by what I call this topsy-turvy test that I discovered I was wrong, the other day when I accused my cook, and said, 'You have eaten those raisins.' She looked up at me reproachfully, and said, with a far-away look in her eyes, 'Excuse me, mum, but shall we see if this is true?' 'You have eaten those raisins . . . those raisins have—' And, of course, I was obliged to interrupt her and say, 'Yes, I beg your pardon, cook; those raisins could not have eaten you, therefore you could not have eaten those raisins.' But I felt sure she had, all the same."

That the above is not exaggerated is shown by the following:—

"NO SUCH THING AS SICKNESS."

"Six years ago the disciples of Christian Science organised their London church. To-day the pretty edifice in Bryanston Street, Bryanston Square, will not hold the thousands of worshippers, and a new house must of necessity be built.

"Young men," said a leader of the church yesterday, 'are becoming more and more keenly interested, both here and in America, and our congregations are composed in large proportion of the finest specimens of young manhood.'

"Asked if there was any danger that healers would use their power to create sickness as well as to cure it, the scientist replied: 'There is no such thing as sickness—hence it cannot be created.'—*The Daily Express*, Feb. 6th.

#### A METHODIST BALL WITHOUT THE DANCING.

The problem "How to attract the young people to the Churches," is being solved. Make them like the world and the thing is done. This is the case in Toronto. *The Toronto Daily Star* of Jan. 10th, gives an account of a

"CHURCH PROMENADE,"

where each person, on entering, had a Programme handed to him or her, like a Ball Programme, with the Title of the music played, a place for the Lady's or Gentleman's name with whom the Promenade would be made while it was played, with a column for the number of the *Rendezvous* where the couples were to meet.

Let the Newspaper tell the tale:

"Last evening I laid down one-half dollar, and a gentleman, at the receipt of custom, banded me a small card, and I went in to the Queen Street Methodist Church, into the Old Boys' and Old Girls' reunion.

"A gentleman with a bald head, a prosperous look, and open countenance handed me a program, from which hung a pencil to record the name of the fair partner for the promenade, should I be successful in securing one.

"It was a fashionable gathering.

"Many new gowns had been created for last night, many hours had been spent in the boudoir, and the scene was a bright one as I went up into the gallery and looked down upon it all. The gallery was used as a cloak room, the gentlemen leaving their coats to the left, and the ladies their wraps and hats to the right.

"During the evening Rev. Mr. Johnston welled up in admiration, and told the ladies that if they only knew just how attractive they

looked with their hats off, they would remove their headgear on the Sabbath.

"Gentlemen were there in full dress.

"The fair sex was there in full dress. . . .

"The promenade did not commence till nearly eleven o'clock, and was preceded by a program of considerable merit, which was given in the auditorium of the church from a platform erected over the pulpit.

"The audience was most enthusiastic, and demanded encores whenever there was a ghost of a show, and seemed intent upon securing the fifty cents' worth of amusement without the pleasure of the promenade, the Russian salad, or angel cake. The choir seemed to be in better voice than when I heard them on Sunday morning last, and shared in the general ovation.

"Mrs. Clara Cornyn made a hit in a recitation, 'The Englishman,' two lines of which run:

"For his life is one bloomin' society toot  
When the Englishman is at home."

"Mrs. Cornyn also struck a congenial cord with the audience when, as an encore, she recited a spicy little bit which held the words:

"If for widows you sigh,  
Learn to kiss and not to cry."

"Prof. McKap was warmly welcomed by Mr. Johnston, who said he was a good Presbyterian.

"One of the artists of the evening looked quite bewitching with low neck and short sleeves, and Mr. Johnston gallantly turned the music for her accompaniment. . . .

"I went down with the crowd.

"The Sunday school room was gaily decorated, and all about me were ladies and gentlemen busily engaged in securing partners for the next dance—no, no, promenade is what I mean.

"May I have the pleasure of your company?"

"Sorry, but my card is full." That is what a young girl said when asked for her name for the promenade to the tune 'Praise Our King.'

"In each corner of the room were *Rendezvous* for the promenaders to meet. They were cosy and just dark enough to make it romantic.

"On the long refreshment table at one end of the room stood a magnificent punch bowl.

"Besides the bowl were many small glasses, but of course no liquor was served. It was only orangeade, lemonade and promenade.

"The first promenade was stepped off to the march 'Zingari,' and the third to a grand religious fantasia. 'The Belle of New York' was the eighth, and as the tenth, and last, promenade the orchestra played 'Praise Ye the Lord.'

"The little dance that I saw, however, was not to the tune 'Praise Ye the Lord,' but to the first selection.

"I did not wait to the finish, and do not know whether the meeting was closed with the benediction or not—that is neither here nor there.

"The Bathurst Street Methodist Church Sunday School Orchestra supplied the music."

#### SPIRITIST SIGNS.

##### THE DESIGNS AND DANGERS OF "SPIRITUALISM."

"Spiritualism," or as we prefer to call it, Spiritism, is a reality. That there are those who trade upon it for fraud and gain is true; as it is true of ministry in the churches. But the real existence of the two is not affected by this phenomenon which is common to both.

Spiritism is not to be met by a simple denial; nor are its manifestations to be got rid of by ignoring them. It can be properly met, only in the way in which we have met it in our pages; by admitting (generally) the reality of its claims; but, showing its origin to be Satanic; its end, apostacy; its teachings, blasphemous; and its practice, attended with moral and physical dangers of the most serious nature.

Not in vain does God warn us against it in every form\* so solemnly, that we are left in no doubt as to its evil origin, and its abomination in the sight of God.

\* See Ex. xxii. 18. Lev. xvii. 7; xix. 26-28, 31; xx. 6, 27. Num. xxxiii. 4. Deut. x. 17; xiii. 5; xviii. 9-14; xxxii. 17. 1 Sam. xv. 23. 1 Ch. x. 13, 14. 1 Kings xxii. 21-23. 2 Kings ix. 22. 2 Chron. xi. 15. Ps. cvi. 25, 37. Isa. viii. 19, 20; xix. 3; xxix. 4; xliv. 25; xlvii. 12-14. Jer. xxvii. 9, 10. Zech. x. 2; xiii. 2. Acts xvi. 16; xix. 19; 1 Cor. x. 19-21. 1 Tim. iv. 1. 2 Tim. iii. 13. Rev. ix. 20, etc., etc.



A most important work has recently been published,\* entitled *The Dangers of Spiritualism*. It is written by "a member of the Society for Psychical Research." It purports to be "records of personal experiences; with notes, comments, and five illustrations."

No more extraordinary work has been yet put forth on this great subject.

The writer gives in detail *five* "cases" which he probed to the utmost limit, using every test which a trained, scientific mind could possibly devise.

Our space will not admit of our giving, or even enumerating the characters of these five "cases." But there is one which reveals to us all that is worth knowing on this serious subject.

It is the fourth "case"; that of a young man whom he designates as "M." M. had read of the mysterious phenomena, and finding they were vouched for by men of scientific standing, determined to make some experiments himself. For this purpose he bought a "planchette," and, having much leisure, he sat down from time to time with the view of obtaining "communications." For a time there was no result, but the sittings being more frequent and more protracted, the writing became by degrees readily and freely. The practice soon became M.'s absorbing passion. In course of time M. became conscious of the presence and action of an independent personality within him, which claimed to be that of a deceased woman. M. persistently refused to believe and accept the usual spirit-theory, and explained the phenomenon on the "subliminal" theory or "subconscious self" or *alter ego* (*i.e.*, his other self).

The *alter ego*, however, soon convinced him, to his great surprise and astonishment, that the most secret and hidden things of his life were known to and reproduced in writing by the little board racing over the paper under his own hand; and this, while his mind was occupied with quite a different train of thought.†

These "communications" gradually developed into a "control." At first M. resisted the reasonings and conclusions which emanated from this mysterious *alter ego*. He was conscious, however, that this resistance and controversy ended, with increasing frequency, in his defeat.

The writing came with increased facility. The planchette was abandoned for a pencil and any piece of paper. And finally, the pencil was discarded for writing with his finger in the air, which writing remained visible to him.

So imperious became this "other," that it would wake him in the night, and summon him to write; to the great detriment of his health, mental and physical.

For a time the two personalities existed on a friendly footing, one making concessions to the other, and both agreeing to differ. But as time went on, M. found it increasingly difficult to resist, until the "control" assumed absolute power, and exercised it to its fullest extent. The "control" at length disclosed its true character; and no treatment had the slightest effect.

M. now became thoroughly alarmed, his health was shaken, and he was advised to travel.

It was on the return of M. that the author of the work which we are summarising became acquainted with him, and M. gave him the above and other details.

One day M. said the "control" wished to speak with his friend; and on his friend proposing some experimental tests, M. said, excitedly: "But he is determined to speak to you, and I shall have to let him do it." Upon this, M.

gave one or two gasps, and passed into a trance-like state. His very countenance changed. His voice was the voice of another, using his vocal organs—a rasping voice, which poured forth unutterable, horrible, and unheard-of blasphemies. It denounced and defied any attempt to dislodge it; and proceeded to prove its independence of M. by beating, hurting, and illtreating him till the marks could be seen upon M.'s body.

The intelligence, or control, maintained, throughout a long and protracted interview, that it was a *spirit* (*i.e.*, an evil spirit or demon) who had been drawn towards M., because (it said) "he is in nature and disposition like myself."

He declared that it was M.'s *habitual passive state of mind* which enabled it to gain an entrance. This state of mind, it said, was *essential* before an (evil) spirit could gain any access or power.

The intelligence maintained that ALL the spirits invited by these means are *evil spirits*. *In no case are they the spirits of deceased persons*. They generally profess to be; but it is only done to deceive with the view of gaining ultimate control.

Spirits, it declared, have access to every fragment of a person's history, and are able, consequently, to simulate any personality, living or dead. *The most striking evidence* (it maintained) was no proof of identity. Spirits will take any amount of trouble, and practise every sort of deception, in order to gain control over the mind.

From these terrible facts there are several important lessons to be learned:

1. The spirits are, as 1 Tim. iv. 1 declares, "lying (or deceiving) spirits"; and are "seducing" or seductive, by reason of their drawing people aside by their lies and deceptions.

2. These spirits are NEVER *the spirits of the departed*: but are, in every case, evil spirits or demons. This accounts for their frequent utter failure when they undertake this personation. They sometimes profess to be the spirit of some great or wise man, but while they are fairly accurate in a few trivial details, their memory breaks down at every useful or important point. They sometimes do not know the names of their own books, and deny what they have written in them. In no case are they ever able to make any advance on what they have written.

They thus bolster up the devil's lie that "there is no death," and thousands accept their teaching in order to use the "evidence" which they suppose it furnishes.

3. These spirits have no power over human beings, unless there be the definite effort to give up the will as a token of desire for communication. There must always be the *passive attitude*. In this, men have the assurance of safety. But the Children of God have absolute security in that they are on Resurrection Ground, where no evil power can affect them; where Satan cannot touch them; and where the Lord their God is a wall of fire round about them. But at the same time we have the true *dangers of spiritism* set before us.

4. We have also the key to the whole situation. Ministers and others who deny or pooh-pooh the phenomena of Spiritism run this risk: Their enquirers afterwards test them, and find out their reality. Hence they feel entitled to believe that their religious guides are wrong, and the spirit guides are right.

It is not necessary to further enlarge on this subject. Those who wish to know more will consult the book we have used for this article; while most will be content with the revelation here made, and resolve, by God's grace, to obey His admonitions and warnings with regard to Spiritism. They will refuse to tamper with the matter—well knowing the reality of the aims, the methods, the designs and the dangers of Spiritism.

\* Sands and Co., 12 Burleigh St., Strand, London, 1901.

† At one of the subsequent tests M. read aloud and commented on a leading article in *The Globe* newspaper for that day, with great clearness and intelligence, while the planchette continued to write on some other subject, under his hand.

## Editor's Table.

### COUNTRY TOWNS MISSION.

We are glad to call attention to this most useful work.

Few Christians realize the spiritual condition of a large number of our Villages, arising from the lack of faithful Gospel teaching.

Of fifty Missionaries in connection with the Society, one half are stationed in rural districts, and those who are located in towns visit the neighbouring villages.

Day by day the Missionaries visit the homes of the people, reading the Scriptures, endeavouring to make known the one way of Salvation through our Lord Jesus Christ.

If our readers are seeking for a "good work," here is one which "God hath prepared for us to walk in," and they may send their contributions to Mr. G. H. Mawer, 12 Sergeants Inn, E.C., or to the Treasurer, Mr. Harry C. Nisbet, 35 Lincoln's Inn Fields, London.

### PARADISE.

We thank G. C. McK. for sending us a copy of *The Witness*, in which our remarks, in a former number, on this subject, are controverted. Our readers will bear us witness that our desire is always to give the grounds for our teaching, and to leave others to judge whether those grounds are sufficient. What we *think* is of very little account. But if we can help others to understand what God *says*, that is our aim; and so far as we can do this, so far shall we be of use to our readers.

On the other hand, the readers of *The Witness* are treated to the *thoughts* of the writer. He says:

"I emphatically affirm."

"I maintain."

"As I have said."

"I would believe."

"I think it was, but I do not think. . . ."

"I believe."

"I incline to think."

"If we affirm as we do."

Now, if any people say to such a writer "A penny for your thoughts," here they can pay their penny and have what they want.

If they think it important to know what a person *thinks*, here they are told. And here we must leave the matter, trusting that the readers of *Things to Come* will ever put aside our thoughts, and seek ever more and more to understand what God has *said*.

There can be no controversy on such lines. We live in a free country, and the *thoughts* of one writer are as good as those of another: *i.e.*, if *thoughts* are to be the standard. One says "I think" so and so, and the other cannot deny that he thinks so; he can only say "I don't," and there is an end of the matter.

### ACKNOWLEDGMENTS.

	£	s.	d.
F. W.	0	10	0
W. S.	0	5	0
Mrs. G.	0	1	6

The President of the Barbican Mission to the Jews acknowledges with many thanks the receipt of three guineas from a Reader of *Things to Come*.

### REVIEWS.

*Giving Thanks Always; or, Herein is Peace.* By Philip Wolfe Murray, Commander R.N. 6d. per doz., nett; 7d., post free. W. G. Wheeler and Co., 17 Paternoster Row, E.C. This is a little brochure in which the importance of *praise* is pressed upon the attention of the people of God "in order that God may be glorified more and more." The writer lays down this as an axiom: "Implicit obedience always brings peace." That is, the peace of God is conditional on one point—viz., thanksgiving. As he truly says: "Now, in this world of trial is the time to do this; for in eternity, when sorrow is no more, there will be no opportunity for it." As the writer remarks, and which is quite true, "An unconverted soul can say, 'Thank, God!' when things please; but only a child of God can give that praise to God when the good of circumstances is *not* seen." Just the size for enclosure in an ordinary envelope.

*The Evangel of the Risen Christ.* By Henry Varley. Alfred Holness, 14 Paternoster Row. Cloth boards, 3s. 6d. There is the true ring in this book. There is nothing of base metal here, or of lowering the dignity of the Lord Jesus by representing Him as "the circumference of the life of humanity." His Deity is declared in no uncertain phrases. "His coming in manifested power and great glory in order to reign in righteousness and peace over all the nations of the whole earth, is God's revelation." We might differ on some points of prophetic interpretation, but that must not hinder us from commending the book.

*Brief Outline of Coming Events, &c.* By F. G. B. James Carter, 13 Paternoster Row. 3d., or 2s. 3d. per dozen. On page 17, the writer says: "It is helpful to bear in mind the three divisions of the book given in chap. i. 19, viz.: First, chap. i.: 'The things which thou hast seen.' . . . Second, chap. ii. and iii.: 'The things which are'—the seven addresses to seven churches in Asia: giving a prophetic outline of the history of the professing Church from the beginning, when it left its first love, to the end, when it is spued out of Christ's mouth, as utterly nauseous to Him. Third, chap. iv. to the end: 'The things which shall be after these.' In this last section, the Church is no longer seen on the earth, but as included in the course of the twenty-four elders above in heaven." All which interpretation has been repeated over and over again without a single Scriptural proof. Why it should be revived again is beyond our comprehension, for we see nothing in the pamphlet beyond what has been better said in numbers of books and pamphlets on the same line of teaching. Instead of the above interpretation being "helpful," we think the sooner it is forgotten the better. This teaching has raised a barrier to the understanding of this wonderful book of Revelation. Before writing in this positive manner, as though such interpretation was beyond question, it would be well for such writers to search the best authorities, and ascertain if the passage might not be more correctly rendered as Dean Alford and others have rendered it. Had this been done it might have caused the writer to pause, and deterred him from perpetuating a system of interpretation that has misdirected the earnest enquirer to the present time.

*Assurance of Salvation, as taught in the Word of God.* J. J. Drew, 156 Kentish Town Road. H. B. S. Price 1d. This little book is true to its title. The passages have been arranged with discretion.

*Second Coming of Christ the Early Christians' Hope.* By George P. McKay. T. H. Hopkins, 26 Gray's Inn Road, London. Price 1d. Presents the truth in convenient form for enclosing in letters. Many would like to use it in this way.

# THINGS TO COME.

No. 94.

APRIL, 1902.

Vol. VIII. No. 10.

## Editorial.

### GOD'S GOSPEL.

A VALUED reader of *Things to Come* sends us the following:—

"There is a spark of life in every man, and it is to that, that the Holy Spirit appeals at conversion."

"Everyone is born with the Spirit of God in them—hence, children dying go to Heaven. This Spirit is either sustained by contact with God, or, in the case of the godless, it withers and withers away."

He adds: "Such was the (sense of the) teaching of a well-known mission preacher lately."

There is, perhaps, no more vital subject at the present day than this. The extracts given above are indeed "Religion," as opposed to Christianity—man's Religion, as opposed to God's Gospel.

The two may always and easily be distinguished by the spiritual mind.

The one always starts from man; the other from God.

The false has man's interest at heart; the true has God's glory.

The false always begins from without, in the vain hope of working something in: the true always begins within, with the Divine certainty of working out.

The false has for its object the *improvement* of the old man; the true is the *creation* of the new man.

Christians who do not discern this fundamental truth are led astray, and talk about getting a "clean heart"; not knowing that the *old heart* or *nature* can never be made clean (Rom. viii. 7), and that the *new nature* IS clean, and can never be otherwise (1 John iii. 9, and v. 18).

The cardinal fact is that in the old nature there is NO GOOD THING; that "there is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are altogether become unprofitable; there is none that doeth good, NO, NOT ONE." All the world is "guilty before God . . . All have sinned and come short of the glory of God." This is the clear teaching of Romans (iii. 10-21). It is seen to be the very opposite of man's teaching.

It is just because man's condition, by nature, is *so bad*, that God's Gospel is *so good*. It is, indeed, good news for the anxious sinner to discover that, though it is "impossible with man" to improve him, it is "possible with God" to make him a new creation in Christ Jesus, and to create in him a new nature, a new heart that cannot sin; and, at the same time, teaching him that the old nature, that can do nothing but sin, has been crucified with

Christ, and that God regards it as having been judged, condemned, and executed on the tree.

It seems unnecessary to multiply the declarations of Scripture that there is no soundness in the flesh (Ps. xxxviii. 3. Is. i. 5, 6); that the old heart is "deceitful above all things and desperately wicked" (Jer. xvii. 9); that in the flesh, even of the child of God, there "dwelleth NO GOOD THING" (Rom. vii. 18).

The teaching of God's Word is that all by nature are alike "dead in trespasses and sins," "far off" from God, "without hope," "without God," "loving darkness," hating the light, "alienated from the life of God"—yea, "enmity against God."

Man's gospel is just the opposite of all this. It teaches that man is not dead or hopeless, that he is only a little sick, and needs "treatment" or a "little picking up." He is not "fallen:" he is only leaning a little on one side and requires straightening up.

All this is the Devil's lie, by which he deceives the sinner.

Our "religion" comes either from *above*, in which case it is the gift of God (Jas. i. 17), and is a new thing; or it comes from *beneath*, or from our own hearts, in which case it must be abomination in the sight of God. (Read Matt. xv. 18-20.)

On this first lie, is built another: The doctrine of the improvement of the old man leads on to the full blown heresy that *Christ's union is with man thus fallen, before Redemption*. Though many who hold the former do not go on to hold the latter is, happily, the case; yet the one naturally leads on to that which is its logical sequel, Irvingism and Murrayism.

In one word, this new gospel is *Christ's union with fallen man in Incarnation*, whereas God's Gospel teaches *the Redeemed sinner's union with Christ in His death and Resurrection*. *By the Holy Spirit in Rom. 1-16.*

This is the essence of the whole matter. In John iii. 6 we have "the teaching of Jesus." But the question is, Will those who make so much of "the teaching of Jesus" believe and receive His teaching on this vital issue?

"THAT WHICH IS BORN OF THE FLESH, IS FLESH." ✕

It is, in other words, human nature, a positive, specific nature, with its own lusts and desires (Eph. iii. 2). Its works are manifest (Gal. v. 19-21). This flesh is enmity against God (Rom. viii. 7). There is no good thing in it (Rom. vii. 18).

No improvement is spoken of it. No forgiveness, no remedy for it. Nothing but judgment. It must die. And the believing sinner, by Divine faith, reckons that it did die, in Christ on the cross (Rom. vi. 11). God sending His own Son in the LIKENESS of sinful flesh and for sin, has condemned sin in the flesh (Rom. viii. 3). This evil

nature was condemned in Christ's death. Not that He had any sin, except our own when laid upon Him.

On the other hand,

"THAT WHICH IS BORN OF THE SPIRIT, IS SPIRIT,"

*i.e.*, the new nature implanted within the saved sinner, by the almighty power of God (Eph. i. 19, 20; ii. 1). Against this the old nature has perpetual controversy, and with it unceasing conflict (Gal. v. 17). "They are contrary the one to the other." The implanting of the new nature discovers the old! Till that moment we are unconscious of its existence; as really unconscious as a dead man.

Like the old, the new is a *nature*, and has its deeds (Gal. v. 22, 23). Like the old, it is incapable of any improvement, for it is Divine, for when this "spirit" is imparted to us we become "partakers of the Divine Nature" (2 Pet. i. 3).

But, unlike the old nature, it can never come into condemnation, never be separated from the love of God which is in Christ Jesus our Lord (Rom. viii. 1, 38, 39).

Christ having died, it is for faith to reckon that it is *as if we had died!* and we are so commanded to reckon ourselves (Rom. vi. 6). "I am crucified with Christ—nevertheless I live; yet not I, but Christ liveth in me" (Gal. ii. 20. Rom. viii. 9).

This is God's Gospel. All else, and all short of this, is man's. Man's gospel is to deny the truth of the new nature. We wonder not at this, for man knows nothing of it. It aims also at the improvement of the old nature. Then this system of false teaching drags Christ down from His Deity, and says that, in being made man, He was made sin! that "Christ is humanity," and He is "the circumference of the life of humanity"\* (whatever that collocation of words may mean). But how could He be made sin when He was made man? It is impossible, for He offered Himself "without spot" to God! If Christ in incarnation embraces humanity, then He must embrace Anti-christ.

The teaching of Christ's union with sinful humanity in Incarnation is anti-Christian.† It is man's gospel. But the teaching of the quickened sinner's union with Christ in His death and resurrection—that is Divine truth, and it is God's Gospel. \* *The 4.3 says the incarnation is the*

Ah! blessed truth! "That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit." This is "the teaching of Jesus." "He that hath the Son hath life: he that hath not the Son of God, hath not life."

There is no improvement for the flesh, for it is enmity against God, and cannot be subject to His Law. There is no improvement for the spirit, for it is Divine nature. It is in union with Christ glorified.

But until that union shall be perfected in Resurrection and Ascension, the flesh is in us, though we are not in the flesh; and with the (spiritual) mind we shall serve the law of God, but with the flesh the law of sin (Rom. vii. 25).

\* This is the teaching of R. J. Campbell, of Brighton, and a large number of Ministers in the present day.

## Papers on the Apocalypse.\*

### THE FIRST VISION "ON EARTH."

€ (page 118†) chap. vi. 1—vii. 8. *The Six Seals, and the sealing of the 144,000.*

FROM the whole of the first Vision "in Heaven" (€', iv. v.) it is clear that we have now to look (in €', vi. 1—vii. 8) for the putting forth of *power* "on Earth" in the completion of the redemption of the purchased inheritance. The *price* has been paid in the shedding of the precious blood of the Lamb; and now, the necessary *power* is to be exercised so as to secure all its wondrous results, in wresting the inheritance from the hand of the enemy by ejecting the present usurper, and forcibly taking possession. We see this *power* put forth in the Seals, Trumpets, and Vials which fill up the active judgments of God in accomplishing this: and which end with the coming of the Lord Himself (xix).

This is the great object set forth in the preceding Vision "in Heaven"; and now we are to see the result of it all as consequent on it "on Earth."

John sees it all, of course, "in Heaven," but what he saw (vi. 1—vii. 8) "in Heaven" will take place "on Earth," just as what he sees (chaps. iv. and v.) as taking place "in Heaven," does and will take place there.

This is the first Vision of what will take place "on Earth" in "the day of the Lord." The great subject is

#### THE OPENING OF THE SIX SEALS.

For the Six Seals are separated off from the seventh in a remarkable manner; as though to point out to us that the seventh is not immediately consecutive on the sixth, as the other seals are consecutive one on the other.

The sixth seal evidently carries us forward to the time of the end; for it speaks of the signs in the sun and moon and stars (vi. 12, 13), which the Lord associates with His personal appearance (Matt. xxiv. 29. See Joel ii. 28, 31, where it is called "the great and terrible day of the LORD," as though it were the climax of the whole period known as "the day of the Lord"). It is called in the sixth seal "the great day of His wrath" (vi. 17), and the signs in heaven are the great final scene (vi. 14) as described in 2 Pet. iii. 10.

If this be so, then these first six seals are separated, very definitely, from the seventh; and the silence in heaven which follows the opening of the seventh indicates a pause.

The six seals present us with a preliminary summary of the judgments, which cover the whole period; the sixth leading up to and ending in the actual coming of Christ; or, at any rate, to the end of chapter xviii.

\* These papers have been copyrighted in view of their future separate publication.

† These pages refer to the future book-form, and not to the pages of *Things to Come*.

There is every reason to believe that "the day of the Lord" will be a prolonged period. It must not be confined to "seven years," as is so often done. The time between the *coming forth* of the Lord into the air to meet His Church, and His *coming unto* the Earth with His Church, in power and great glory, may correspond to the thirty-three years between His *coming forth* at Bethlehem (Micah v. 2) and His *coming unto* Jerusalem (Zech. ix. 9). All the events between those two we speak of as constituting His "first coming." In like manner, all the events described in this Book, which take place between His coming "for" and His coming "with" His Church, we may speak of as "His second coming" or "the day of the Lord." (See page 53).

These events may occupy a similar period of thirty-three years for aught we know; and if to these we add the seven years of the last week of Daniel we have a period of forty years.

We do know that in Matt. xxiv. 4-6, in answer to the first question of the disciples, "When shall these things be," *i.e.*, when the temple should be destroyed, the Lord at once adds, "*not yet is the end (τέλος).*"

He then goes on to answer the second question, "What shall be the sign of thy coming, and of the *Sunteleia* of the age?" (v. 3). He describes four of these seals (v. 7), and adds "*all these are a beginning of sorrows.*"

This fixes these earlier seals as the "*beginning*" of the *Sunteleia* of "the day of the Lord"—this "*beginning*" may be spread over some years before the Great Tribulation, proper, comes on.

Thus these first six seals are again separated off from the seventh.

We now give the first vision, C' (page 118), vi. 1—vii. 8, showing the events on *Earth*, as a whole.

It will be seen that they are divided between two subjects—the persecutors and the persecuted: Those who are on the side of Antichrist (B' and B²); and those who suffer (A¹), or have immunity from suffering (A³), for refusing to worship him, etc.:

It will be noted also how perfectly Matt. xxiv. corresponds with this first scene on earth—the whole summary of the *Sunteleia* and the *Telos*. (See pages 88 and 89).

C' (page 118) vi. 1—vii. 8. *The Six Seals and the Sealing.*

C' A¹	vi. 1, 2. The False Christ going forth to make war on the saints. (1st Seal.) Matt. xxiv. 4, 5.
	B¹   vi. 3-8. Judgments on him and his followers. (2nd, 3rd, and 4th Seals.) Matt. xxiv. 6, 7.
A²	vi. 9-11. The effects of the war with the saints. Their martyrdom. (5th Seal.) Matt. xxiv. 8-28.
B²	vi. 12-17. Judgments on him and his followers. (6th Seal.) Matt. xxiv. 29-30. And Question, "Who shall be able to stand?"
A³	vii. 1-8. Answer to Question, by the Sealing of 144,000, enabling them to stand in the judgment (Matt. xxiv. 31).

We want our readers to understand clearly our suggestion as to these Seals. We separate them off from the *Trumpets* and *Vials*, which are continuous *once they begin*. This is shown from the fact, as will be seen below, that, the last two Trumpets and the first Vial are linked together as being the "three woes." They are thus marked as *consecutive*.

The Seals, however, we feel compelled, by the events under the sixth, to regard as a summary of ALL the Divine judgments which will usher in the Day of the Lord: including the whole of the *Sunteleia*, the *Tribulation*, and leading up to the *Telos* or end,—the last "seven years," and "the great day of His wrath." Thus they cover the whole period in broad outline. After the last Seal there is a break, shown by the "silence in heaven," and we are turned aside to see some further details as to these judgments—beginning, may we say *de novo*, with the Trumpets. After the last Trumpet there is no such break, no "silence in heaven" or on earth, but the last Trumpet at once ushers in and contains and develops the final judgments of the seven Vials, which finish up the mystery or secret purpose of God; for, we read in Rev. x. 7 that "in the days of the seventh angel, when he shall begin to sound, the mystery of God should be finished as he hath declared to his servants the prophets." The seventh Trumpet expands into the seven Vials, and these end with the final destruction of Babylon, which closes up these earthly judgment scenes.

We will now give a summary of the first four Seals. A' and B', vi. 1-8:

A' and B' (page 250) vi. 1-8. *The Four Seals.*

A¹	a	vi. 1, 2. The <i>First Seal</i> . White Horse. The rider with bow in hand. (Matt. xxiv. 5.)
		B¹   b   vi. 3, 4. The <i>Second Seal</i> . Red Horse. War. (Matt. xxiv. 6, 7-.)
a		vi. 5, 6. The <i>Third Seal</i> . Black Horse. Famine. The rider, balances in hand. (Matt. xxiv. 7-.)
		b   vi. 7, 8. The <i>Fourth Seal</i> . The Livid Horse. Pestilence. (Matt. xxiv. 7-.)

A¹ (vi. 1, 2). *The First Seal.*

vi. 1. **And I saw when the Lamb opened one of the seven\* seals, and I heard one of the four Zōa saying, as with a voice of thunder—Go!**

2. **And I saw and lo! a white horse, and he that was sitting upon it, having a bow, and there was given unto him a crown (στέφανος (stephanos), a triumphal crown), and he went forth conquering, and in order that he might conquer or overcome]** If we interpret these Seals by the words of Christ in Matt. xxiv., where He is describing this very time in answer to the disciples' questions, there can be no doubt as to their meaning and reality. His very first words relate to the false Christs who shall appear as the sign when these

\* So G.L.T.Tr.A. WH. and RV.

† The words "and see" must be omitted according to G.L.T.Tr.A. WH. and RV.

things should be (*i.e.*, when the Temple should be destroyed). And so it was; but these were only the prelude to what should mark "the beginning of sorrows." These should begin, not by many "false Christs," but by one, who should give it out and say:

"I am the Messiah,  
and he shall deceive many"

(Matt. xxiv. 5). This first Seal, therefore, must mark the first rising of this False Christ. This is the silent secret preliminary intimation of his going forth. Further details of this are given in Rev. xiii., where it is expressly said that "*it was given to him to make war with the saints and to overcome them, and there was given to him authority over every tribe and people\*, and tongue and nation, and all who dwell on the earth shall do homage to him whose names have not been written (in the book of life of the Lamb slain) from the foundation of the world*" (Rev. xiii. 7, 8). It seems impossible to separate this from the rider on the white horse (in vi. 1, 2), for we read of him in like manner that "*it was given to him*" to wear a crown, and to go forth and overcome. How the Lamb who opens the seal can be the effect of the opening, and at the same time be the rider on a white horse, we cannot understand. If, on the other hand, we see in this rider an imitation of the "faithful and true" Messiah when He comes forth on a white horse to really conquer, as described in Rev. xix. 11, then, how natural for the false and deceiving Messiah to go forth in a manner that will be most calculated to "deceive many." It is one of the curiosities of interpretation, first to understand the *Zōa* of the Church, and then make the rider of the first Seal to be Christ; thus making one member of the Church give the order to Christ to go forth in His judgment power! How much more simple, taking Christ's words in Matt. xxiv. as the key, to leave the *Zōa* alone, and regard them as spiritual or heavenly beings specially interested in the judgments about to come on the earth, and giving the authority to the False Christ to go forth and be "revealed in his time," just as Christ said to Judas, "That thou doest, do quickly" (John xiii. 27). All the other horses are judgment horses: why inconsistently break up this uniformity and single out one Rider as Divine and take the others as human? Why understand one as going forth in *grace*, and the others in *judgment*?

The descriptions of Antichrist's career in other Scriptures coincide entirely with this. He rises unrecognised by the dwellers on the earth. His beginning is "Peace," but his aim is universal dominion, which he finally acquires. When his downfall comes, the reflection of beholders will be:—"Is this the man that made the earth to tremble, that did shake kingdoms; that made the world a wilderness, and destroyed the cities thereof" (Isa. xiv. 16, 17). In Daniel it is said that "his power shall be mighty . . . that he shall destroy wonderfully" (Dan viii. 24) and that "he shall stretch forth his hand upon the countries" (Dan. xi. 36, 42).

\* So G.L.T.Tr.A. WH. and RV.

As to the Command, the obedience to it "*and he went forth*," shows that the verb *έρχομαι* (*erchomai*) to *come*, or *go*, must be taken in the latter sense, "Go!" Or else the second occurrence of the verb would be "and he came forth." The commission "given to him" concerned war, as the second seal goes on to explain. Horses are specially associated with war. (See Job xxxix. 19, 25. Prov. xxi. 31 ("the horse is prepared against the day of battle"). So Ps. lxxvi. 6. Zech. ix. 10; x. 3. Jer. vi. 23. Isa. xliii. 17). But because the white horse in Rev. xix. is Christ, that is no reason why the white-horse, chap. vi., should be Christ also, especially as in this very same verse we have Him already represented as a Lamb, who opens this seal in order that the white horse may be sent forth.

We need not trouble ourselves to show that this white horse is not the Roman Empire, as some hold; or Rome itself, as Mr. Elliott believes. Nor can we ask our readers to believe that the "Bow" in the rider's hand symbolises the Island of Crete. We do not need a knowledge of the Classics or of History in order to understand this Book; but we *do* need a knowledge of Scripture; not to say common sense.

*The Second Seal* (vi. 3, 4).

vi. 3. **And when He opened the second seal I heard the second Zōon saying, Go!**\* 4. **And there went forth another horse, fiery coloured; and to him who sat upon it was given power to take away peace from the earth, and that men should slay one another: and there was given to him a great sword}** That this relates to the whole earth, and not merely to the Land, seems to be determined by our Lord's reference to the subject of the second seal, in Matt. xxiv. 6, 7: "And ye shall hear of wars and rumours of wars . . . and nation shall rise against nation, and kingdom against kingdom." These words, coupled with the second seal, point to a general break up of the nations in the process of their absorption into Antichrist's universal kingdom. In Ezekiel xxxviii. 21, it is written: "I will *call* for a *sword* against him throughout all my mountains, saith Jehovah Adonai: Every man's sword shall be against his brother." Jer. xxv. tells of this second seal; when God has His controversy with the nations. Read from verse 15-33, and note verse 29: "I will *call* for a *sword* upon all the inhabitants of the earth, saith the LORD of hosts . . . for the LORD hath a controversy with the nations; He will give them that are wicked to the sword, saith the LORD (v. 31). Against Israel also comes the sword, "I will *bring a sword upon you* that shall avenge the quarrel of my covenant" (Lev. xxvi. 25-33). The "sword" is one of God's "four sore judgments" sent upon the earth (Ezek. xiv. 13-21).

"There was given unto him." We must note well these significant words. They are spoken of the first rider on the white horse; and similarly of all the judgments. All are initiated from the throne. It will

\* Omit "and see" G.L.T.Tr.A. WH. and RV



be again, as it was in another period of Israel's history in the days of Asa, "In those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries, and nation was destroyed of nation, and city of city; for God did vex them with all adversity" (2 Chron. xv. 5,6). Such another time is described by Josephus (*Wars*, Bk. ii. xviii. 2, 1, 5). No new thing is referred to in this second seal. The whole of Micah vii. should be read. It is too long to be quoted here. But we may quote Dan. xi. 33, "and they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days." Surely we have in these scriptures that which explains, sufficiently, the second seal; and shall not be likely to accept such an interpretation as Mr. Elliott offers when he says that this second rider symbolises the prætorian prefects of Rome. Upon this it will be sufficient to remark that the sword was "given" by the Roman Emperor with the view of preserving peace in the earth and not with the object of *taking peace away from the earth*, as here stated!

It may be well to add that up to the third century this was not considered to have been fulfilled by any historical events. So Origen says in his *Commentary on St. Matthew* (Cap. xxiv.).

*The Third Seal* (vi. 5, 6).

vi. 5. And when he opened the third seal I heard the third Zoon saying, Go!\* And I beheld, and lo! a black horse, and he who was sitting upon it having a pair of balances in his hand. 6. And I heard as † it were a voice in the midst of the four Zōa, saying,

"A choenix of wheat for a denarius, and three choenixes of barley for a denarius: and see, thou mayest not injure the oil and the wine"]

This is the next judgment mentioned by the Lord in Matt. xxiv. 7-9, "and there shall be famines": for this is what "black" denotes. (See Lam. iv. 4-8; v. 10. Jer. xiv. 1, 2.) In former times it was God who called for a famine. See 2 Kings viii. 1. So in prophecy. Hag. i. 11; ii. 16, 17. Jer. xvi. 4.

The "balances" some would translate "yoke"; and because yokes are generally worn by oxen, and not carried in a horseman's hand, commentators make it a spiritual yoke and a spiritual famine! though they leave us to wonder what a spiritual famine has to do with weights and measures and the prices of wheat and barley. We prefer what is so evidently the simple meaning of the words. Bread "by weight" always denotes scarcity. When God describes, through Ezekiel, the famine during the siege of Jerusalem, He says, "Thy meat which thou shalt eat shall be *by weight* . . . and drink water *by measure*." (Read Ezek. iv. 10, 16, 17.) This is exactly what the mysterious voice (in the midst of the four Zōa) declares. Famines may occur from secondary causes, but the first cause of this Famine is from "the

\* Omit "and see," L.T.Tr.A. WH. and RV.

† So L.T.Tr.A. WH. and RV.

throne." The extent is fore-known—"A choenix of wheat for a denarius." We know from Matt. xx. 2; 9 that a *denarius* (the value of which was about 7½d.) was a day's wage; and we know also that a *choenix* of corn (about 2 pints) was the daily ration for a slave (*Odyss.* xix. 27, 28. *Athen.* iii. 20. *Herod.* vi. 57; vii. 187, 231. *Xen. Anab.* i. 5, 6. *Thucyd.* iv. 16). The usual price of a choenix was 1/8th of a denarius; so that corn, here, in this famine, is eight times its usual price. We are told that a denarius would buy 16 choenixes of wheat in the time of Cicero, and 20 in the time of Trajan. There will be great scarcity, therefore, when a denarius will buy only *one*.

Literal famines have been so often foretold, and have come to pass, from Genesis onward (2 Kings vi. 25; vii. 1. Acts xi. 28). Why should not this famine in Revelation be literal also? And yet interpreters seem determined to make this anything except a literal famine. Some, as we have said, make it spiritual, wrongly applying Amos viii. 11, 12. "Injure not the oil and the wine" is literal; and the Lord Himself, speaking of the beginning of these very sorrows, says, "there shall be famines." Corn, oil, and wine are three words often linked together to give the idea of plenty. (See Deut. xi. 14; xxviii. 51.)

Mr. Elliott, in his *Horae Apocalypticas*, has to make it accord with the requirements of *history*, and says "there is nothing correspondent with such era of famine" (vol. i., p. 149). One would have thought, therefore, that the best plan would be to abandon the historical interpretation. But no! history must stand, and the Scripture (the voice from the Throne) must be accommodated to it. So Mr. Elliott first insists on a larger *choenix*; but afterwards, finding this could not be sustained, he changes his ground in a third edition of his commentary, and takes refuge in a *smaller* or "*adulterated denarius*"! He actually says, "I was not aware of this adulteration when printing my two former editions; and so resorted to a larger and more uncommon *choenix*, in order to answer the statement of price in the prophecy." We admire the candour of this confession, but we must condemn the principle of interpretation which requires it. We prefer our Lord's own clear, but simple, words, "there shall be famines" (Matt. xxiv. 7)! This position we shall never have to relinquish in order to resort to another.

*The Fourth Seal* (vi. 7, 8).

vi. 7. And when he opened the fourth seal I heard the voice of the fourth Zoon, saying, Go!\* (8) And I saw, and behold, a livid horse, and he who was sitting upon it, his name was Death; and the Grave (Gr., *Hades*) followed after him: And authority was given to them over the fourth part of the earth to kill with the sword, and with famine and with pestilence, and by the wild beasts of the earth] This is the result of the opening of the Fourth Seal; and it is the fourth judgment mentioned by our Lord in Matt. xxiv. 7, "pestilences."

Though the word in the Greek here is *θάνατος* (*thanatos*) death, it is put, by *Metonymy*, as the effect for the cause producing it, which is pestilence. In the ( ) T

\* Omit "and see," L.T.Tr.A. WH. and RV.

it is the Septuagint rendering of דָּבַר (*dever*) *destruction, i.e., plague and pestilence*, which causes death. It occurs some thirty times, as in 1 Kings viii. 37. Jer. xiv. 12; xxi. 7. We call the oriental plague which raged in Europe in the 14th century the "black death" by the same *Figure*.

"Pestilence," thus personified, is followed by the grave (Gr. *Hades*), also personified. The two words occur together because the latter depends on the former. See i. 18; vi. 8; xx. 13. 1 Cor. xv. 55; and Isa. xxvii. 15, 18. *Hades* follows in the train of Death, because Death ends in the Grave. Hence the authority is given to them jointly.

Tradition has thrown obscurity over what is otherwise so clear. What is it that always follows death? Surely it is the grave. In chap. xx. 13 we read "Death and the grave (Gr. *Hades*) gave up the dead which were in them," *i.e.*, the dead held by them were raised to life. *Hades* is the place which holds the dead; and Christ, who raises the dead, is therefore said to hold the keys of *Hades*, or the grave. The word *Hades* occurs eleven times in the New Testament, and there is no place where the rendering *grave* would not be appropriate.† Grave being generally put (by *Metonymy*) not for one single grave; but for all graves viewed as a whole; or, as we might call it *Grave-dom*. The commission of "Death" has relation to "the beginning of sorrows" in Matt. xxiv. 8, which are there, and here, said to be "wars, famines and pestilences." These are the agencies used by "Death" (personified); and these are naturally followed by the common result—the grave.

"Wild beasts" are added as another agency, because they consume the wounded and dying, and seize on those who are left defenceless (Num. xxi. 6. Ez. xxxiii. 27. Lev. xxvi. 22. Deut. xxxii. 24. Josh. xxiv. 12. 2 Kings xvii. 25; ii. 24. Ezek. xiv. 21. Jer. v. 6. Is. xxx. 6\*). These three—"sword, famine and pestilence," are frequently found together (Jer. xiv. 12; xxi. 7; xxiv. 10; xlv. 13. Ezek. vi. 11, 12; v. 12, &c.); and joined, as here, with wild beasts, as in Ezek. xiv. 21. Three of these were offered to David in 1 Chron. xxi. 12.

The meaning of these three Seals seems to be simple and clear. They are the expansion of our Lord's own brief statement in Matt. xxiv. 7, which shows that we have here, "the beginning of sorrows." In other words, wars with their usual accompaniments, famine and plague, and ravenous beasts will be commissioned to commence the assault on the earthy portion of Satan's gathering forces.

When these three judgments fail, then the Lord will bring up others from His reserved forces. Not until the sixth seal, which, as we have seen, carries us

† Matt. xi. 23	shall be brought down to <i>the grave</i> .
xvii. 18	The gates of <i>Hades</i> shall not prevail.
Luke xi. 5	shall be thrust down to <i>the grave</i> .
xvi. 23	In <i>the grave</i> he lift up his eyes.
Acts ii. 27	wilt not leave my soul ( <i>i.e.</i> , me) in <i>the grave</i> .
ii. 23	his soul ( <i>i.e.</i> , he) was not left in <i>the grave</i> .
1 Cor. xv. 55	O <i>grave</i> , where is thy victory.
Rev. i. 18	have the keys of death and <i>the grave</i> .
vi. 8	Death, and <i>the grave</i> followed
xx. 13, 14	Death and <i>the grave</i> .

\* The opposite of this is promised as a part of future blessing on the earth. Is. xl. 7, 9. Ezek. xxxiv. 25.

forward to the time of the end of sorrows, do the men of the earth own these judgments as proceeding from God as their author.

We must repeat here that not one of these Seals has as yet been opened. Nor can any period of history be pointed out in which these "four sore judgments" have been in operation simultaneously over the extent here named, "the fourth part of the earth."

Gibbon's description† of the reign of Justinian, about 550 A.D., shows how possible it will be to have such a wide-spread scene of judgment.

## Contributed Articles.

### DANIEL'S VISION OF THE FOUR IMPERIAL WORLD POWERS.

#### "THE TIMES OF THE GENTILES."

(PART V.—Continued from page 101).

#### XIX.

For the chronology given herewith, several recent writers have been consulted. The variations among them, though small, show us that, though near enough for general purposes, no system can as yet claim to have proved itself to be absolutely exact. With this limitation it is hoped that the following roll of events may be found profitable in the study of the historical period of the first three world powers of the "Times of the Gentiles."

#### CHRONOLOGY OF THE FIRST WATCH.

##### THE FIRST GENTILE "WORLD POWER," BABYLON, THE WINGED LION. Symbol: "Head of Gold."

- |       |  |
|-------|--|
| B.C.  |  |
| 606   | Nebuchadnezzar takes Jerusalem. Jehoiakim becomes tributary. Temple spoiled. 2 Kings xxiv. 1.  |
| 605   | Nebuchadnezzar's dream. Dan. ii.   |
| 603-4 | Jehoiakim rebels.  |
| 598   | Second capture of Jerusalem by Nebuchadnezzar in the eighth year of his reign. 2 Kings xxiv. 12, 14. Jehoiachin reigns three months. |
| 597   | Zedekiah reigns. 2 Kings xxiv. 17, 18.   |
| 589   | Nebuchadnezzar besieges Jerusalem the third time. 2 Kings xxv. 1.  |
| 587   | Jerusalem taken in the 19th year of Nebuchadnezzar. The Temple burned on the 10th* day of the 5th month.                             |
| 574   | Twenty-fifth year of the captivity, the 14th from the "smiting" of the city. Ezek. xl. 1.  |
| 561   | Evil-Merodach, king of Babylon. The 37th year of Jehoiachin's captivity. Jer. lii. 31.   |
| 559   | Neriglissar, king of Babylon.  |
| 555   | Nabonidus, king of Babylon.  |
| 541   | Belshazzar joined with his father in the sovereignty as the "second ruler" of the kingdom.   |

† Vol. iv. p. 331.

\* For the 10th day instead of the 7th day of the text of 2 Kings xxv. 8, see Variorum Bible, and Jer. lii. 12, 13.

- 538 Cyrus conquers Babylon. Belshazzar slain. Dan. v. 30. Duration of First Gentile World Power, dating from the capture of Jerusalem (606) to death of Belshazzar (538), 68 years.
- THE SECOND GENTILE "WORLD POWER," MEDO-PERSIA,  
THE BEAR. Symbol: "Breast and Arms of Silver."
- B.C.
- 538 Darius, king. Dan. v. 31.
- 536 Cyrus (first year as *sole* king, 2 Chron. xxxvi. 22; Daniel's 3rd year; Dan. x.) made a decree "authorising the Jews to return to Jerusalem." End of the 70 years' servitude.
- 535 The Jews laid the foundation of the Temple. Ezra iii. 8-13.
- 534 The building of the Temple prevented by the Samaritans. Ezra iv. 1-5.
- 529 Cambyses, king.
- 522 Smerdis, king.
- 521 Darius Hystaspes, king.
- 520 Foundation of the Temple again laid (end of the 70 years "desolations") on the 24th day of the 9th month in the 2nd year of Darius. Hag. ii. 10, 18.
- 516 Temple finished on the 3rd of the month Adar (the 12th month), which was the 6th year of Darius. Ezra vi. 15-18.
- 515 "And the Children of Israel kept the passover" Ezra vi. 19-22.
- 485 Xerxes, king, "The Ahasuerus of the book of Esther."
- 483 The King gives a great feast. Vashti, the queen, refuses to appear, and is deposed. Esth. i. 10-19.
- 479 Esther made queen. Esth. ii. 17.
- 475 From the first month to the end of the year Haman casts lots to find a favourable day upon which to gain the king's consent to exterminate all the Jews. Esth. iii. 7.
- 473 On the 13th day of the 1st month, the king's decree, which Haman had procured, was put into the hands of the scribes to prepare copies for the 127 provinces of the king's dominions, commanding that on the 13th day of the last month of the year all the Jews were to be massacred. Esth. iii. 12.
- On the 23rd day of the 3rd month, the king gave Mordecai and the Queen a decree permitting the Jews to stand for their lives throughout the 127 provinces of the Empire, and that they might slay all those who hated them. Esth. viii. 9-11.
- In the 12th month, on the 13th day of the month, the Jews stood for their lives and slew their enemies. Esth. ix. 1-17.
- 466 Artaxerxes Longimanus, king.
- 466 The 7th year. Ezra came to Jerusalem. Ezra vii. 8, 13.
- 447 The 20th year. Neh. ii. 1.
- 435 The 32nd year. Neh. xiii. 6.
- 425 Xerxes assassinated.  
Sogdianus II.
- 424 Darius Nothus. Neh. xii. 22.
- 408 Manasseh, son-in-law to Sanballat, builds a rival Temple upon Mount Gerizim. Neh. xiii. 28.
- 405 Artaxerxes Mnemon, king.
- 362 Ochus II., king.
- 339 Arses, king.
- 337 Darius Codomanus, king.
- 334 Darius defeated by Alexander at Granicus.
- 333 Darius defeated at Issus.
- 332 Jerusalem becomes subject to Alexander. Alexander enters Babylon as conqueror.
- 331 Darius finally defeated at Arbela. The Persian Empire ends, having lasted from 538 to 332, 206 years.
- THE THIRD GENTILE "WORLD POWER," GREECE, THE FOUR-HEADED AND FOUR-WINGED LEOPARD.  
Symbol: "Belly and Thighs of Brass."
- B.C.
- 332 Alexander (the He-goat of Dan. viii. 21) enters Jerusalem.
- 323 Alexander murdered at Babylon. His conquests divided by his generals among themselves. (All Alexander's kith and kin were murdered within 20 years of his death. Comp. Dan. xi. 4).
- 320 Ptolemy Lagus\* (Egypt) captures Jerusalem.
- 314 Antigonus (Syria) siezes Palestine.
- 312 Selencus obtains Syria, his Empire stretching from Antioch to India.
- 301 Palestine reverts to Ptolemy (Egypt).
- 285 About this time the translation of the Hebrew Scriptures into Greek began.
- 223 Antiochus the Great, King of Syria.
- 203 Antiochus obtains Palestine.
- 199 Egypt recovers Palestine.
- 198 Antiochus (Syria) regains Judea.
- 176 Heliodorus (General under Antiochus) attempts to plunder the Temple, but is prevented.
- 175 Antiochus Epiphanes.
- 170 He takes Jerusalem, slays 40,000 Jews.
- 168 Profanes the Temple. "The Daily" taken away. Many Jews sold as slaves.
- 167 Rise of the Maccabees (priestly family).
- 165 Judas Maccabaeus recovers Jerusalem, purifies the Temple, and establishes the feast of dedication (see Jo. x. 22).
- 164 Antiochus V.
- 161 Judas Maccabaeus killed in battle at Eleasa; succeeded by his brother Jonathan.
- 144 Jonathan murdered, succeeded by his brother Simon.
- 141 Simon completes (for a time) the deliverance of Palestine.
- 135 Simon murdered. John Hyreanus, his son, succeeds him, and destroys the rival Temple on Mount Gerizim.
- 107 Aristobulus succeeds his father, John Hyreanus, and takes the title of King.
- 106 Alexander Janaeus succeeds his brother Aristobulus.
- 79 Alexander is succeeded by his wife as queen.

\* This Grecian chronology treats only of Syria ("north") and Egypt ("south"), as they affect the holy land which lay between them.

70 Hyrcanus, son of Alexander, succeeds, but his younger brother Aristobulus forces him to relinquish the crown.

69 Aristobulus II.

63 Pompey (Roman Consul), having conquered Syria, B.C. 65, the brothers Hyrcanus and Aristobulus appealed to him for help each against the other. Pompey takes Jerusalem, makes a breach in its walls, and Judea becomes subject to Rome.

Grecian dominion ends, having lasted from 332, when Alexander entered Jerusalem, to 63, when the Roman took the city and made the Jews subject to tribute, 269 years.

It will be observed that there are three stages of darkness in this First Watch. The first stage of 68 years corresponds to a short twilight in which an evening star appears, threatened at times with obscuration, but ever brilliantly shining out again until it sets peaceably as the twilight passes off, and the darkness deepens.

In the second stage of 206 years, there are, at the beginning of it, as it were, reflections from the higher regions: Zerubbabel, Ezra, Nehemiah, Esther, Mordecai, Haggai, Zechariah, and Malachi.

In the third stage of 269 years, the darkness deepens, and is of longer duration. Storm clouds gather, and threaten to overwhelm the Tabernacle of Jacob. For a little moment it seemed as if the angry clouds would roll away eastward, and exhaust their forces upon the plain of Shinar; but, instead of spending their forces, they developed increased energy, and whirling round, rolled back again, charged with deadly lightnings and terrifying thunders, to burst in fury upon the mountains of Judah, threatening the only witness for God upon the earth with utter destruction.

THE FIRST WATCH IS ENDED.

Twilight lasting 68 years, under Babylon.

First dark lasting 206 years, under Medo-Persia.

Second dark lasting 269 years, under Greece.

This "Beginning of the Watches" occupying 543 years.

## Things New and Old.

"WHO SHALL SEPARATE US FROM THE LOVE OF CHRIST?"

(Rom. viii. 39).

**W**OULD you take Christ upon the absolute word of promise tendering Him to you, and rest on Him, this would engraft you into life itself, for that He is; and so those fruits of the Holy Ghost would bud and flourish in your hearts. From that very believing on Him would arise this persuasion, yea, even to a glorying, and an humble boasting in His love. Who shall accuse? Who shall condemn? Who shall separate?

"The undivided companion, and undoubted helper and preserver of this confidence of faith, is in an active love of Christ, a constant study of holiness, and strife against sin, which is the grand enemy of faith. As faith grows, holiness will grow, and holiness growing will mutually

strengthen and establish faith. The comforts of the Holy Ghost are holy, purifying comforts; and the more the soul is purified and made holy, the more it is cleared and enlarged to receive much of these comforts. Blessed are the pure in heart, for they shall see God; unholiness is as damp and filthy mists in the soul, it darkens all.

"This His love makes sure ours; He hath such hold of our hearts as He will not let go, nor suffer us to let go our hold: all is fast by His strength.

"He will not lose us, nor shall any be able to pluck us out of His hand:

"Jesus Christ is the medium of this love, the middle link that keeps all safe together betwixt God and man, so close united in His personal nature, and the persons of men in Him and by Him, to the Father. So here it is first called the love of Christ, and then at the close, the love of God in Christ; the soul first carried to Him as nearest, but so carried by Him into that primitive love of God that flows in Christ, and that gave even Christ to us as before. And this is the bottom-truth, the firm ground of the saints' perseverance, which men not taking aright, must needs question the matter; yea, many put it out of question upon their suppositions; for if our own purposes and strength were all we had to rely on, alas, how soon were we shaken!

"So the love of God in Christ is not only here mentioned as the point of happiness, from which we cannot be removed, but as the principle of firmness that makes itself sure of us, and us of it, and will not part with us."—From *Sermons*, Archbishop Leighton, 1650.

## Questions and Answers.

QUESTION NO. 276.

"WHOSOEVER SINS YE REMIT," &c.

E. R. McK. asks our solution of John xx. 23. *Mat. 18, 19.*

And we would point out that the difficulty is created, not by translation, but by adding to the text that which is not there. True, Figures of Speech are employed in the passage, by which, according to Hebrew idiom, a person is said to do what he *declares* to be done: and the two verbs were used in the sense of *Prohibiting* and *Permitting*. But this does not meet the difficulty which the Romanist creates.

To make the words agree with or support Romanism or even "Round Table Conference" teaching, there ought to be added words to this effect: "and when ye say these words, those to whom ye say them shall have the like power; and those to whom they shall say them, they also shall have the same power, and so on *ad infinitum*." But *there are no such words as these*. And to put them there, or to reason as though they were there, is to commit the sin of "adding" to the word of God.

The fact is, it does not matter, for the purposes of controversy, what the words mean. Grant all that the Romanists claim. It is for them to show that the persons to whom they were spoken had the *authority* or the *power* to say them to anyone else with the same result. And there is no evidence that they ever did so.

## Signs of the Times,

### JEWISH SIGNS.

#### LIVING WATER FOR JERUSALEM.

##### THE FIRST STEP.

(From the *Times* correspondent in Palestine).

"Many people will be interested to learn that at last an actual beginning has been made to bring a supply of living water into Jerusalem. The remains of ancient aqueducts and reservoirs testify to the abundant provision which the Holy City had when it flourished as the metropolis of the Jewish State. But it has now long been dependent on the scanty and often polluted accumulations of rain water from the terraces of different houses gathered in the rock-hewn cisterns beneath them. When there is an abundant rainfall the cisterns are filled and yield a moderate supply. Even then, in the end of summer, water becomes scarce, and there is annually no little distress from its lack, and much fever and other sickness is caused by the use of the dregs of the cisterns. But in the event of a small rainfall, the distress is most acute and begins early in the rainfall."

After describing the reasons of the failure of all previous efforts, he says:

"It is interesting to note the combination of circumstances which have contributed to bring about the work just now inaugurated. The first of these has been the insufficient rainfall of the past season, and the fact that Jerusalem stood facing a water famine. Another factor has been the recent arrival of the new Governor of Jerusalem, his Excellency Mohammed Djevad Pasha, who found the municipality endeavouring to meet the emergency by having a daily supply of water for the poor brought in by the railroad company, to be sold at a small fixed price per skin.

"Of further help was the opportune presence in Jerusalem, on a visit, of Franghia Effendi, one of the Sultan's engineers, who suggested to the Governor the plan of at once laying a pipe to Jerusalem from Ain Salah, or the "Sealed Fountain," at Solomon's Pools, about nine miles south of the city, which could be accomplished in a month's time, at a cost of £5,000, and would deliver about 8,000 skins every twenty-four hours. There was in existence a fund or endowment, dating several centuries back, for giving Jerusalem a water supply, the income of which has hitherto been diverted into other channels. On the Mahomedan feast of the birthday of the Prophet, the new Governor, in telegraphing his congratulations to his Imperial Majesty the Sultan, asked that the occasion might be signalled by permission to appropriate from this fund the amount needed to bring in the water in the way mentioned.

"The reply was favourable, and on July 5th, about 5 o'clock in the afternoon, the laying of the foundation stone took place at the Pools of Solomon, in the presence of the civil and military pashas, the Mahomedan religious heads, and a number of other leading Turkish officials. Representatives of the Latin, Greek, and other Jerusalem religious communities were invited, but the shortness of the notice prevented the attendance of several. The Pasha laid the corner-stone, and prayers were offered. The flesh of the two lambs was divided on the spot by the poor among themselves, according to custom.

"The work, thus begun, is that of laying a pipe of 10c. in diameter from the Sealed Fountain to Jerusalem. This fountain is supposed to be the work of Solomon, and to be alluded to in the Song of Solomon in the words, "My beloved is like a spring shut up, a fountain sealed." It is a deep-down subterranean spring, which has, from the time of Solomon, flowed through the arched tunnel built by him to the distributing chamber or reservoir near the north-west corner of the highest of Solomon's Pools. Half-a-century ago the location of this "hidden" spring, which was still, as in Solomon's time, flowing into the reservoir mentioned, was unknown. The tunnel is roofed by stones leaning against each other like an inverted V, the primitive form of the arch, which is also seen in the roof of the Queen's Chamber of the Great Pyramid.

"The entrance to this tunnel from the spring is one of the oldest structures in existence. The piping is to be laid along the old aqueduct which formerly, from the time of Solomon, brought this same water to the Temple area. It will require about 20,000 metres or 20 kilometres of piping, and several English and Continental firms have just been telegraphed to for offers to supply the piping required. The course of the aqueduct is down the valley in which Solomon's Pools are built."

### RELIGIOUS SIGNS.

#### THE APOSTASY IN AMERICA.

##### "THE CHICAGO UNIVERSITY.

"Scepticism in abundance was found by President Harper and the members of the Divinity Faculty at the University of Chicago, when some little time ago they held a conference for the purpose of dispelling the doubts of the students regarding the harmony of science and religion; and one of the daily papers states that these professors were surprised and grieved at the sceptical character of the questions propounded to them. But what more could be expected from a school that has taught infidelity, than that its students in time would leave the old path of faith and follow their blind leaders. Commenting upon the reported utterances of these confessions at this meeting intended to put the brakes on the down-grade theology, Dr. P. S. Henson, of Chicago, remarked: 'This is confusion worse confounded than confounded confusion'; and states: 'Professor Goodspeed makes a remarkable statement when he says that God did not inspire Bible writers to make their scientific statements, but only inspired them in their religious declarations. How he discovered that fact is a question. The difference seems to be, that in matters of science the professors think themselves able to prove that the Bible writers lied, or were utterly ignorant of the truth. In the religious matters, being beyond the sphere of science, the professors are as yet unable to follow them to those loftier heights; but when they get their tower of Babel complete, and their religious telescope in good order, they will probably be able to prove—or imagine that they can prove—that the Bible writers were false in these matters also. If, so far as we are able to follow them, they are untrue, what probability is there that they are not deluded in the regions where we cannot follow them?'

##### "PRAY FOR THE PROFESSORS.

"An exchange states that:

"The 10th of January of this year was to be set apart as a day of special prayer for the students of the colleges. In days like these they surely need it, as many of them have gone into colleges and theological seminaries as earnest workers, and in some cases have come out infidels, and in others much shaken in faith. But why not get down to the root of the matter and have a week of prayer for the professors? In many of our so-called Christian institutions the unfortunate students who have confidence in their professors have to hear all kinds of infidelity—higher criticism, agnosticism, unitarianism, materialism, evolution, etc.—until the Bible is largely laid aside and the students hardly know what they believe.

"We understand that Professor Harper, of the University of Chicago, has found so many students who are unsettled in faith, that he has organised what he calls a "Soul's Difficulty Class." But he is surely a peculiar person to have such a class, having been one of the prime movers in America in unsettling their minds. Since God has been sending some of His true servants into Bible lands with picks and shovels to dig from the earth some indisputable evidences of the truth of His Word, and put to shame the blasphemous critics, Harper and his following have not been making so much ado in the land. Let us pray that they may repent and seek the Lord."

"The Faithful Witness asks, 'Are theological colleges intended to do the devil's work?' and then writes:

"Before Christ entered upon His public ministry, we read that He was "Led up of the Spirit into the wilderness to be tempted of the devil." From the following extract, it is evident that in place of the wilderness the college is the modern locality for temptation; but we were not aware that this was the purpose for which they were intended, and think that it should be more widely understood that it is so. In a review of the life of the late George H. C. Macgregor, we read: "He went up to Edinburgh, and from 1884 to 1888 was a student at the New College, a theological college of the Free Church of Scotland. There he had a great battle to fight, such as comes to most in early days. The whole structure of his early faith was shaken, and the fabric had to be reconstructed from its base. 'I became an utter sceptic,' he writes; 'but amid all my scepticism and doubt there was one thing I could not doubt, and that was that I was not what I ought to be—I was a sinner; sin was a fact in my life. It was the discovery of that fact that led me back to the Bible. I found that it dealt with sin as no other book did; understood sin as no other book did.' By this dark clue his steps were guided 'through ways of treating apologetics which have almost made some of us infidels.' He got back to God, and the Word of God."

##### "ARE SOME MINISTERS DOING THE DEVIL'S WORK?"

"The same paper continues its questions, and says:

"'I am a spiritual wreck! I used to be an office-bearer in the Presbyterian Church, but have heard so many ministers speaking about the errors in the Bible, that I have lost all faith in it and in God, and no longer go to any place of worship.' So spake an intelligent gentleman who happened to come into our office on a business matter last week. The words were not spoken boastfully, but sorrowfully, and with the evident hope of getting some help. In seeking to point

him to the truth, we found it necessary to tell him to believe God, even if thereby it made all such ministers—with their pride of learning—to be liars; and assured him that those who, by their preaching, were instilling doubt into the minds of their hearers, were doing the devil's work, while being paid to preach the Gospel. Surely there is great need to pray for such as this man—led astray by "Wolves in sheep's clothing."

#### "WHITHER IS THE CHURCH DRIFTING?"

"*Beams of Truth*, New York, comments as follows:

"At the reception given to Dr. Dewey, the new pastor of the Pilgrim Congregational Church, Brooklyn, N.W., October 22nd, 1900, he made an address, published by *The Brooklyn Eagle*, from which we copy, as follows: "It is very important for us to have a right theology. We must retire what is wrong, complete what is partial, and make the net product broad enough and deep enough to command the universal Church; because it has the note of reality, because it is natural, and it tells to those creating it things about the Divine One in His relation to His fellow men that meet their sanction and confirmation. (Applause.)" Now analyse this sentence, and it appears his idea is that a religion is wanted which is natural, not spiritual; a religion man made, not God made; a religion where man is supreme, and only acknowledges God through the conception of the natural man, and makes the natural the creator of a theology. This is indeed turning things upside down. The Bible tells us that God originated the plan of salvation, not man. Hebrews xii. 2, "Jesus the Author and Finisher of our faith"; it also tells us that "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. ii. 14). It looks as if we were nearing the last days, when "Men shall be boasters, proud, lovers of their own selves," with the spirit of him "Who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God" (2 Thess. ii. 4). Surely this turning of things upside down shall be esteemed as the potter's clay: "Woe unto him that striveth with his maker! let the potsherd strive with the potsherd of the earth" (Isa. xxix. 16). The Lord He is God!"—*The Gospel Message*.

#### AMERICAN METHODISM.

A friend has sent us *The Philadelphia Times*, of April 30, 1901, in which there is a sad indictment of Methodism. At one of the weekly meetings of preachers, the advance towards Ritualism was deplored by some, but condoned by many.

The Rev. F. P. Parkin, of Grace Church, in a sermon to these ministers, recently said:

"The Methodist Episcopal Church has a strong tendency to become more and more like the Protestant Episcopal Church on one side, and, on the other, to become in tone like the Salvation Army. I say that in twenty-five years we shall see a division if conditions do not change. Methodism has always had its best growth in this country, and has always failed when it imitated other denominations. . . . I have read in the papers that here in our city a Catholic Church Congress will hold a meeting in St. Mark's Church next Wednesday, and that the assembly will be formally opened by the celebration of *Solemn High Mass*. This incident tends to show that the Protestant (?) Episcopal Church is drifting towards the Church of Rome, and I believe that the Methodist Episcopal Church is drifting towards the Protestant Episcopal."

#### THE CHURCH OF MAN.

"A new movement has originated in Chicago, and has resulted in the formation of 'The church of man.' Its chief purpose is 'for the uplifting and glorification of man'—to preach, teach and practise the doctrine of monology instead of theology. All men and women are invited to become members, and work for the uplifting and betterment of humanity. Its creeds contain only the word "justice," which can be appealed to for the proper regulation of the human family. Persons of all beliefs will be admitted, but no one can hold office who manifests a belief in a personal or supernatural God," etc. This is the story of the 'fall of man' over again. At that time man sought to glorify and uplift himself at the expense of obedience, and the result 'brought death into the world and all our woe.' It is a strange sense of 'justice' which would exclude God from his universe, and which would deny to men the privilege of owning his existence, to say nothing of the honor due to his character. But this is what we are coming to. The 'man of sin' will deny the Father and the Son, and will oppose and exalt 'himself above all that is called God or that is an object of worship' (margin), and then, in the vacant place which he has made, will 'set himself forth as God' (2 Thess. ii. 3, 4). In every direction, the condition of things prevailing when the Lord returns, is coming to the surface with startling rapidity."—*Watchword and Truth*, Oct., 1901.

#### MR. SHELDON DESPONDENT.

"This charming man, who made a chivalrous rush into the social and political arena to set all wrongs right, has found himself face to face with a stupendous problem. He says:

"I do not see any prospect of a change for the better until we have established a school for Christian acting, or even founded a theatre, which shall be as distinctively Christian in its purpose, in its financial management, and in its entire life, as the most Christian home or church that we now possess. That this is within the reach of possibility I believe, because I believe in the elevating power of Christianity over all things that belong to humanity. The histrionic passion is a part of life. If it can be ministered to through a Christian channel there is no telling what wonderful impulses might be set in motion, or what influence upon conduct and character might be permanently established."

"That is, Christ's method of preaching the gospel as the power of God for the accomplishment of his purposes towards man, is a failure! The 'theatre' must be used! Alas! what will not men resort to rather than obey and trust God and his own appointed remedy. Brethren, there is no instrument like the gospel of God. Preach it, until men are convicted of sin and then saved by faith."—*Watchword and Truth*, Oct., 1901.

#### A STRANGE FELLOWSHIP.

"Some of our brethren with the larger hope have been ringing the changes on the 'Fatherhood of God and the brotherhood of man.' They may be surprised to find that Spiritualists have adopted their platform as follows: 'The rock on which Spiritualism stands is the Universal Fatherhood and Motherhood of God, the Universal Brotherhood and Sisterhood of Man.'

"The Bible knows the Fatherhood of God towards the family of faith, and the brotherhood of all who have been born of God through belief of the truth, but it knows nothing of the sentimental cant of which these men speak. It is a strange thing to find the men of to-day who stand as servants of Christ, linked with demons in their testimony."—*Watchword and Truth*, Oct., 1901.

#### SPIRITIST SIGNS.

##### PAGE HOPPS AND SPIRITISM.

"They did flatter Him with their mouths, and they lied unto Him with their tongues."—Ps. lxxviii. 36.

Israel, in the day of Apostasy, resorted to familiar spirits, and they will yet discover the iniquity of their course and the misery consequent upon their compact. "We have made a covenant with death, and with hell are we at agreement." Every age produces the counterpart of those likeminded with such deceivers, and deceived ones. It will be so, as long as man's day lingers on, and it will be followed by the Day of the Lord Jesus Christ, who shall judge the world in righteousness, and who has sworn that to Him every knee shall bow, "and all that are incensed against Him shall be ashamed."

The platform on which these deceivers have chosen to display their animosities is the religious one, and spiritists appear to be taking the lead in willingly submitting themselves to the control of deceiving spirits and getting others to be guided by doctrines from demons.

The words of an eminent Biblical scholar are worthy of particular notice on this point;

"If a man allows himself, willingly and of set purpose, to be affected thereby (that is, plunging into the night side of nature) he comes into a condition of reciprocal relation thereto, which presents to the evil spirits sufficient points of connection to entangle him into increasingly mischievous delusions, and to make use of him as a serviceable instrument . . . he involves himself actually with demonical powers" (Delilitzsch, *Biblical Psychology*, page 361).

"On the highest grade, a man is willingly and knowingly in covenant with evil spirits, whether it be that, without intending to revolt from God, he has surrendered himself to them in exchange for some deceiving assistances and glittering distinctions, or that, driven by enmity against God, he has attached himself to the side of Satan, and of the powers of the kingdom of darkness enlisted under his banner" (page 362).



He closes the subject with words of solemn warning, and gives his judgment that these dangers are "threatening man, all the greater in proportion as he has become in addition, in consequence of the fall, the more related and the more accessible to these powers of darkness" (page 364).

Let it not be supposed that we entertain any false hope of being able to "put down" Spiritism. We harbour no delusions of this kind. If we conceived such a hope, we should shew ourselves at variance with the Scriptures of Truth and false witnesses for God. Our directions are clear and emphatic: "If thou put the brethren"—not the world—"in remembrance of these things, thou shalt be a good minister of Jesus Christ." What things? Those he has just enumerated, that there would be those who should depart from the faith, giving heed to seducing spirits and doctrines of demons. This strikes down at one blow the pretensions of such that declare Spiritism is a new advance of Christianity. But we know that everything of this kind "will increase unto more ungodliness" (1 Tim. iv. 6).

The article in the March Number of *Things to Come* fully confirms every word of the extract we have now given. It shows beyond question the deceit of those who assert that the intercourse with spirits is conducive to a peaceful condition of mind, and to the proselyte will "aid him to live the true life."

Since these articles were commenced we have received many letters. From one we take the following extract:—

"A friend of mine, an ex-medium, informed me that he knew, from painful experience, that all you stated was true. Since he left off having dealings with spirits his health has much improved. He said, that at times he felt inclined to commit suicide, and do injury to others, which he would have done had he given way to the evil suggestions of the demons he got into contact with; who, he stated, seemed to be most anxious to get absolute control over him."

The Rev. Page Hopps has undertaken the task to rebut and impugn the evidence of the writer of *The Dangers of Spiritualism*. This was at St. James's Hall, at a recent meeting of the *London Spiritualist Alliance*. We can note only a few of his remarks. He begins by saying, "I wanted to put in the forefront of what I had to say, not so much the thought of the dangers of Spiritualism as of the blessings of Spiritualism." It is well to know from such an authority what the investigator is in danger of meeting who embarks on this quest.

"They had to ask themselves the question which they had to ask about almost everything, viz.: Does the object of the pursuit justify the peril? Men found in practical life there were dangers attending every enterprise. There were dangers in navigation—one might encounter a storm (just as in navigating the dim seas of Spiritualism one might possibly encounter a fool or a demon)."—*Light*, March 1st, 1902.

This is an awful admission. The prospect of coming in contact with a demon is counted a small matter. It would be nearer the truth to say to such,

"ABANDON HOPE ALL YE WHO ENTER HERE."

The possibility of meeting either fool or demon appears to be derived from his own experience, for he met both. But how had he prepared himself for this? Just as all others do. By casting away the Word of God and seeking to throw contempt upon it. He continues:

"It might even be argued that there is danger in reading the Bible. Over and over again people had read of certain things in the Bible, and were tempted (by some evil spirit, perhaps) to 'go and do likewise.' There was the case of Abraham, for example. Suppose any father or mother received a command from some bright and beauti-

ful being, to offer their children as a sacrifice. Would they do it? Yet there had been cases of people who had done so under the delusion that they had received a Divine command. There was danger in reading the book of Ezekiel. He [Mr. Hopps] could not read anywhere in public the awfully filthy things Ezekiel was commanded to do by 'the Spirit.' Any man who acted as Ezekiel did would suggest a lunatic asylum, and if he had money and relatives with expectations, the lunatic asylum would be sure. (Laughter)."—*Ibid*.

This, the speaker may have considered to be smart. Others will arrive at another conclusion, and put it down as an exhibition of nothing less than a bit of scoffing caricature. This fact of Abraham's testing has been read for centuries, and the reverent Bible student knows what stupendous event it symbolises, and is humbled. This critic scoffs.

Those that will pry into these things and break into these forbidden spheres may find the conditions reversed. Instead of meeting "a fool or demon" from those regions, he may be forced to the conclusion that the "fool" reveals himself on this side, and the "demon" on the other.

"Another case was that related at an experience meeting, at which one of the members of the Alliance said that he was present at a séance, and getting very nice communications, when they were interrupted by the entrance of the servant, whereupon the pencil wrote, 'Damn Jane!' That was a most interesting incident. It was one in which they might find a great deal of solid reality."—*Ibid*.

We leave it to our readers to decide as to the side on which folly is displayed. One must be far gone on the path of rebellion to advise others to continue the investigation after such a communication, and call it "a most interesting incident."

"In another case a clerical friend of Mr. Hopps, who had become a Spiritualist, was one Sunday going from the vestry to the pulpit when he heard raps on the vestry table. The raps spelt out a message which purported to come from 'Jesus,' and requested the minister not to preach on the subject he had decided upon, but to go into the pulpit and think of nothing, and his sermon would be given him there. Mr. Hopps's friend had the sense to reply, 'Thank you, I have no experience in that direction. I think I had better follow my usual course.'"—*Ibid*.

This senseless ramble of worse than frivolity is varied by incidents of his own experiences.

"Mr. Hopps himself had been advised by someone who professed to be his father to give up studying for his work, and to trust to controls. But he had regarded the advice as a temptation to be lazy, or as dangerous, in consigning himself to the keeping of someone he did not know. He gave these instances to show that Spiritualists did not hush these things up."

Therefore, it seems we are to follow the advice of "controls," when it suits the bias of our minds, and ignore them when their instructions are at variance with those we have been enamoured with. In other words, settle your creed, form your own religious opinions, then get these demon spirits to endorse them.

"Reverting, in closing, to the question of the 'dangers,' Mr. Hopps referred to one of his experiences thirty years ago, when he began his inquiries into Spiritualism. He was warned by one professing to be the very dearest being he ever knew and loved on this earth, at a time when he was a sceptic and almost a scoffer. He was asking some question, but instead of answering it she interpolated this warning, 'Don't believe all the spirits tell you, but always use your own judgment.' That was just what that being would have said had she been in the body."

Here is the proof of what has just been written as to forming our own creed. "Don't believe all the spirits tell you, but always use your own judgment." Then wait till some spirit—"fool or demon"—comes along to ratify it. We want to know what is the use of going to them at all, because the final court of appeal is to be the individual judgment.

"On the following morning, when he attempted to renew communication with the unseen world; sure enough, he had an hour of lies enough to damn an army. But he had not on that account abandoned the subject, remembering the advice of his spirit friend. There were 'danger signals,' and if we watched for them we should be able to keep ourselves fairly free from serious harm."

And all that this false guide can hope for is that those who traffic in this unholy commerce can only hope to be kept *fairly free\** and may escape "*serious harm.*"

How to escape the serious harm he gives no hint. The need of some safeguard is necessary, surely, especially as such cases as the following are not rare. Many have recorded the same experience.

"About six months ago he had received some most filthy and atrocious post-cards from a stranger who had once or twice attended his church. Subsequently he received a letter from the anonymous writer of the post-cards, in which the writer asked forgiveness and explained that for years he had been obsessed by some influence or spirit which impelled him to write post-cards of this kind to people. After doing so, having an indistinct recollection of what he had done, the knowledge made him extremely miserable. Hence he had written to ask Mr. Hopps's pardon, and to explain that it was not his real self which was at fault.

Then at the close of this farago of stupidity and blasphemy, Mr. Hopps drags the Scriptures in to garnish his speech with a semblance of religiousness. Every apostasy is stamped with the same brand, and in this way they wrest the Word of God to their own liking, flatter with the mouth, lie with the tongue, because the heart is "not right with HIM." "Let Spiritualists make a stand for a sane, a just, and a merciful God. What puzzled him was that people who laid so much stress on the Bible did not believe in their own Book.

Mr. Hopps then read the following amongst other passages from the Scriptures:—

The angel of the Lord encampeth round about them that revere Him and delivereth them.

The poor, rationalistic, critical Spiritualists believed that, but not merely because it was in the Bible.

He giveth His angels charge concerning them.

We are surrounded with a great cloud of witnesses.

Not a great cloud of devils. They were not going to be such infidels as to believe these witnesses were all malignant."

Ever since Satan's great rebellion—before man fell under his seducing power (for since then the world groans under his tyranny), he is called the god of this world—it has been his aim, and still is, to work out his schemes to thwart the purposes of God. Those who have searched into these matters know that Spiritism has existed in the world for ages, called by various names usually under the comprehensive term of white and black magic. The old term, witchcraft, well describes it, and is the scriptural designation. In the West Indies, Hayti, and Jamaica, and other parts, it is called OBEAHISM. A recent writer on this subject says: "The vitality of Obeahism is surprising." The person known as the "medium" in spirit circles would be called the obeah-man. "Under British law it perforce assumes forms less dangerous to the social order than in Hayti or St. Domingo."

\* Our italics.

He (the writer) says it has to be "carefully kept in check, for there is a danger at any moment it may break out into excess, and lead to a ghastly tragedy." In this also it is to be ranked with spiritism as being "the sworn foe of Christianity and civilization which even the strong repressive laws of the British Government fail to stamp it out entirely."\*

## Editor's Table.

### "PARADISE."

A second article on this subject appears in *The Witness* for March. We did not see it until the 17th, too late to do more than insert this brief notice.

The writer starts off by saying, "I maintain" and "I further maintain." There is no answer to this. We cannot say he does not "maintain" the views he expresses; but then we are not much forwarder. When he asks, "May it not be?" we can only say, "It may," but then we must add, "*It may not.*"

But when it comes to putting more than a whole column of the writer's own words into the mouth of the Lord Jesus, in order to express what the Lord "meant," this is beyond all controversy. No amount of "profound reverence" can excuse such an unwarrantable liberty.

We must be pardoned for preferring what the Lord actually *did* say; and for believing that He "meant" what He said, and not what the writer thinks He "meant."

We are very sorry that the editor of *The Witness* should have added a note referring to *Things to Come*, in which he says its "notions and errors are based on assumed knowledge of the original . . . and assumed erudition." The writer of this editorial note is evidently quite sure that there are no "notions and errors" in *his* teaching, and might like us to consider him as being infallible. But when controversy descends to this level we feel it to be more dignified to remain silent. This does not preclude us from re-stating our own teaching at a future time.

### REVIEWS.

*The Voice of the Watchman.* By John Ashton Savage. S. W. Partridge and Co.

*What Ritualists Teach.* By Rev. W. Preston, D.D. C. J. Thynne, 14s. per 100. He quotes from one of their manuals: "The one solemn and earnest effort of the penitent must be to detail *every sin* . . . as they will be declared at the day of judgment." The Seventh Commandment seems to be the one they are peculiarly inquisitive about. "If he (the priest) finds that impure thoughts have been cherished, he will elicit further . . . whether such thoughts have developed themselves in words or deeds." The priest that was according to the mind of God is described in Heb. v. 3, "Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity." A self-constituted priest who seeks to elicit the impure thoughts of young or old, can be only a priest of the Devil.

### ACKNOWLEDGMENTS.

T. R. M.	...	...	...	0	3	6
S. M. H.	...	...	...	0	1	0

\* Article in *Chambers' Magazine*, February, 1902.

# THINGS TO COME.

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## Editorial.

### THE POTTER'S HOUSE.

*"The word which came to Jeremiah from the LORD, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as it seemed good to the potter to make it" (Jer. xviii. 1-4).*

A great Divine principle is wrapped up in these verses. The lesson to be learned in the potter's house is a lesson, not only for all time, but for eternity. It reaches back to the past, and on to the future, embracing all departments of revealed Truth.

To learn this truth and understand this lesson it is necessary to distinguish carefully between *Interpretation* and *Application*. The Interpretation is one; but the Applications are many.

The work which Jeremiah saw in the potter's house, and the words which he heard there, are alike full of precious instruction.

The Divine lesson there taught is this:

GOD NEVER MENDS WHAT MAN HAS MARRIED.

HE ALWAYS SUBSTITUTES HIS OWN NEW PROVISION.

The Interpretation of this passage belongs to

ISRAEL,

as is clearly shown by the context; for it goes on to say, "Then the word of the LORD came to me, saying, O house of Israel, cannot I do with you as this potter? saith the LORD."

Israel was this first vessel in the hands of the potter. As a nation, Israel is "marred;" and in the "other" vessel we are shown that it is not God's purpose to mend the old nation thus marred; but to "scatter" it, and "pluck up," and "pull down" the kingdom: and afterwards to "build and to plant"—not the old nation, but a new nation, that should bring forth fruits worthy of God's Kingdom. This great fact is more clearly stated by our Lord in Matt. xxi. 43: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

These words are conclusive; as was also the interpretation of the Scripture which said "The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes."

The old nation of Israel rejected Christ, the Stone. But a time is coming when He will become the Head over a new nation, who will say, "Blessed is He that cometh in the

name of the Lord." He has "miserably destroyed those wicked men, and will let out his vineyard unto other husbandmen which shall render to him the fruits in their seasons" (Matt. xxi. 41).

"The vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant" (Isa. v. 7).

Not yet, therefore, is that vineyard let out to those other husbandmen. Not yet is the kingdom given to the nation that will bring forth its fruits. The kingdom is yet in abeyance: the King is yet "henceforth expecting:" He is not yet made "the head of the corner."

The old Israel did not obtain what it sought for; but the election hath obtained it (Rom. xi. 7). And the new Israel, the "other vessel," will be as the potter shall be pleased to make it. He has told us how He will make it. He hath said that when He shall have planted His pleasant plant in its own vineyard,

"Then will I sprinkle clean water upon you,

And ye shall be clean:

From all your filthiness, and from all your idols,  
Will I cleanse you.

A new heart also will I give you,

And a new spirit will I put within you:

And I will take away the stony heart out of your  
flesh,

And I will give you a heart of flesh.

And I will put my spirit within you

And cause you to walk in my statutes

And ye shall keep my judgments and do them

And ye shall dwell in the land that I gave to your  
fathers;

And ye shall be my people,

And I will be your God" (Ezek. xxxvi. 25-28).

Here we see the nation that will possess the kingdom: and here we have the fruits which it will bring forth.

Interpreters appropriate all these blessings to themselves, and rob Israel of the promises specially made to them.

One set says that, Anglo-Israel is the nation of Matt. xxi. 43, though we look in vain for the fruits proceeding from an indefectible nature.

Another set says that, Christians now have the blessings of Ezek. xxxvi.; and, though they fail to bring forth such fruits, they think they will be able to do so if they only follow the teachings and obey the precepts of those who preach the new "Gospel of surrender."

But not so may the Word of Truth be wrongly divided. Anglo-Israelism is not in Matt. xxi. 43. And the Church is not in Ezek. xxxvi.

The lesson to be learned in the potter's house belongs to the Olive Tree of Rom. xi. The Tree is not cut down. Only some of the old branches are "broken off." But the Election, *i.e.*, the Remnant, is yet to be grafted in, "for God is able to graff them in again."

This, then, is the interpretation of the potter's house as it concerns Israel.

But there are, as we have said, several *applications* of this Divine principle; which runs through the whole of Scripture, and permeates every department of truth.

The Lord never repairs what man has ruined; or mends what man has marred.

He makes Him again another vessel, as it pleaseth Him to make it.

There are no less than *eight* applications which we may study with profit.

#### I. THE COVENANTS.

The first Covenant was stated in these words: "It shall be our righteousness, if we observe to do all these commandments before the LORD our God as He hath commanded us" (Deut. vi. 25).

But Israel broke this covenant. It was "marred." And it is not in God's plan to mend the old covenant. No. He will make a new one. And it will be made with the New Nation of Israel. For it is written:—

"Behold, the days come, saith the LORD,  
That I will make a new covenant,  
With the house of Israel, and with the house of Judah:  
Not according to the covenant that I made with their fathers  
In the day that I took them by the hand  
To bring them out of the land of Egypt;  
WHICH MY COVENANT THEY BRAKE,  
Although I was an husband unto them, saith the LORD:  
But this shall be the covenant which I will make with the house of Israel;  
After those days, saith the LORD,  
I will put my law in their inward parts,  
And write it in their hearts;  
And will be their God,  
And they shall be my people.  
And they shall teach no more every man his neighbour,  
And every man his brother,  
Saying, Know the LORD:  
For they shall all know me,  
From the least of them unto the greatest of them,  
saith the LORD:  
For I will forgive their iniquity,  
And I will remember their sin no more" (Jer. xxxi. 31-34).

"Which my covenant they brake." And, that being so, we have the Divine comment on this in Heb. viii. 7. "If that first covenant had been faultless, then should no place have been sought for the second." The first vessel that the potter made was marred. So He will make a new vessel. "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away" (Heb. viii. 13).

Nothing can make the lesson of the potter's house more clear as it touches the Covenants.

Both belong to Israel. The one is for ever past. It waxed old and has vanished away. The other is not yet made. It will be made with that New Israel to which the *interpretation* belongs. The Church has nothing to do with that "New Covenant." We are now under an uncon-

ditional covenant of grace; of which it is written, "by the works of the law shall no flesh be justified" (Gal. ii. 16). We have more than that New Covenant: for we have Christ, and possessing Him, we possess all in Him.

#### 2. ORDINANCES.

With the Old Covenant go all the ordinances that pertained to it, even those which were of Divine institution.

They were all marred by man; and will never be mended by God. The prophet describes to us how they were marred:

"To what purpose is the multitude of your sacrifices unto me?

Saith the LORD:

I am full of the burnt offerings of rams, and the fat of fed beasts;

And I delight not in the blood of bullocks, or of lambs, or of he-goats.

When ye come to appear before me,

Who hath required this at your hand, to trample my courts?

Bring no more vain oblations;

Incense is an abomination unto me,

New moon and sabbath, the calling of assemblies—

I cannot away with (*i.e.*, tolerate) iniquity and the solemn meeting:

Your new moons and your appointed feasts my soul hateth;

They are a trouble unto me,

I am weary to bear them" (Isa. i. 11-14, R.V.)

This is what Ordinances had become long before the days of the Lord Jesus. This is how that beauteous vessel was marred.

And, Are they to be repaired or re-adjusted and improved? No. Hear the Divine lesson from the potter's house in Heb. x. 6-9.

"In burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I

Lo, I COME

(in the volume of the book it is written of me,) to do thy will, O God.

"Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. HE TAKETH AWAY THE FIRST, THAT HE MAY ESTABLISH THE SECOND."

Yes, the first is taken away; and, blessed be God, the second is *established* for ever.

God has not "taken away" His own ordinances that He may establish man's. Far from it. What He will establish is the substance, which is Christ, and not the shadow (Col. ii. 17). He blotted out "the hand-writing (or bond) of ORDINANCES that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Col. ii. 14).

"We, when we were children, were in bondage under the religious ordinances\* of the world" (Gal. iv. 3). But

\* This is the meaning of the word *στοιχεῖα* (*stoicheia*) which occurs four times in the Church Epistles: twice in Galatians (iv. 3, 9), and twice in Colossians (ii. 8, 20). In Gal. it is rendered "elements" in the text, and *rudiments* in the margin, while in Col. it is rendered "rudiments" in the text, and *elements* in the margin. The R.V. has the latter in all four places.

now, we, being delivered from doing service unto them which by nature are no gods, are asked, "Why turn ye again to the weak and beggarly religious ordinances whereunto ye desire AGAIN to be in bondage?"

And to show what sort of bondage this is, He goes on to say, "Ye observe\* days, and months, and times, and years; I am afraid of you, lest I have bestowed on you labour in vain" (Gal. iv. 8-11).

The nature of some of these is indicated in Col. ii. 16, when he says, "Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath." (See also Rom. xiv. 5, 6).

In Col. ii. 8 we are warned not to be deceived by vain philosophy to follow the *tradition* of men, and observe their religious ordinances; and are asked, "If ye died (*i.e.*, died once for all: not "be dead," as A.V.) with Christ from the religious observances of the world, why, as though living in the world, are ye subject to ordinances after the commandments and doctrines of men . . . which all are to perish with the using?" (Col. ii. 20).

Here we have the lesson of the potter's house with regard to ordinances; and solemn and far-reaching it is. All ordinances have been marred by man, and now they have been "taken away," "abolished," and "blotted out." The "shadow" has been replaced by Christ; and, being "complete in Him," ordinances can do nothing for us except to hinder our apprehension of that completeness.

(To be concluded in our next).

## Papers on the Apocalypse.†

### THE FIRST VISION "ON EARTH."

(Continued).

*The Fifth Seal* (vi. 9-11).

The fifth Seal is marked off and separated from all the others. It stands alone, giving us another side of the picture. The first Seal shows the mighty agency employed by Satan as the earthly leader of the earthly portion of his gathering host. The action of these Satanic forces is assumed by the next three Seals (the second, third, and fourth), inasmuch as they are directed against Satan's opposing forces.

In this earthly conflict there can be only suffering and martyrdom for those on the earth who hold and maintain the testimony of the Word of God, *i.e.*, who adhere to the special truth communicated in this book and its contents, as defined in i. 2, 9; xii. 17. In chap. xx. 4, this is further explained as not worshipping the Beast or receiving his mark upon their foreheads.

The two mighty forces have joined in hostilities; the opposing hosts have met; and those who are on the Lord's side suffer in consequence.

\* The word translated "observe" is always used in a bad sense in the N.T.

† These papers have been copyrighted in view of their future separate publication. The pages belong to the book form.

Hence, in the fifth Seal, we have this episode introduced to make the whole complete, and give all sides of the great conflict.

The first four Seals are connected together by each commencing with a cry from one of the four *Zōa*, and the going forth of a horseman.

The remaining three are thus marked off as a separate series.

The *first* series of four has to do with men as such. In the first of the *second* series we have the saints of the Most High.

The order of our Lord's great prophecy (Matt. xxiv.) is still closely followed. In verses 6-8 He had spoken of (1) war, (2) famine and (3) pestilence as "the beginning of sorrows"; and then in verse 9 he immediately goes on to say "THEN shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all the Gentiles for my name's sake." These words of our Lord (v. 9-28) are the key to the fifth seal.

A\* (page 250), vi. 9-11. *The Fifth Seal.*

A*	c   9. The Martyrs under the Altar. Description.
	d   10. Their cry.
	c   11. The Martyrs under the Altar. Donation.
	d   11. The answer to their cry.

c. vi. 9. *The Martyrs under the Altar. Their Description.*

vi. 9. **And when he opened the fifth seal I saw under the altar the persons (souls being put by *Synecdoché* for persons. See notes below) of those who had been slain on account of the word of God, and on account of the testimony which they held]** All mystery is removed if we simply take the word "souls" here as being put, by the figure *Synecdoché* for persons. By this figure a part is put for the whole. This is called "*Synecdoché* of the part." By it, the *head* is put for the man himself (2 Kings ii. 3. Ps. iii. 3; vii. 16; lxvi. 12. Prov. x. 6. Is. xxxv. 10). The *face* is put for the whole person, Gen. iii. 19; xix. 21. 2 Sam. xvii. 11. 1 Kings ii. 16; x. 24, &c. The *eye* is put for the whole person (Matt. xiii. 16. 1 Cor. ii. 9). So the *mouth* (Prov. viii. 13). The *belly* (Rom. xvi. 18. Phil. iii. 19). The *heart* also (Gen. xxxi. 20. Luke xxi. 34, &c.). The *feet* (Prov. i. 16; vi. 18. Is. lii. 7. Rom. iii. 15). In like manner the *hand*; we put the "hand" for the whole person when we speak of so many hands being employed. "Body" is put for person, especially in the case of slaves, Ex. xxi. 3. Rev. xviii. 13. We believe that this same figure is used here in Rev. vi. 9. "Soul" is often put for person. When we say that the population consists of so many souls, we do not mean "soul" as distinct from body, but we mean so many persons. In Gen. xii. 5 we read of "the souls that they had gotten in Haran." In Gen. xiv. 21, the King of Sodom says "give me the souls (*i.e.*, the captives), and take the goods." In Gen. xvii. 14, "that soul (*i.e.*, that person) shall be cut off from his people." And so, very frequently, we have

"the soul that sinneth it shall die." The word "soul" is frequently used of a person,\* and is so translated.

The word ψυχή (*psuche*) has no such fixed meaning as is put upon it by theology and tradition. It occurs in the New Testament 105 times, and is rendered *life*, 40 times; *soul*, 58 times; *mind*, 3 times; *heart*, once; with *ἐκ*, *heartily*, once (Col. iii. 23); with *ἑμῶν* (*humōn*) *you*, once (2 Cor. xii. 15 marg.); and with *ἡμῶν* (*hemōn*) *us*, once (John x. 24).

So there is no reason whatever for adhering to the traditional rendering, "soul," in this passage as denoting a part of a man. The words simply mean "I saw those who had been slain." John also hears what they say. Speaking requires the organs of speech. Tongues are necessary. Vocal organs are indispensable for the utterance of words. These were the martyred saints personified and represented as waiting. They themselves were dead; for in Rev. xx. 4, John sees them again, and it says "they lived again" in the first resurrection. "The rest of the dead lived not again until the thousand years were finished" (Rev. xx. 5). Why say "lived not again" if, all the time, they were alive in some other place. Moreover, how could "souls" wear white robes. We might as well speak of the eye, or the tongue, or the face, or any other part of the body wearing a white robe. If *souls* here are put for *persons*, then all is clear. John could see them, and hear them, and see what was given to them, and what was done to them as individuals. Even according to popular belief, "souls," as such, cannot be seen. There are no such things as material souls, able to talk without the bodily organs of speech.

What John sees is a vision for the purpose of instructing him; just as Jotham's parable instructed the men of Israel when he represented trees as speaking.

Moreover, the words "of them" give a wrong emphasis. The Greek is not so definite as that. John sees the martyred saints at the foot of the altar of burnt offering. He sees not *animal* victims, but *human* beings. Like sacrifices, they had been slain for their testimony. Not sacrifices of atonement, but of *devotion*. These were called "drink-offerings"; and the verb σπένδομαι (*spendomai*) is used of the pouring out of a drink offering. See Phil. ii. 17; and 2 Tim. iv. 6.

Their condition here as dead is set in definite contrast to their condition when afterwards raised. Rev. xx. 4 shows that in vi. 9 they could not be reigning with Christ till they "lived again." Till then they must wait, as the answer to their cry declares. This brings us to

d. (page 263), vi. 10. *Their Cry.*

vi. 10. **And they cried with a loud voice** (as Abel's blood was said to cry—Gen. iv. 10), **saying,**

**"How long, O Sovereign-Lord,—  
The Holy and True]**

(iii. 7. 1 John v. 20). The word here rendered "Lord" in AV. and "Master" in RV. is a remarkable word. It is never used in the Church

\* See Gen. xlv. 15, 26, 27. Ex. xli. 19; xvi. 16 (marg.). Lev. v. 2, 4. Josh. xx. 3 (person). Ezek. xviii. 4, 20. Luke vi. 9 (life). Acts ii. 41, 43; vii. 14. Rom. xiii. 1. 1 Pet. iii. 20.

Epistles. The Greek is Δεσπότης (*Despotēs*), from which we have our word *Despot*.\* We could hardly use this word here; and prefer "Sovereign-Lord" as meaning more than merely "Master" of the RV., and denoting the great and sovereign disposer of the whole earth. A careful study of the passages where the Title occurs will not only throw light upon those passages; but will also serve to show that we have not here anything to do with the Church, or with any truly Christian martyr; but, with a special class of martyrs, who, in the days of the great tribulation, shall give a peculiar Testimony and suffer a peculiar Martyrdom. The other title, "Holy and True," is used in iii. 7, and belongs specially to God in relation to His covenant people. (Ps. lxxxix. 28, 35. Isa. lv. 3.)

The Church of God in this day of grace does not, and cannot, cry for vengeance. Indeed, it is expressly taught *not to do so* (Rom. xii. 19). It is evident that these words are not appropriate to this present dispensation in which we are to love our neighbours as ourselves, and not to cry for vengeance upon them. But these martyrs are in quite another dispensation; and in one to which this cry is altogether appropriate and in harmony. By the use of the title Sovereign-Lord, they own His right to dispose of them as He will, and to do whatsoever He pleases in the heaven above and on the earth beneath.

**dost thou not judge and exact ven-  
geance for our blood from† them that  
dwell upon the earth"]**

(Hos. iv. 1). This cry is, as we have said, appropriate to the coming Dispensation, as it was to the former. (See Ps. xliii. 1, 2; lxxix. 5, and many other Psalms). Indeed, the Song of Moses concludes with this blessed assurance on which this cry of faith is based (Deut. xxxii. 43):—

**"Rejoice, O ye nations with his people;  
For he will avenge the blood of his servants,  
And will render vengeance to his adversaries,  
And will be merciful unto his Land and to his  
People"**

just as He avenged the blood of his "servants the prophets" on Ahab and Jezebel (2 Kings ix. 7). When this present day of grace is over, then this cry will be consistent with the standing of those who utter it. We need to remember this great principle, and to rightly divide the Dispensations as to their nature and character.

In Luke xviii. 1-8 we have a prophetic parable which cannot be understood if interpreted of the Church of God; but which is not only perfectly clear, if rightly divided as to its dispensational character, but most helpful in making us to understand better this fifth seal.

\* It occurs *ten* times in the New Testament. *Five* times it is rendered *Master* (1 Tim. vi. 1, 2. 2 Tim. ii. 21. Tit. ii. 9. 1 Pet. ii. 18); and *five* times it is rendered *Lord* (Luke ii. 29. Acts iv. 24. 2 Pet. ii. 1. Jude 4. Rev. vi. 10).

† L.T.Tr.A. WH. and RV. read *ἐκ* *from* instead of *ἀπό*.



It is the cry of Israel represented as a "widow." This cannot be the Church! But is specially the title applicable to Israel in a certain condition (Is. liv. 4, 5. Lam. i. 1). The cry, "Avenge me of mine adversary," cannot be used by any child of God, now.

The break in our chapters severs the close connection between Luke xvii. and xviii. and separates the parable in Luke xviii. 1-8 from the coming of the kingdom treated of in Luke xvii. 20-end. The section commences with the question of the Pharisees as to "when the kingdom of God should come?" The Lord answers, "The kingdom of God cometh not with (hostile) watching (such as you practise. See the use of the verb, Luke vi. 7. Mark iii. 2. Luke xiv. 1. Acts ix. 24). Neither (he adds) shall they say, Lo here, or Lo there, for behold, the kingdom of God is in the midst of (RV. marg.) you (in the person of the king. It could not be within the hearts of his enemies who were seeking his life!).

The Lord goes on to speak of the coming of the Son of Man to the end of the chapter, comparing it with the judgment of Sodom and Gomorrah, and connecting it with the very end of the Tribulation, as in Matt. xxiv. 27, "as the lightning cometh out of the East and shineth even unto the West; so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together." (See Job xxxix. 30.)

Then the Lord goes on, in Luke xviii. 1-8, to describe the position of His servants during those terrible days, as one of waiting and prayer. Their cry for vengeance is almost identical with that which we hear under this fifth seal. He says, with reference to those days, that "they ought always to pray and not to faint" because their desire is not at once fulfilled (Luke xvii. 22).

But now look at the Parable itself. "There was in a certain city (Jerusalem, Rev. xi. (cf. Is. i. 10). Ezek. xvi. 26, 46; xx. 7), a judge, who feared not God, neither regarded man; and there was a widow in that city." Widowhood is the condition of Israel. Though the mass of the nation may say, like Babylon, "I sit a queen, I am no widow" (Rev. xviii. 7), God speaks of her in her really desolate condition. The widow's "Adversary" can be none other than Antichrist, who persecutes this remnant in Jerusalem. We have the cry in Ps. lxxix. 1-5:

"O God: the heathen are come unto thine inheritance:  
Thy holy Temple have they defiled;  
They have laid Jerusalem on heaps.  
The dead bodies of thy servants have they given to be meat unto the fowls of the heaven:  
The flesh of thy saints unto the beasts of the earth.  
Their blood have they shed like water round about Jerusalem;  
And there was none to bury them."

This plainly refers to Rev. xi. And then comes the plaintive appeal verse 5.

"How long, Lord, wilt thou be angry: for ever?  
Shall thy jealousy burn like fire?"

The whole of this Psalm (lxxix.) should be read in this connection as well as other Psalms, such as x. and xi.; liv. 5; lv. 9; xciv.; cxliii. 12, &c. See also Is. lxiii. 15, &c., and lxiv. It is beautiful to notice, how, after the Lord calls attention to the action of the unjust judge, He exultingly declares of Him that is Holy and True—"And shall not God avenge his own elect, which cry day and night unto him, and he is longsuffering over them? I say unto you that he will avenge them speedily" (RV.).

But he has to add, and to ask—"Howbeit, when the Son of Man cometh shall he find faith (marg. *the faith*) on the earth?" (RV.) or, it may be in the Land, the Jewish Land, as at the first Advent.

If we rightly divide the word of truth, as to its Dispensations, then we see that the imprecations and invocations for vengeance, while entirely opposed to the spirit of the present dispensation of grace, are quite appropriate to the past dispensation of works, and the future dispensation of judgment.

Romanism, not rightly dividing the Dispensations, presses such Scriptures as these into her service now; using them to justify her persecutions. While Protestant interpreters, failing also in this important duty, have to explain such passages away, or endeavour in vain to reconcile them with our standing in grace.

c. (page 263), vi. 11.

*The Martyrs under the Altar. What was given them.*

vi. 11. **And there was\* given to each a white robe]** Even thus was the promise made in Rev. iii. 4, marking them as righteous, and as the servants of God. Robes of honour ever formed part of rewards. (See Gen. xli. 42; xlv. 22. Est. vi. 8, 9. Isa. iii. 7. Zech. iii. 5). The action implies that their request will be granted; and the words announce that there must be some delay before their desire can be accomplished.

d. (page 263), vi. 11.

*The Answer to their Cry.*

vi. 11. **And it was said to them that they should rest (not merely desist from their cry; but wait) yet a little while (i.e., for a short delay, as in x. 6 and xx. 3) until both their fellow-servants (here we have the correlative of *Despotis*, as well as their own standing as "servants") and their brethren that were about to be killed, as they also had been, should fill up† the appointed number]** "Fellow servants and brethren" is the Figure Hendiadys, denoting not two separate classes of persons, but one class, viz., their fellow servants even those who were their brethren. This is to define who the fellow servants were; for angels can be called such (xix. 10; xxii. 9), but not "brethren." They will have been killed during the Tribulation for refusing to have the mark of the Beast or to worship him. This killing is afterwards seen in xiii. 7, 15; xvii. 6 by John in vision. Here it

\* So G.L.T.Tr.A. WH. and RV.

† G.T.Tr.A. WH.m. and RV.m. read *πληρώσουσιν*, should fill or fulfil it, instead of *πληρωθῶσιν*, should be fulfilled. L. Wil. and RV. put the latter in the text.

is revealed prophetically; for, as we have said, the Seals cover the whole period in brief, and in outline, the details being afterwards filled in by the Trumpets, and Vials.

Surely this ought to be sufficient to convince all Christians to-day that the gospel is not intended to convert the world, or to bring in universal peace and blessing. This dispensation of grace (rejected) is to be followed by a dispensation of judgment.

Not until after that shall Jerusalem be the centre of God's presence and government, and glory dwell in the Land (Ps. lxxxv. 9). Then shall Judah "dwell for ever, and Jerusalem from generation to generation. *For I will cleanse their blood that I have not cleansed*: for the Lord dwelleth in Zion" (Joel iii. 20, 21. See also Isa. iv. 4 and Deut. xxxii. 43). When the appointed number is accomplished, judgment will be executed and be followed by the dispensation of glory.

## Contributed Articles.

### DANIEL'S VISION OF THE FOUR IMPERIAL WORLD POWERS.

#### "THE TIMES OF THE GENTILES."

(PART VI.—Continued from page 116).

#### VISION II.

##### THE MIDDLE WATCH.

##### THE FOURTH "WORLD POWER," ROME.

"FOR not from the . . . west . . . is exaltation" (Ps. lxxv. 6).

"The voice of the trumpet he heard, and he hath not taken warning; his blood is on him" (Ez. xxxiii. 5. Young).

"The day of thy watchmen—Thy visitation—hath come. Now is their perplexity" (Mic. vii. 4).

"And lo, darkness—distress—and light hath been darkened by its abundance" (Isa. v. 30. *Ibid*).

With the closing hours of the First Watch Israel's night grew darker and more terrifying. In their distress their eyes were caught by a light looming up in the region of the setting sun; but Israel knew not that the lightnings, which flickered afar off in the western sky, would presently flash down upon their mountains with a fierce blast of implacable fury which would sweep them, as with a whirlwind instinct with vengeance, from their high places into the darkest dens of Gentile corruption, where they would learn, from generation to generation, the meaning of "Jew hatred."

Looking for salvation from man, instead of from the mount of God, they sent an embassy, and made a perpetual league of friendship with the mount of robbers (B.C. 161. Compare Dan. xi. 23).

Their darkness deepens; the giants of the sky are loosed; the constellations withhold their light.

"It shall be night unto you, that ye shall have no vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down upon the prophets, and the day shall be black over them" (Mic. iii. 6).

"Thy men shall fall by the sword, and thy might in the war. And her gates shall lament and mourn; and she shall be emptied and sit upon the ground" (Is. iii. 25, 26).

"Woe (to) Ariel, Ariel, the city of the encampment of David" (Isa. xxix. 1), when the Lion of Judah was the Lion of God.

But now there is no David; it is the time of Jacob's trouble, and of Ariel's distress, the time of heaviness and sorrow. The walls of Jerusalem are again cast down; the foot of the uncircumcised again profanes their holy Temple; the "Middle Watch" has set in; the dominion of the Fourth living (creature) has begun (Rome). The "Middle Watch" is the very worst part of the night. At the best it is a time of long, dreary hours; a time when all the vital forces are insensibly sinking into the likeness of death; but, when the despots of darkness hold their carnival it is a time of deadly blackness, which, like a pall, enshrouds a swooning world. Then all the "powers of the air" are most destructive; then the flashing lightnings threaten to set the world ablaze, and the roar of the thunders shakes the mountains, and splits the rocks asunder; then hostile clouds, driven of fierce winds, hurl themselves one upon the other, and empty their rage in floods of destruction; then savage beasts go forth to hunt their prey, and the murderer mantles himself in the crimson of innocent blood. It is the "THIEF'S WATCH."

vii. 7, sec. iv. "After this, I was seeing in the visions of the night, and lo, a fourth beast, terrible and fearful, and exceedingly strong."

No *likeness* is given as to the appearance of this fourth beast. Human language has no name wherewith to compare such a monster of systematized brute violence. "Exceedingly terrible" and "mighty" are the measured steps of its inexorable pursuit of empire over the human race which, in the name of what it calls civilisation, it devours. "Fearful" in the firm, solid, disciplined power which it hurls as a thunderbolt against the liberty of every people and nation weaker than itself, breaking their bones as with a sledge hammer that it may the more conveniently appropriate them. "Strong exceedingly" in the hard, cruel, obstinate greed with which it exacts its blood tax. Resistance to its all-devouring greed fills it with "Berserker fury" as it rushes through the jumble of its undisciplined adversaries, "stamping and blaspheming to go through them again," "gnashing its teeth with howls of speechless rage," making the heart of the gambler in blood to leap for joy as he witnesses the fact that "the *fighting devil* has not, after all, been *civilised* out of the men of his tribe:" that they remain "half savage still on the pinnacle of their civilisation."

Fruitful lands are turned into desolation by fire and sword; "it makes a desert and calls it peace," and the phallic lust of its conquering myrmidons "leave nothing, even to the women, except eyes wherewith to weep,"

while the fillet of a Roman triumph garnishes the brows of its victorious consuls, the heartless stranglers of nations.

## XXI.

"Thy princes are rebellious, and companions of thieves; everyone loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them" (Isa. i. 23).

As the years rolled onward the Asmonæan princes, ruling as sovereigns and priests in Jerusalem, became vicious and unprincipled. The people were split up into factions, civil wars broke out, thus giving opportunity to any unscrupulous intriguer to turn a people's troubles to his own advantage. Such an one was Antipater the Edomite, the father of him who, afterwards, by the favour of the Romans, gained the sovereignty over the Jews. In a dispute as to the succession between two brothers for kingship, Antipater, having gained the confidence of one of them, stirred up discord, making peace between the brothers impossible, so that the disorders in the country became a fitting opportunity for the interference of an alien power; the rival princes themselves appealing to the Romans (who, at the time under Pompey, had just conquered Syria) to arbitrate between them. Pompey easily became master of the country (B.C. 63), threw down the wall of Jerusalem, entered as conqueror into the Holy of Holies, invested one of the brothers with subordinate authority, took away the conquests which their ancestors had added to their kingdom, and subjected the nation of the Jews to the payment of tribute. Instead of coming as a friend to adjudicate between contending factions, and to restore peace to a distracted country, the Roman came to stay as the master of their destinies. Some of their noblest citizens were slain, and their sons and daughters were led away captive to grace a Roman triumph. The country now became a seething hotbed of intrigue, conspiracy, arson, and murder. Every fresh disturbance among the native rulers ministered to the advancement of Antipater. Even the rivalries of Roman generals for supreme power over the world worked towards the destruction of every vestige of freedom—whether political or religious—remaining to the Jews.

Through the favour of Cæsar Antipater the Edomite became ruler of the country, and on his account the Jews were granted favours in various directions. It was just a little breathing space. His eldest son was made governor of Jerusalem; while the next one, Herod, afterwards called "the great," held the military command in Galilee, where his inflexible ferocity soon cleared the country of the bands of religious zealots who were in arms against the hated Romans. Whichever political party became dominant in Rome the Edomite prospered. He could always get any of his own political blunders condoned, for he well knew where and when to plant a gift. Meantime the country was torn with internal strife and intrigue, and missions were sent to the Parthians inviting them to take advantage of the absence from Rome of the head of the State while he was enjoying the pleasures of debauchery in Egypt. The Parthians accepted the invitation; they passed through the land as a devastating scourge—a fore-

taste of Rev. ix. 17. Herod became a fugitive. Reaching Rome he there pleaded his cause so skilfully "that the Senate unanimously appointed him King of Judæa (B.C. 40), and he was formally installed in the temple of Jupiter Capitolinus, with the usual heathen sacrifices" (Geikie).

When thou shalt wander about seeking the rule thou shalt unyoke his yoke from off thy neck (paraphrase on Gen. xxvii. 40).

Now that Jacob is benighted "a cloud from Mount Seir, lurid with the gathered hate of generations, spreads itself over mountain and valley of Immanuel's Land, turning the darkness of its night into red horror with blood." Esau, "whose head is crowned with a circlet of usurped power hammered out by alien strength," reigns in Jerusalem, the city of the "Great King." His capture of Jerusalem inaugurated a reign of blood and pillage from one end of the country to the other.

## XXII.

"The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; according to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not" (Deut. xviii. 15, 16).

"There is born to you this day in the city of David a Saviour, which is Christ the Lord" (Luke ii. 11).

"Where is He who was BORN King of the Jews?" (Matt. ii. 2).

The bright the Morning Star has arisen. Light has sprung up from on high to enlighten those who sit in death's shade.

Lift up thy voice O Jerusalem. Shout for joy from the top of thy ramparts. THY KING cometh unto thee, meek and lowly, clothed with the garments of salvation. The orient sends royal tribute to greet Him—gold, frankincense, and myrrh. Jerusalem, thou city of the "Great King!" where is thy offering? where is thy welcome?

Like troubled waters the heart of Jerusalem is filled with restless disturbance. Kings and princes have cruelly torn her flesh. Does not another king mean another faction, and more shedding of blood? Oh, thou afflicted, tossed with tempest, where is he that shall comfort thee? Jerusalem knows full well the stamping of the iron heel of the hero of Mount Seir. Rapine, murder, fire, and sword are blazoned upon the walls of her cities from one end of the land to the other, showing her subjection to him who, when his quiver returned empty from the chase, sold his birthright for one morsel of red pottage.

"And Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob" (Gen. xxvii. 41).

"A voice was heard in Ramah, weeping and great mourning, Rachel weeping for her children; and she would not be comforted, because they are not" (Matt. ii. 18).

"Thou hast had a perpetual enmity, and hast given over the children of Israel to the power of the sword in

the time of their calamity, in the time of the punishment of the end" (Ex. xxxv. 5).

"Because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever" (Amos i. 11).

"The Abaddon of Esau sends his messengers, like a torrent, to sweep into destruction the 'woman's seed,' and a cry of woman's anguish goes up to heaven. Rachel refusing to be comforted; for the barren hunter pours Jacob's wine into the red pottage of his own insatiable vengeance; he seethes his brother's sucking lamb in its mother's milk;" "he washes his heart in the blood of Jacob's little ones."

"Arise! take (unto thee) the child and its mother, and flee into Egypt."

"Vain are the subtlety and violence of the serpent" to destroy "the woman's seed." The heir of David is caught away, and for a season abides safely in the obscurity of Egypt; and the man of Ascalon, the hero of Esau's revenge, is dead, and the Oracles of God leave him as dung on the face of the earth.

### XXIII.

"I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him" (Deut. xviii. 18, 19. Compare John iii. 34; xiv. 24; xvii. 14).

"O that thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes" (Luke xix. 42).

"Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered" (Zech. xiii. 7).

The safety of the flock of Israel depends, absolutely, upon the presence of the Shepherd.

The sin of Judah was written with a pen of iron (Jer. xvii. 1) upon the hands and feet of their king when Jerusalem denied the Holy One of Israel.

"Jehovah giveth thee (to be) smitten before thine enemies" (Deut. xxviii. 25).

"Ye also have done evil above your fathers, and lo, ye are walking each after the stubbornness of his evil heart, so as not to hearken unto Me. And I have cast you from off this land, on to a land that ye have not known" (Jer. xvi. 12, 13).

"O Lord, revive thy work. . . In wrath remember mercy" (Hab. iii. 2).

"Pardon our iniquity and our sin, and take us for thine inheritance. . . Behold, I make a covenant: before all thy people and will do marvels, such as have not been wrought in all the earth, nor in any nation" (Ex. xxxiv. 9, 10).

"Without shall the sword bereave, and in the chambers terror" (Deut. xxxii. 25).

Many Jews were spread abroad in Gentile lands where, in spite of laws made for their protection, they were subjected to sudden bursts of fury from the native populace. Jealous of the privileges accorded to them by rulers who recognised their superior business talents; the Jews themselves often rousing the animosity of rulers by carrying themselves as if *they* were born to rule all others while themselves were subject to none. In Rome (A.D. 19) four thousand freedmen, . . . able to carry arms, were shipped off to the island of Sardinia to put down robber hordes. . . while the rest (of the Jews) were required to leave Italy unless they would forsake their (?) unholy customs. (See Geikie's "Life and Words of Christ"). In Palestine, under the procuratorship of Ventidius Cumanus (A.D. 48), a Roman soldier roused the fury of the Jews upon one of their festivals by grossly insulting the ceremonial, which resulted in a massacre of 20,000 Jews (Hist. of the Jews, Adams).

From this time and onward "riot, and bloodshed, and armed encounters with the Roman soldiers, became matters of continual occurrence" (*ibid*). Gessius Florus (A.D. 64-66), the Roman procurator, took bribes, leagued himself with robbers and assassins, shared their gains, countenanced their crimes, exacted large sums from public treasuries, and private coffers, and inflamed the feelings of the Jews by wanton insults and outrages; "by pillage and butchery he stirred up the infuriated Jews to refuse obedience to an authority which appeared to exist only for their destruction," and then "he called in Cestius Gallus, the Prefect of Syria, to lead the Roman forces under his command to put down sedition" (*ibid*).

The Roman garrison in Jerusalem was treacherously murdered contrary to conditions of surrender, while 20,000 Jews were slaughtered by the Greek inhabitants of Caesarea (*ibid*).  
A. S. W.

(To be continued).

## Questions and Answers.

QUESTION NO. 277.

### PARADISE.

Several Questioners ask us for further light on the subject of Paradise, in view of two articles in *The Witness*, an organ of the Plymouth Brethren.

We do not propose to answer those articles. They are outside all controversy.

The issue is far simpler. The question is, Shall we believe what God says? or shall we believe what Man says? It is a question between the Word of God on the one hand, and *Tradition* on the other.

If any prefer Tradition, let them have it.

Never was there a decision easier to make. It is not a matter of opinion; it is one of fact.

It is one of the saddest of spectacles to see *The Witness*, an organ of the Plymouth Brethren (or one section of them), taking the side of, and standing up for, Tradition;

while using hard words of those, like ourselves, who ask simply, What does God say in His Word?

As a matter of fact, the Greek word *Paradise* occurs in the Septuagint twenty-eight times. Nine times it represents the Hebrew word "Eden," and nineteen times the Hebrew word (*gan*) "Garden." In English it is rendered "Eden," "Garden," "Forest," "Orchard."

The Hebrew word for "Eden" occurs sixteen times. The Hebrew word for "Garden" is used of Eden thirteen times in Genesis alone; and six times in other passages, of "the garden of God," &c.

From these facts we learn and notice others.

(1) We see that the three words, *Paradise*, *Eden*, and *Garden* are used interchangeably; and always, either of the Eden of Gen. ii. or of some glorious park-like pleasure which may be compared to it.\*

(2) It is never used in any other sense than that of an earthly place of beauty and delight.

(3) The "tree of life" and the river of "the water of life" are its great conspicuous characteristics.

(4) We see it

Described in Gen. ii.

Lost in Gen. iii.

Restoration promised Rev. ii. 7.

Regained in Rev. xxii. 1-5, 14, 17.

Now what does *Tradition* do with all these Scriptural facts?

It ignores them altogether.

Tradition says that Paradise is not future, but present: not the subject of promise and prophecy to be fulfilled and restored in the New Earth, but is an altogether different place, existing now, to which they give a different name, unknown to Scripture.

They call it "the intermediate state," and say that *Paradise* is a part of it. They have not a shred of Scripture warrant for this.

When the Jews adopted the Greek *Elysium* and called it Paradise we do not exactly know. But Romanism (and for that matter much that goes by the name of "Christianity"), is only a mixture of Christianized Paganism or Christianized Judaism; and Rome has developed it into Purgatory. Protestant Christians have modified this to suit their own beliefs, and have invented a Paradise with "Abraham's bosom," instead of "the tree of life"; and "a great gulf" instead of "the water of life."

Paradise in Sheol is unthinkable, and exists only in the perverted imaginations of the human brain.

Though it is evidently an Article of Faith with the Plymouth Brethren, it is nothing but a mixture of Heathen and Jewish Tradition handed down and further corrupted by Pagans and Papists.

No one can hold it without ignoring the promise of its

\* We may add to this universal and uniform Scripture usage the evidence furnished by the *Papyri*. "Paradise" always stands for *garden* in all those that belong to the Ptolomaic period (say 200 B.C.) The earliest names were the Hebrew  $\text{עֵדֵן}$ , *Eden*, and  $\text{גַּן}$ , *Garden*. Among the eastern nations the word Paradise was used, from the Sanscrit *paradisā*, of any region of surpassing beauty, and this Gentile word  $\text{παρδεισος}$  (*paradeisos*), *Paradise*, passed into Hebrew form,  $\text{פַּרְדֵּיִס}$  (*parduis*).

restoration in Rev. ii. 7, and the fulfilment of that promise in Rev. xxii. 1-5, 14, 17.

The "higher critics" get rid of Paradise from Genesis ii. and iii.; and the Plymouth Brethren in *The Witness* get rid of it from Rev. xxi. and xxii. They believe in the Paradise of Genesis, but not in that of Revelation. They believe it was lost by our first parents, but not that it will be regained when the Lord shall come in His kingdom.

They forestall it and say it may be enjoyed and entered on now, at death; and thus make the Word of God of none effect.

The Paradise of Tradition shuts out the Paradise of God. It is impossible to have both.

If Tradition be true, then Revelation xxii. is false.

It is indeed a pitiable sight to see those who pride themselves on always demanding "Thus saith the Lord," taking pains to make His Word of none effect.

We have shown what is the uniform and unvarying sense of the word "Paradise," and we challenge all Traditionalists to bring *one passage* in which that word has a different usage.

The word "Paradise" is used three times in the New Testament:

(1) One is Rev. ii. 7, where the restoration of Paradise Lost is foretold, with the blessed promise to the overcomers to eat of its "tree of life."

(2) The second is 2 Cor. xii. 4, where Paul is caught away to that blessed time when this earth restored shall become again the paradise of God. The word means here to *catch away*, as in Matt. xiii. 19. Acts viii. 39.

(3) The third passage is Luke xxiii. 43, the passage in question.

Now, what the Traditionalists do with this passage is to give their own ideas, and ignore all the other testimony of Scripture. Instead of interpreting it so that it may agree and be in harmony with the rest of Scripture, they take it in a sense opposite to the uniform Scripture usage.

To accomplish this they insist upon the punctuation being so arranged that the comma shall connect the word "to-day" with the being in Paradise, instead of with the word "I say."

This again is a matter of fact rather than of opinion. The writer in *The Witness* thus states it:

"It is absolutely certain that it [the verb λέγω, *I say*] could not be qualified by a temporal adverb (such as σήμερον [*to-day*] in Luke xxiii. 43, which is the text in question); and if it was, the temporal adverb (σήμερον) would be placed before λέγω." This is what the writer in *The Witness* affirms.

But the answer to this does not depend on a knowledge of Greek. Let not our readers be frightened away from so simple an issue. That issue is clear. What the writer "maintains," is that the verb, "I say," (and, therefore, of course, similar verbs of speaking, such as "I command," "I charge," etc., etc.) cannot be qualified by a temporal adverb *semeron*, "to-day," and, if it were, it would be placed before such verb, and not after it.

The contrary is the fact. In the following and other passages, the verb *is qualified* by the verb "to-day;" and the word "to-day" comes *after* it and not before it!

It is a common Hebrew idiom used to emphasize and mark the solemnity of what was said, and the seriousness and earnestness of the speaker, so that the attention of the hearer might be riveted.

In Luke. xxiii. 43, this idiom is used; and "to-day" is thus connected with "I say." Thus: "Verily I say unto thee to-day," in order to mark the importance of the utterance.

If the Lord had intended to separate *σήμερον* (*sēmeron*) to-day, from the introductory clause, either the particle *ὅτι* (*hoti*), *that* (as in Mark xiv. 30, "I say unto thee, That this day, &c."), would have been prefixed; or the sentence would have been differently constructed (compare Luke ix. 21, 22; xix. 9, "Jesus said to him, That (*ὅτι*) this day is salvation come to this house).

This shows us that our Lord did not intend the robber to believe that in the matter of time they would be together *that day* in Paradise.

In Deut. viii. 1, Moses says to the people, "all the commandments which I command thee *this day* (*σήμερον* (*sēmeron*), to-day) ye shall observe to do" (see Septuagint).

Not that the doings of the commandments of the Lord were to be limited to that day on which Moses was speaking; no, but *σήμερον* (*to-day*) is used emphatically for the purpose of fixing the attention, and adding weight to his utterance. Again, verse 19 is, if anything, more affirmatory of our contention, "I testify against you this day (*σήμερον*) that (*ὅτι*) ye shall surely perish."

The "common sense of mankind" understands that immediate death and destruction are not contemplated. The term "*to-day*" is warmly emphatic, and is not "mere redundancy." The denunciation was understood by "lettered" and "unlettered" as being future.

A similar structure will be found in Deut. xiii. 18: the commandments were not to be kept *that day*; but Moses emphasizes that he was on *that day* giving the people a remarkable injunction. And, quite correctly, both in the Septuagint, and in our English Bible, a comma is placed after *σήμερον*, thus identifying "*to-day*" with the introductory clause. This will be found to be so also in chap. ix. 3; xi. 13; xiii. 18; xxx. 18, 19.

Consistently, having regard to its similar structure, a comma ought to be placed after "*to-day*" in Luke xxiii. 43.

So again in Deut. xxvii. 4; the stones were not to be placed *that day*; but on that day a solemn declaration was made to the people that they should be placed hereafter.

Such is the force of *σήμερον* (*to-day*) in Luke. xxiii. And this position is remarkably pronounced in Deut. xxx. 15, 16—"See, I have set before thee this day. . . In that I command thee this day"; where we have the very structure which is so strongly denounced by the writer in *The Witness*; and which he says "could not be."

And in verse 18 a comma is actually placed after "*this day*," thus assigning to the sentence the very force we are claiming for Luke xxiii. 43.

In these texts the structure of the sentences is alike; *σήμερον* (*sēmeron*), *to-day*, belongs to the introductory clause, and is emphatic.

We may, with interest, observe that *σήμερον* is attached to

the introductory clause of verse 18, and that if a meaning opposite to the doctrine we plead for had been intended, the particle *ὅτι* would have been prefixed, whereas it stands introductory to the dependent clause.

Just so in Luke xxiii. 43, if our Lord had intended to imply an immediate entrance into Paradise, the word *ὅτι* (*hoti*), *that*, would have been placed before the word to-day, as occurs in the somewhat analogous passage of Mark xiv. 30 and Luke xix. 9, "I say unto thee, That this day, &c."

We may note, by the way, that in Deut. xxx. 19, 20, Moses says: "I denounce unto you *this day*," etc., and then there follow no less than six "*thats*," not at all related to the term "*this day*," but all bearing future consequences.

We conclude, therefore, that for accurate expression we are bound to read Luke xxiii. 43, thus: "Verily I say unto thee this day, Thou shalt be with Me in Paradise."

The writer in *The Witness* affirms that a verb of *speaking* "could not be qualified by a temporal adverb such as *σήμερον* in Luke xxiii. 43;" and, if it were, it would be "placed before" such verb.

The humblest reader can see, from the above instances which we have given, that the opposite is the fact.

The following 38 examples from the book of Deuteronomy will be sufficient to establish the fact, and it will be noted how often the word "*to-day*" comes, not "*before*" the verb but always *after* it, and frequently at the end of the sentence.

See, Deut. iv. 26, 39, 40; v. 6; vii. 11; viii. 1, 11, 19; ix. 3; x. 13; xi. 2, 8, 13, 27, 28, 32; xiii. 18; xv. 5; xix. 9; xxvi. 3, 17, 18; xxvii. 1, 4, 10; xxviii. 1, 13, 14, 15; xxix. 12; xxx. 2, 8, 11, 15, 16, 18, 19; xxxii. 46.

We conclude by again lamenting that any "Brethren" can be found who prefer to bolster up Tradition instead of bowing to the Word of God: and can sneer at, and seek to discredit those who demand that all such questions shall be settled by a "Thus saith the Lord."

Instead of, in this case, asking what the Lord has said, they actually go to the very opposite extreme, and put more than a column of words into the lips of the Lord Jesus, which He never uttered, in order to make Him also an upholder of Tradition which he ever denounced. Nothing that we could say could more strongly condemn the Tradition which requires such methods to support it: and nothing could more expose the sad condition into which Brethrenism has fallen when it thus deliberately prefers Tradition to the Word of God.

This is what they do; and this is what the whole matter comes to:—

1. They hold and "maintain" the tradition that Paradise means a place existing now, to which they give the unscriptural name of "The Intermediate State."

2. In order to support this theory they twist Luke xxiii. 43, and give it a meaning which is contrary to the unvarying usage of Scripture.

3. Having done this, they have no place for the Paradise which Man lost, and which God preserved (Gen. iii. 22-24) and promised to restore (Rev. ii. 7); and hence they do not need the Scripture which tells of its blessed restoration with its "tree of life" and its "water of life"; and thus, practically "take away from the words of the book of



this prophecy," several verses from that very chapter, viz., verses 1-5, 14, and 17.

They are quite welcome to the Paradise of Man which Tradition falsely promises them; but we prefer and look forward, with the dying Robber, to "the Paradise of God," which Christ will restore when He shall have come into His Kingdom.

## Signs of the Times.

### RELIGIOUS SIGNS.

#### ZIONISM AND DR. DOWIE.

Dr. Dowie, the founder of a "Zion" according to the conception of his own brain, has suffered a severe defeat in an American law court. One, Stevenson, on his first visit to America, came under the influence of Dowie. He was praised and petted as the great lace manufacturer. It was proved before the Court that Stevenson was inveigled into Dowie's meshes on the latter declaring that he was an agent of the Almighty. But the judgment of the Court was that his financial schemes were founded on "credulity, avarice, and blind faith," and this pressure, spiritual, domestic, and religious, finally resulted in the sale of part of Stevenson's plant and the agreement to transfer the same to Zion City and take the management thereof, making the said contract on April 12th, 1900. Previous to this, he, Stevenson, had been engaged to marry Dowie's wife's sister. He was married on July 24th, in great pomp by Dowie, in the presence of 3,000 people.

All the financial part has been upset by Judge Tuley, who decides that all knowledge of rights and privileges under the law was kept from Stevenson. The "Doctor" has evaded the humiliating extremity of this affair going into the hands of a receiver by making a private settlement with his own brother-in-law, who brought a suit against him for a sum approximating 200,000 dollars.

He is said to have left the Court, after the verdict was given, saying "I am a very angry man. You will hear from me next Lord's day."

We have no record of that exhibition.

#### "CARTOONS IN THE PULPIT.

##### "LADY PREACHER'S NEW METHOD OF ENFORCING SUNDAY HOMILIES."

*The Daily Mail* recently gave an illustrated article under the above heading.

The Ipswich minister who took a painting into the pulpit as his text is beaten by "a lady preacher" who draws her own "lightning sketches" with chalks. "She has already attained considerable celebrity in the United States, and comes to this country with recommendations from many leading religious and temperance societies." She has already appeared in several London pulpits. "She claims, by her cartoons, to have enticed many people to a place of worship." Without doubt! especially as "sometimes her illustrations are humorous," and "the men come in for very straight talks."

We do not seem to have come to the end of the substitutes for God's Gospel for lost sinners. This, God says, is to the Gentiles "foolishness"; and we daily see the truth of His words.

#### "A WHISTLING CHOIR.

"CAMPION (KENTUCKY), Tuesday.—The Rev. W. E. Kaiser, pastor of a local Baptist church, surprised his congregation on Sunday by

having his choir whistle instead of sing. He led the whistling himself."—*Evening Press Agency.*

The time has long gone by when "the foolishness of preaching" is recognised as the means by which it "pleased God to save such as believed." Man is always trying to improve on God's ways. He drops the "preaching," but holds fast to "foolishness," substituting his own folly for the gospel of God.

### SPIRITIST SIGNS.

#### "THE DANGERS OF SPIRITUALISM."

The following has been sent us by a reader:

"The facts stated in March *Things to Come* on this subject are sad enough; but they only corroborate what has been well known for fifty years. Writing about 1860, T. L. Harris, a leading spiritist, said:

"Since my arrival in Europe, the tenor of private communications to me has been, not 'How shall we get into communication with spirits?' but, 'How shall we find salvation from the direful tortures with which they assail the body, invade the reason, wring with exquisite anguish the keen nerves of the spiritual organism, murder sleep, destroy happiness, and prevent the discharge of the wholesome duties of daily life?' The secret cry of anguish is, 'Who shall cast out the demons who seek to make the body their playground, and the heart their habitation?' And, so far as I am able to judge, the majority of such instances are traceable to the habit of attending séances. . . . We are all followed by familiar spirits. Their perpetual effort is to control thought and feeling, to make us their passive agents. . . . I use the term 'vampire' to denote a class of wandering spirits, exceedingly corporeal and brutal. . . . There are prowling bodies of marauders upon the unseen borderland between the natural and spiritual worlds. . . . One of the most promising young men connected with the earlier developments of clairvoyant spiritualism in America was James Victor Wilson. Devotedly attached to a well-known American clairvoyant, who was at that time in a mesmeric trance, dictating graphic and brilliant descriptions of unreal spiritual spheres, and firmly believing that, through self-developed mesmeric conditions, access was to be obtained to every occult secret of the natural and spiritual universe, he, at last, made a determined and continued will-effort to open himself to those whom he believed to be superior intelligences. *I saw him almost at the close of his experiment, when sanguine of success.* He was found dead in his room shortly after. . . . I drop this tear upon his untimely grave. . . . It is indeed a grave act—the bursting of the barriers which prevent lost spirits from access to the mortal tabernacle."

Harris had elaborate theories about "protective odyllic spheres," and all the usual jargon of "occultism," but they serve only to delude the credulous. H.

## Editor's Table.

### DISPENSATIONAL TEACHING.

IT is evident that either we have not made our position as to this quite clear; or that some of our friends are unable to understand it.

We do not say that *only* the Church Epistles are for the Church of God. We believe that the whole word of God is *for* us; and that there is not one of its words which we do not need. "Every word that proceedeth out of the

mouth of God" is necessary for our spiritual life. That is one thing. But surely every word is not *about* the Church of God? Every word is *not addressed* to the Church of God!

Every word is "written for our learning," and there is much to be learned from every portion of the Scriptures.

Yet it is sometimes said that we rob Christians of all the Bible except the Epistles addressed to them; while others express surprise that we have not said that Isaiah liii. has nothing to do with the Church!

All this misunderstanding arises because our friends do not see the difference between *Interpretation* and *Application*.

Every Scripture has its own proper *interpretation*, which must be determined by its scope.

After this it may have one or many *applications* of much importance concerning the Church of God, or of others.

Take Isa. liii. This has a most true and blessed *application* for the Church of God, and it is made for us in the Church Epistles. But surely the *interpretation* belongs in a special manner to Israel: and they will understand the words by and by, as we cannot understand them of ourselves now, "we hid as it were our faces from him: he was despised and we esteemed him not." And again, "when we shall see him, there is no beauty in him that we should desire him" (Isa. liii. 3, 2).

The *interpretation* of these words, we repeat, was true of Israel in a sense in which it is not true of the Church of God. And there will be a further *application* also for Israel—when they shall see Him and mourn over the solemn fact that they hid their faces from him, and they saw no form nor comeliness nor beauty in Him, and did not desire Him.

Of course there is an *application* of these words to us, for by nature no one desires Him. Though, surely no one would dream of asserting that this *application* of these words is *actually* their *interpretation*, and that they have no reference to Israel at all.

Or take such a scripture as Deut. vi. 25, "It shall be our righteousness if we observe to do all these commandments." Is this addressed to the church of God? If so, it stands in flat contradiction to Gal. ii. 16, "by the works of the law shall no flesh be justified." But distinguish between *interpretation* and *application*, and all difficulty vanishes. Both Scriptures are true. The one is true of Israel, of the persons and time to which it refers, and the covenant which the people were under; and the latter is true of the present dispensation of Grace, and of the church of God.

If any do not yet see our position in this matter, and wish to *interpret* everything of the Church of God, then, by all means let them take Rom. xi. and believe that God threatens to cut those off of whom He has just before declared there is "no condemnation" and no separation. Let them appropriate Heb. vi. and x. and believe that they may "fall away" and be lost. Let them send for the Elders of the Assembly and be anointed with oil, etc., etc.

We prefer to believe that the Epistles addressed to the Church of God are the Church's special *Text Books* and the

guide to all Church Doctrine; but we believe also that every part of God's Word *belongs* to and is *for* the Church, and is for its *application*. We must, however, also hold that this application must be governed by our Church Epistles; it must be applied in harmony with their teaching. Otherwise we shall be committing the fatal mistake of using *one truth to upset another truth*; and robbing others of what is specially addressed to and should be *interpreted* of them.

Many of our differences arise from being misunderstood; and we trust that what we have now said will remove one difference which may be easily fostered and used by the enemy to cause bitterness and division.

## REVIEWS.

*Ecclesiastical Principles of Brethren.* No publisher. Copies to be had of Dr. Aspray Whitton, Hounslow, 1s. per dozen, post free. As far as we have had any experience of "the principles" of this sect, they appear to consist in contending for "the unity of the body" (pp. 11 and 15), at the same time making these principles inoperative by cutting the Body up into as many divisions as possible. There is no such phrase in the Scriptures as "the unity of the body." This phrase belongs to the "principles of brethren." There is an apparent "unity of the body" even when it is a corpse. Endeavouring to keep "the unity of the Spirit" is the exhortation; and the so-called principles of the brethren can neither make it nor break it. We are not quite clear for what purpose this booklet is put forth. It certainly gives a melancholy history of division.

No section of the Christian Church has been so prolific in the issue of pamphlets against the other sections of varied names of Brethren. The most recent instance of this is to be found in the organ of one of the divisions—*The Bible Treasury*. It is directed against a leader known as F. E. R., and is on the question of "Eternal life." Judging by the article, it appears that the possibility of having eternal life is questioned by this F. E. R.. The odium this teaching has brought upon that body may be judged by the strictures and epithets hurled against the teacher. A "morass of mud and vapour," "wild statements," "inanities of a feeble mind," "pretentious blunderer," "monstrous teaching," "disgraceful ignorance," and "dense delusion." This will be sufficient; but it would be well if it caused the Editor of the *Bible Treasury* to reflect on the position he has taken up, in "cutting off" hundreds of simple-hearted Christians, against whom no charge of the same trifling with the truth could be brought, and which has been carried out on the pretension of the necessity of maintaining the "unity of the body."

## BOOTLE.

A Subscriber at Bootle wishes us to say that believers in Liverpool who desire to meet together free from all sectarian bias to study the Word of Truth, with the desire to divide it rightly, will be heartily welcomed at 25 Hertford Terrace, Stanley Road, Bootle, every Thursday evening at 8 p.m.

## ACKNOWLEDGMENTS.

	<i>Things to Come.</i>	£	s.	d.
J. Mc.	...	0	5	0
E. P. D.	...	0	5	0
<i>Barbican Mission to the Jews.</i>				
E. D.	...	0	1	0

# THINGS TO COME.

No. 96.

JUNE, 1902.

Vol. VIII. No. 12.

## Editorial.

### THE POTTER'S HOUSE.

*(Concluded from page 123).*

#### 3. THE PRIESTHOOD.

THE Priesthood also has been marred: and therefore done away. The Levitical priesthood after the order of men has failed, and it is not in God's purpose to recognise any human priests again. He is not going to make an improved order of human priests. They are all abolished, as it is written, "If therefore perfection were by the Levitical priesthood, (for under it the people received the law), what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? . . . For He testifieth Thou art a Priest for ever after the order of Melchisedec. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof . . . And they truly were many Priests, because they were not suffered to continue by reason of death: But this man, because he continueth ever, hath an unchangeable priesthood" (Read the whole of Heb. vii. 11-28).

The priestly vessel has been marred. A new priest has been appointed, after a different order, under a better covenant, and bringing in a better hope. That Priest is Christ. He is God's new provision for man's failure.

Any attempt, therefore, now, to set up any order of human priests is a direct reversal of God's plan. It is open rebellion against Him, and against His Christ. It ignores His provision, and despises His Word, in which He has explained the whole matter to us in Heb. vii.

#### 4. THE KINGS.

It is the same with the kings. These also failed. They abused the power delegated to them for their own interests; and, for the most part against God.

The Royal Vessel has been marred; and it is not God's purpose to improve any earthly or human order of kings. Christ absorbs all Regal rights, as He absorbs all Priestly privileges, and all earthly Ordinances.

This is the decree: "Yet have I set my king upon my holy hill of Zion." Meantime all earthly Royalty is only delegated; and, when "He shall come whose right it is," He will take all kingly power into His own hands, and wield it to the glory of God, and the welfare of man.

#### 5. MAN.

We see the same eternal principle with regard to man. He also was marred; and, in Gen. iii., we see the marring wrought with so much evil and misery, sin and death.

We need no further Scripture for this. But we need to learn the all-important lesson of the potter's house, that man is incapable of improvement.

It is not God's purpose to mend that which is marred. The first Adam fell irretrievably; and no descendant of his can rise above the level of the old Adam, who was lost and ruined in his fall.

Another man has been substituted for him: "the second man," "the last Adam," the "new man."

It is not in God's purpose to improve the old man, but to create the new man. The old nature is irretrievably marred, beyond repair. It is "enmity against God"; it is "not subject to the law of God, neither indeed can be" (Rom. viii. 7.)

A new nature must be implanted, and the saved sinner baptized with the Holy Ghost into the Body of Christ. He is henceforth a new man made "as it pleased the potter to make it": for now, God hath set the members everyone of them in the Body, as it hath pleased Him" (1 Cor. xii. 18).

"If any man be in Christ he is a new creation: the old things have passed away [not been mended or improved]; behold all things are become new. And all things are of God" (2 Cor. v. 17, 18).

Henceforth, it is not the old man made better, but the new man new-created within.

#### 6. THE HUMAN BODY.

It is the same with these mortal bodies. They are the scenes of suffering, disease and death. There is no "tree of life" to keep down disease or prevent death. No eternal life now short of change and Rapture, or Resurrection in bodies altogether new and glorious, like Christ's own body.

True, the vessel that was "made of clay" was marred. Able to "live for ever" (Gen. iii. 22) it became mortal.

"It is appointed unto men once to die" (Heb. ix. 27) is the solemn sentence that has been passed upon men.

"That was not first which is spiritual, but that which is natural; and afterward that which is spiritual" (1 Cor. xv. 46).

"The first man is of the earth, earthy: the second man is the Lord from heaven" (1 Cor. xv. 47).

Yes, "another," a new vessel, must be made; and it is to be the gift of God. A house which is from heaven, a building of God, eternal in the heavens (2 Cor. v. 1, 2).

Not till we possess this glorious body can it be said "mortality is swallowed up of life." Man says it is swallowed up at death; but then, he knows nothing about it; so we need not heed him, or his traditions. We are told that "it is sown a natural body: it is raised a spiritual body" (1 Cor. xv. 44). But this is not good enough for man. He cannot wait for that. He wants something between; and he not only invents it, but actually substitutes it for God's great purpose.

Man knows nothing of the lessons to be learned in the potter's house. He asks, "How?"

He asks, "How are the dead raised up? and with what body do they come?" (1 Cor. xv. 35).

There is only one answer; and it is given "touching the resurrection of the dead." "Ye do err, not knowing the Scriptures, nor the power of God" (Matt. xxii. 29).

The great answer is that it will be "the gift of God."

"God GIVETH it a body as it hath pleased Him" (1 Cor. xv. 38).

Nicodemus asked, with regard to that other vessel—the new creation—which is born of the Spirit: "HOW can these things be?" (John iii. 9). The answer is the same. "God so loved the world that he GAVE his only begotten Son" (John iii. 16).

The woman of Samaria, when the Lord commenced this new creation work within her, asked, "HOW is it that thou . . . askest drink of me?" Jesus answered, "If thou knewest the GIFT of God, and who it is that saith to thee" (John iv. 9, 10).

Yes, the power of God, and the gift of God: this is the answer to all our questioning.

It settles the nature of this new vessel—"God giveth it a body as it hath pleased him." That determines all doubts; that solves all difficulties. The great Potter Himself will "return and make it another vessel as it hath pleased him." "Hath not the potter power over the clay?" He asks. Ah! blessed be God, that is the point—"POWER"—the power of God.

We patch up these poor bodies of humiliation as best we can; but God's thoughts are higher than our thoughts. He will give a new body "like unto Christ's glorious body" (Phil. iii. 21), and this will be for ever.

"He taketh away the first, that he may establish the second." And the "second" is always "for ever."

#### 7. THE HEAVENS AND EARTH.

Here, we have a further application of this great, Divine, eternal principle. The six-days' work of creation was marred by Satan. The sentence was pronounced "Cursed be the ground": and it was cursed. "Thorns and thistles" were unknown till then; and it may be that out of that cursed ground was brought forth then, not only vegetable life, but animal, or, at least, insect life and bacteria life; the germs of disease, and the causes of all suffering and sorrow. And now it is not God's purpose to mend this earth. It is man's one effort to improve it, and to bring in a Millennium without Christ: but he will never succeed. Christ did not come into the world to improve it, but to find a grave in it; that, by His precious death, His Redemption work might be fully accomplished, in virtue of which the curse will one day be removed, and a new Heaven and a new Earth will take the place of "the heavens and the earth which are now."

Another vessel is to be made; and it will be "as it pleased the potter to make it."

All God's children, who "know the scriptures," know that there is no hope for the world until He shall come and "make all things new." We know full well that there can be no Millennium without Christ.

Jehosheba could not have any complacency in the political schemes, or social plans, of Athaliah. She knew that all these would come to an end, as soon as the rightful king should be manifested. Paul did not go to Thessalonica to take part in schemes of sanitation. He did not go to Ephesus to see about "the housing of the poor." He had no "Citizen Sunday"; but every Sunday and every day was for Christ. "To me to live is Christ."

It is for us now to say, "We look for new heavens and a new earth, wherein dwelleth righteousness." Righteousness can never *dwell* in this world, which is under the curse; and which has increased that guilt and curse by putting the only Righteous One to death. Having done that, the world dares to talk about "righteousness" apart from Christ.

No! not until He shall come, and make all things new, will creation see righteousness dwell in the earth.

Then it will be said:

"Mercy and truth are met together;  
Righteousness and peace have kissed each other.  
Truth shall spring out of the earth;  
And righteousness shall look down from heaven.  
Yea, the LORD shall GIVE that which is good;  
And our land shall yield her increase.  
Righteousness shall go before him;  
And shall set us in the way of his steps."

(Ps. lxxxv. 10-13).

"Surely his salvation is nigh them that fear him" (v. 9). Yes, so nigh that His people now, already, enjoy by faith, by grace, and by anticipation, all these blessings *in their hearts*. For now "the kingdom of God is not eating and drinking, but righteousness, and peace, and joy, in the Holy Ghost" (Rom. xiv. 17).

But then it will be universal and physical, and "glory will dwell in our Land."

But this brings us to our last application.

#### 8. THE CHURCH.

This too has failed: Not God's purpose; but man's attempted "improvements" of it.

##### CORPORATE TESTIMONY HAS FAILED.

Forsaking the truth of "the one Body" in Christ (2 Tim. i. 15), men soon began to make and to be concerned about their own Bodies, and Fellowships (1 Cor. i.—iii.). The vessel was soon marred.

And yet man will not recognise this great and solemn fact. His one aim is corporate re-union of some kind. Roman re-union, or Plymouth re-union, or Grindelwald re-union, or Lambeth Round-Table re-union. But all are doomed to utter failure. Corporate union has gone, never to be restored. Only for a short time is the Church viewed as "the house of God": and Timothy is instructed how he is to conduct himself; and whom he is to appoint in it; and what their qualifications are to be. But in the *second* Epistle all this is gone: what was *rule* in the first Epistle becomes *ruin* in the second. Corporate position has vanished. Everything is intensely personal, and individual. All is "I" and "me," and "thou" and "thee." Paul had been forsaken, and his doctrine too

He had "fought a good fight." He is ready to be offered (2 Tim. iv. 6, 7). The only successors he knew of were "grievous wolves" who would not spare the flock. (Acts xx. 29).

The vessel is marred beyond all repair. It is not God's purpose to "reform" it. There must be "another vessel:" and thank God, we have it, in "the Christ." "He taketh away the first that he may ESTABLISH the second." Yes! that will be established for ever and for ever; after man's Bodies have all been dis-established. It is endowed with all the grace and gifts and glory of God; for in its Head dwelleth "all the fulness of the Godhead bodily."

This is "another vessel" indeed. Far beyond all man's powers of conception to imagine its glory and its beauty.

When once this is seen, by faith, the churches are seen to be a seething mass of conflict and confusion—the potsherds of the earth striving with the potsherds of the earth.

The churches have not learned the great lesson of the potter's house. *They* talk about the "unity of the body," while Scripture speaks only of "the unity of the Spirit" (Eph. iv. 3), which they fail so signally to manifest; and hence, they still set *corporate union* as their goal, notwithstanding all the anarchy without, and the corruption within; not discerning that it can be only corporate union *in ruin*. There is "no king in Israel." Each one does that which is right in his own eyes. Discipline is non-existent, or it is abused. Promotion is reserved for the lawless: and favour is for those who most stoutly deny the truth and inspiration of God's Word.

The churches are being destroyed by a flood: for, under the guise of "temperance," they are fast becoming submerged under a flood of worldliness; and spiritual worship is almost unknown. Under the influence of Solos and Fiddles it has become a thing of the past.

Oh! to learn these lessons of the potter's house; and to be set free from man, "whose mouth speaketh vanity;" and from the "strange children," who know not the counsels of God.

Then, and only then, shall we be free to be occupied with God's purpose. We shall cease from efforts to reform or improve the vessel that has been marred; and set our hearts on the "other vessel" which is to supersede it; yea, on that "One Body" (Eph. iv. 4) of which Christ is the glorious Head in Heaven, and His people the members of it on earth (1 Cor. xii.).

In that Body the members are set "as it hath pleased Him." Oh! that this may be increasingly realized in our happy experience, so that it may be as it also pleaseth us.

#### "DANIEL IN THE CRITICS' DEN."

WE are heartily thankful to God that he has raised up and specially gifted His servant, Sir Robert Anderson, to deliver Daniel's prophecy from the critics' den, as he once sent another messenger to deliver the prophet himself from the lions' den.

\* *Daniel in the Critics' Den*, by Sir Robert Anderson, K.C.B., LL.D. London: James Nisbet & Co., 1902. 3/6 nett.

Jehoiakim cut up Jeremiah's prophecy with his pen-knife. The new critics cut up the prophets with their pens.

Isaiah is said to have been "sawn asunder." His prophecy is also sawn asunder and attempted to be destroyed as the prophet himself was.

So with Daniel and his prophecy. The new critics we call them, not the "higher," for they are not higher: they are lower than any conception we can form of critics. Critics are those *skilled in judging*, as the Greek word *κριτικός* (*kritikos*) means; and formerly they based their judgments on real evidence, documentary or otherwise. But these new critics substitute their opinions for facts, and their thoughts for evidence. And the further they get from all real evidence, the "higher" they get with their criticism.

Their conclusions are that the book of Daniel was not written by the person by whom it purports to have been written; and that, instead of being written in the 6th century B.C., it was written in the 2nd B.C.

The issue is clear enough; and that is that the book of Daniel, as we have it, is a forgery.

Tell a man of the world that a note or a cheque is a forgery, and he instantly says the forger should be punished; and he himself sets no value whatever on the forgeries.

But the case is quite different with the new critics. With them the forger is praiseworthy. His work is said to be full of "instruction." Indeed he deems it worthy of study, and calls for innumerable commentaries.

The new critics, whose sense of morality is thus seen to be *below* that of "the children of this world," are singled out to be teachers of men, and promoted to positions of greater pay and power, to the disgust, we should think, of the whole commercial world.

It is left for theologians to treat forgery as praiseworthy.

Sir Robert Anderson's work is an intellectual and spiritual treat. He not only meets and answers the indictment against Daniel; but he carries the war into the opponents' camp. He gives not merely a defence of the book of Daniel; but he puts the Critics on their own defence.

He treats the whole question as a judicial case; and we are confident that if it were possible to bring a case of this kind before a judicial tribunal, where the laws of evidence are understood and carried out, the Court would hold that unless the Critics can meet Dr. Anderson's case on "the Canon" and on "the prophecy of the seventy weeks," the verdict would go against them.

But, apart from that, we have the *imprimatur* of the Lord Jesus set on the Book of Daniel, and this accredits to us both the personality of the prophet himself, and also the authenticity of the prophecy as to "the abomination of desolation" (Matt. xxiv. 15). The Critics say this was fulfilled long before by Antiochus. The Lord declared that its fulfilment was still future.

To get over this overwhelming *imprimatur*, some critics would have us believe that Matt. xxiv. 15 is a *later interpo-*

lution, though there is not the slightest documentary evidence of it. The authenticity of the Greek Text in this passage has never before been called in question.

Sir Robert Anderson's work should be procured and studied by every one of our readers. It is no mere "defence." It is a weighty indictment against the whole case of the new critics, and maintains that the Word of God is right, and that they are wrong.

We wish we could find space for some extracts; but we must be content with recommending it; as we do most seriously and earnestly.

## Papers on the Apocalypse.\*

### THE FIRST VISION "ON EARTH."

(Continued).

The Sixth Seal (vi. 12-17).

In this sixth Seal we are carried right forward to the time of the end. The Seals, as we have said, are a summary, in brief, of the whole period of the Tribulation; and, as the former Seals correspond exactly with the last great prophecy of Christ in Matt. xxiv., so this sixth Seal also has its place in that chapter. We may thus exhibit the parallel:

Matt. xxiv.	The Seals.	Rev. vi.
4, 5	1st The False Christ	1, 2
6, 7-	2nd Wars	3, 4
-7-	3rd Famines	5, 6
-7	4th Pestilences	7, 8
8-28	5th Martyrdoms	9-11
29-30	6th Signs in Heaven of Advent.	12-17

From this it will be seen how exactly Matt. xxiv. covers the whole period of the six Seals; and shows that this sixth Seal takes us up to the signs immediately preceding the Advent of the Lord in Glory, as seen in Rev. xix.

This being so, it proves that any interpretation of this Seal which regards it as relating to any past historical event is condemned by this very fact.

This sixth Seal is the crucial test of all Apocalyptic interpretation.

No one can read Matt. xxiv. 30 with Rev. vi. 12-17 without seeing that they speak of the same event. The actual Advent of Christ is deferred, in Rev. vi., because it is to form a separate and special description by itself in chap. xix. The sixth Seal does not therefore include the visible appearing of the Son of man, though it is remarkable that, while (in A<sup>3</sup>) in Rev. vi. 13 we have the simile of a Fig Tree, and the sealing of the elect of Israel (vii. 1-8); so, in Matt. xxiv. 31 we have the gathering of the elect of Israel, and in verses 32, 33 we have the simile of the Fig Tree again. The Lord concludes this special prophecy of the Tribulation by adding "Verily, I say unto you, this generation shall not pass, till all these things begin to take place." Not

\* These papers have been copyrighted in view of their future separate publication. The pages belong to the book-form.

"fulfilled." The word is γίνηται (*genētai*) from γίνομαι (*ginomai*) to begin to be, to come to be,\* and is quite different from πληρώω (*plērōō*), to fulfil. In Luke xxi. 32, which is the parallel passage, we have the former word, *begin to be*, while in verse 24 we have the latter word, *fulfilled*. What the Lord really said was "this generation shall not pass till all these things *begin to happen*." And they *did begin* to take place during that very generation; for the period immediately following the Lord's death was marked by many coming and saying "I am Christ." But in order that we might clearly understand, Christ immediately adds, "The end is not yet" (Matt. xxiv. 6).

But now, to turn to the sixth Seal itself; we note first, its Structure, which is as follows:—

B<sup>2</sup> (page 250), vi. 12-17. *The Sixth Seal.*

B<sup>2</sup> | e | vi. 12-. The Great Convulsion.  
 | f | -12, 13. Effects in Heaven.  
 | c | 14-. The Great Convulsion.  
 | f | :14-17. Effects on Earth.

#### TRANSLATION OF B<sup>2</sup> VI. 12-17.

vi. 12. And I saw when he opened the sixth seal, and † a great convulsion took place, and the sun became black as sackcloth of hair, and the full moon became as blood; (13) and the stars of heaven fell unto the earth, as the fig tree casteth her untimely (or winter) figs when shaken by a mighty wind] Here we have the great convulsion of Nature, and its effects in the heavens. It is impossible for us to take this as symbolical; or as other than what it literally says. The difficulties of the symbolical interpretation are insuperable, while no difficulties whatever attend the literal interpretation. For according to some historicist interpreters § this Seal was fulfilled at the Conversion of Constantine. Heaven is taken as the symbol of the invented term "Political heaven"; but it ought to be called "Religious Heaven," as the events are supposed to be Christian. According to others ¶ it was fulfilled in the French Revolution of 1798. As both of these cannot be right, Is it not better for us to believe what God says? In Hag. ii. 6, 7, He has foretold the events of this seal, and has connected them as in Matt. xxiv. with the immediate Advent of the Son of Man:—

"Thus saith the LORD of hosts,  
 Yet once, it is a little while,  
 And I will shake the heavens and the earth,  
 And the sea and the dry land.  
 And I will shake all nations, and the desire of all  
 nations shall come."

\* In John xiii. 2 we have the same word, which illustrates this verse:—"and supper being ended." It is quite clear from verses 26-28 that supper was not ended, but was only just beginning. The RV. renders it "during supper."

† Omit "behold," G.L.Tr.A. WH. and RV.

‡ G.L.Tr.A. WH. and RV. add ὅλην (*holē*) the whole.

§ Mede, Newton, Elliott.

¶ Cunninghame and others.



Here the great convulsion of the sixth Seal is clearly foretold. We say "convulsion," because the word *σεισμός* (*seismos*) means much more than a mere earthquake, as the context clearly shows. There is to be a convulsion of the *nations*, which is spoken of as distinct from that of the *heavens*, and is to immediately precede the Revelation of Christ, and the glory of the Temple. Haggai again foretells it in chap. ii. 21, 22, and again distinguishes between the *heavens* and the *earth*.

"I will shake the *heavens* and the *earth*.  
And I will overthrow the *throne of kingdoms*,  
And I will destroy the strength of the *kingdoms of the Gentiles*:"

And I will overthrow the chariots and those that ride in them," etc. (See also 2 Pet. iii. 7-13, and compare verse 7 with 2 Thess. i. 8).

Having spoken of the great convulsion and its effects in the heavens, the prophecy again speaks of the convulsion and its effects on the earth.

14. **And the\* heaven parted asunder as a scroll rolling itself up;† and every mountain and island were moved out of their places]** This is referred to in Matt. xxiv. 35, and is foretold in Isa. xxxiv. 4 (read verses 1-5 and Isa. xiii. 6-13), where we have exactly the same phenomena described. If the sixth Seal means the conversion of Constantine, so must these passages in Isaiah.

15. **And the kings of the earth, and the great men (the civil officers of State), and the chief captains (the military officers), and the rich men,‡ and the mighty § men, and every bondman and ¶ free man, hid themselves (running for shelter) into the caves and into the rocks of the mountains. (16) And they say to the mountains and to the rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." (17) Because the day—the great day of His wrath is come, and who is able to stand?**] In connection with this we must read Ps. ii. 2; lxviii. 4; xcvi. 5. Is. xxiv. 19-23; xxxiv. 12; ii. 10-22; Nahum i. 5; Heb. xii. 26. The Lord also refers to this in Luke xxiii. 30, quoting the very words of Hosea x. 8. Similar phenomena are again mentioned under the fourth Trumpet, and the seventh Vial (xvi. 20), showing that we have in the sixth Seal the preliminary announcement of that which will take place "immediately after the tribulation of those days" (Matt. xxiv. 29) and "immediately" before the personal Advent of Christ. To this agree the words of Joel ii. 31.

In Rev. xix. 19 we have the marshalling of the forces which are here detailed.

\* The article is not in the Received Text, though it is in the AV. It is added by G.L.T.Tr.A. WH. and RV.

† So L.T.Tr.A. WH. and RV.

‡ G.L.T.Tr.A. WH. and RV. transpose the words, agreeing with this order.

§ G.L.T.Tr.A. WH. and RV. read *ισχυροί* (*ischuroi*) mighty, instead of *δυνατοί* (*dunatoi*) powerful.

¶ L.T.Tr.A. WH. and RV. omit "every."

If the words describing the awful judgments of "the great day of His wrath" are to be interpreted of any past event in the history of the present dispensation, then what words are to describe the future judgments which the Old Testament foretells. Language seems useless for the purposes of revelation and instruction if, as we are told, "this Seal exhibits the overthrow of paganism" at the conversion of Constantine. Eusebius pictures that scene (lib. x.) as one of joy and gladness, and he likens it to the coming of the promised kingdom. There was no convulsion of nature in heaven or on earth; no fleeing to the mountains and the rocks; no cry of terror. The sun was bright and the sky was cloudless, instead of being "black as sackcloth of hair."

We thus come to the end of the first six Seals. It is a summary of the judgments distributed over the whole book; a brief summary of what will occur in "the day of the Lord," up to the time of His actual Apocalypse or Unveiling in chap. xix.

They are thus set here, in order to show us that these judgments do not arise from chance, but are all under Divine control. The great False Messiah of the first Seal cannot be revealed until the appointed moment shall have come and the voice from the throne gives the permissive command "Go!" The judgments cannot fall until the same command is given. Here we note the important connection between "the Throne" of chaps. iv. and v. seen "in Heaven" and the consequent summary (in the Seals) of all that takes place afterward "on earth."

They lead up to "the great day of His wrath"; and the chapter ends with the solemn question, "Who is able to stand?"

That question is answered in chap. vii. where we are shewn first the sealing of 144,000 "of all the tribes of the children of Israel," who are to pass unscathed through that great tribulation; and the rapture of the great multitude which no man can number who are saved through it and out of it. These are not the Church of God, for they stand before the throne. They are not seated upon it. They are saved, of course, through the merits of the same precious blood of the Lamb. They are referred to in Is. xxvi. 9, "when thy judgments are in the earth, the inhabitants of the world will learn righteousness." Where are these afterwards seen if not in the great multitude of Rev. vii.? (Read also Ps. lxiv. 7-10; cx.). The question, "Who shall be able to stand?" is now to be answered.

#### THE SEALING OF THE 144,000

(vii. 1-8).

*The answer to the question of vi. 17.*

Few Scriptures have suffered more at the hands of Gentile Christians than this. Notwithstanding the fact that it concerns "all the tribes of the children of Israel," and that the twelve tribes are named separately, popular interpretation insists on taking them as meaning the Church of God.

Any system of interpretation which has this for its foundation may be judged and condemned at the outset

as not only useless, but mischievous. Such a system has been well described by Hooker as one "which changeth the meaning of words as alchemy doth, or would do, the substance of metals, making anything of what it listeth; and bringeth, in the end, all truth to nothing."

It is perfectly clear that we have here the Divine plan and action for securing the Remnant of the nation of Israel through all the judgments and persecutions which shall characterise the Great Tribulation.

The Vision, though seen after the Sixth Seal, really describes what will take place before chapter vi. and before a Seal is broken. Their number is not left to chance. God's declared counsels concerning this Remnant must stand. Hence it is by Divine decree that this purpose shall be secured at the outset.

We are told here, therefore, of the means taken to secure this Divine purpose.

The Structure is as follows:—

A<sup>3</sup> (page 250), vii. 1-8. *The Sealing of the 144,000.*

*The answer to the question of vi. 17.*

A <sup>3</sup>	g	vii. 1-. Four angels.
		h   -1-. Place. "Four corners of the earth . . .
		i   -1-. Agency. "Holding the four winds . . .
	k	-1. Purpose (neg.). "Not blow on earth,
		sea, or tree."
	g	2-. Another angel.
		h   -2. Place. "From the rising of the sun . . .
	i	-2, 3-. Agency. "Having the seal . . .
		k   -3-8. Purpose (neg.). "Hurt not the

All is seen to be perfect in Divine order. Nothing is left to chance here any more than in what is described. All is alike perfect in the words and the works of God. And the record is as true as its structure is perfect. It requires no explanation. It explains Divine truth to us in a Divine form and manner.

#### TRANSLATION OF vii. 1-8.

vii. 1. [and]\* after this †] Showing that the former vision is complete, and the two visions which follow, commencing with similar words, come in by way of episode: the first, anterior in time to the Seals; and the second, during the period of the Seals, and later in time.

**I saw four angels standing at the four corners of the earth, holding (or, controlling) the four winds of the earth, that the wind should not blow on the land, or on the sea, or upon any tree]** The number *four* marks this vision as pertaining to the earth. The winds are so designated in Jer. xlix. 36. Dan. vii. 2; viii. 8; xi. 4, the four comprising all winds; or simply marking the four points of the compass. *Stillness* is the point to be emphasised here, as when we say "not a leaf moves:" it tells us that this sealing will take place before the opening events of the great Tribulation.

\* L. WH. and RV. omit "and"—Tr. and A. put it in brackets.  
† L.T.Tr.A. WH. and RV. read "this" singular instead of plural.

2. And I saw another angel ascending\* from the rising of the sun (*i.e.*, the East) having the seal of the Living God: and he cried with a loud voice to the four angels, to whom it was given to injure the land and the sea: (3) saying, "Injure not the earth, or the sea, or the trees, till we have sealed the servants of our God upon their foreheads"] This is, of course, preliminary to Matt. xxiv. 31. It precedes the Tribulation, as shown by the reason given for the sealing. But from Matt. xxiv. 31 we learn that after the Tribulation, Angels are commissioned to gather His elect from the four winds, from one end of heaven to the other." The two passages stand in the closest connection, and show that the "elect" in Matt. xxiv. 31 belong to Israel, and not to the church. They are upon the earth during the Tribulation and this seal or sealing, whatever it is, protects and preserves them unscathed. This sealing was evidently visible, as the locusts are directed in chap. ix. 4 to injure only those "who have not the seal of God in their foreheads." The Beast has his seal, with which he will seal his followers; and this is the Divine distinguishing mark which God sets upon His servants. Just as in the days of the Patriarchs He could protect them, saying "Touch not mine anointed, and do my prophets no harm" (Ps. cv. 15): so here, with this elect Remnant. Those who have the mark of the Beast are idolators of the deepest die; but those who have the Divine mark, are sealed with "the seal of the Living God." This title here (as elsewhere) is always used with reference to idols and idolatry (See Deut. v. 26. Josh. iii. 10. Jer. x. 2-11. Dan. vi. 26. 1 Thess. i. 9, 10, and page 23). Then will Ps. xci. receive a new application of a very remarkable kind (see verses 5, 7, 8). In Ezek. ix. 3, 4 we have a similar sealing by which a devoted remnant have their lot in the corrupt city of Jerusalem. They may be part of this very number in Rev. vii. In Ex. xii. 7 the houses of the Israelites were marked for a similar purpose. In Rev. ii. 17 this mark is promised, and the promise is exhausted in xxii. 4.

The Romans marked their soldiers in the hand; and their slaves in the forehead. Herodotus (ii. 113) speaks of the worshippers of a certain god as having his name branded upon them. In like manner the worshippers of the Beast are branded (xiii. 16-18; xiv. 9, 11; xvi. 2; xix. 20; xx. 4); and these, Divinely sealed ones are marked as the worshippers of the true God.

4. And I heard the number of the sealed: an hundred and forty four thousand sealed out of every tribe of the children of Israel] Alford says of this number, "No one that I am aware of has taken it literally!" Very likely: but we are thankful to be an exception to the rule, and to believe what God says. There is such a thing as *Figures of Speech*, but, we ask, what Figure is used here? What is its name? The truth is that there is here no Figure whatever; but it is the simple statement of fact: a *definite* number in contrast with the *indefinite* number in this very

\* G.L.T.Tr.A. WH. and RV. read ἀναβαίνοντα (*anabainonta*) ascending, instead of ἀναβάνα (*anabanta*) having ascended.

chapter (verse 9). If the total number is not exact, then all the items which go to make it up are indefinite also. If this number is symbolical, then what number in the Book may we take as literal? None, according to this principle of interpretation, which substitutes man's own vain imaginations for God's revelation. Again, we repeat, we prefer to believe God. And, believing Him, we conclude that as He had reserved 7,000 in the days of Ahab (1 Kings xix. 18. Rom. xi. 4), so He will reserve 144,000 in the Great Tribulation.

We have here, therefore, the nucleus of the new nation referred to by Christ in Matt. xxi. 43. We have also what will be the fulfilment of the prophecy of Daniel xii. 1.: "At that time shall Michael (the other angel) stand up, the great prince which standeth for the children of thy people (Israel): and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time *thy people shall be delivered*, every one that shall be found written in the book." Here, in Rev. vii., we have the sealing of those written names, which shall be "delivered." (Compare Joel ii. 28-32). What this seal was we learn from chap. xiv. 1.

5. Of the tribe of Judah, twelve thousand sealed; Of the tribe of Reuben, twelve thousand;\* Of the tribe of Gad, twelve thousand;\* (6) Of the tribe of Aser, twelve thousand;\* Of the tribe of Nephthalim, twelve thousand;\* Of the tribe of Manasses, twelve thousand;\* (7) Of the tribe of Simeon, twelve thousand;\* Of the tribe of Levi, twelve thousand;\* Of the tribe of Issachar, twelve thousand;\* (8) Of the tribe of Zabulon, twelve thousand;\* Of the tribe of Joseph, twelve thousand;\* Of the tribe of Benjamin, twelve thousand sealed] In this enumeration we have to note the omission of the Tribes of Dan and Ephraim: Levi and Joseph being inserted to take their place. The reason for this seems to be quite clear. In Deut. xxix. 18-21, we read that the "man or woman or family or *tribe*" who should introduce idolatry into Israel, "all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven, and the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this law." And when it should be asked, "Wherefore hath the LORD done this? . . . then men shall say, Because they have forsaken the covenant of the LORD God of their fathers . . . for they went and served other gods and worshipped them, gods whom they knew not" (vv. 24-26).

Now it was one of the tribe of Dan who first came under this curse. See Lev. xxiv. 10-16.

It is remarkable that these two tribes, Dan and Ephraim, participated in introducing idolatry later on (Judges xviii. 2, 30, 31). And afterward it was Jeroboam devised the golden calves and set them up in the tribe of Dan (1 Kings xi. 26; xii. 28-30. See also Hos. iv. 17).

\* L.T.Tr.A. WH. and RV. omit "were sealed."

True, we find Dan and Ephraim restored in the future distribution of the Land (Ezek. xlvi.), for "the gifts and calling of God, are without repentance (or change of mind)" (Rom. xi. 29). But that is a different matter, and has to do with *earthly* inheritance. Here it has to do with *heavenly* preservation. The omission in Rev. vii. is to show that these two tribes remain unprotected by the pledge of security given by this sealing. There will, of course, be thousands, besides these, of each of the other tribes on the earth; the difference will be in their not being sealed, and in their not being protected against the onslaught of the Beast. That they are on the earth is clear from Jer. iv. 5-31 (see v. 15); viii. 13-17 (see v. 16). Amos viii. 11-14.

We have a remarkable illustration of this in Num. xxxi., when in order to execute judgment on the Midianites 1,000 from each tribe were taken. And as the 144,000 here survive through all the great Tribulation, so it was with the 12,000 sent against the Midianites; for when their number was taken at the close, the officers came to Moses and said "Thy servants have taken the sum of the men of war which are under our charge, and *there lacketh not one man of us*" (vv. 48, 49).

Even so will it be true of these 144,000, when they stand afterwards on Mount Zion (xiv. 1-5).

## Contributed Articles.

### DANIEL'S VISION OF THE FOUR IMPERIAL WORLD POWERS.

#### "THE TIMES OF THE GENTILES."

(PART VI.—Continued from page 128).

#### XXIV.

vii. 7, sec. iv. "And it hath iron teeth very great, it hath consumed, yea, it doth break small."

An unnatural malignant beast; all other carnivora have intervals of quiet; the bear will content itself, for a time, with a carcass or two; and the blood-thirsty leopard will drowse off its glut of blood, but the hunger and thirst of this fourth beast is never satisfied. Its eyes are ever in hot pursuit, seeking in every part of the world whom it may next devour. In every conquered land it has, though called by other names, its janizaries, "that cruellest offshoot of the wisdom of the serpent" which turns "the strength of every conquered people against itself, and" changes "those who should have been the deliverers from oppression into the most trustworthy instruments of the oppressor."

As an ox licks up grass so does this Dominion devour the helpless. As flame, flying through a forest, overthrows the stateliest scions of the wood, so does the hot breath of the iron-hearted Despot consume the brightest promise of a

peoples' manhood, leaving nothing behind it but the blasted simulacra of a nation's majesty. As iron breaks the costliest wares so do the iron teeth of this incarnation of the *shedim* break into pieces the noblest shields of a country's defence; it binds down each conquered land with fetters of iron so that it may, without concern, turn its attention to other fields of conquest; its savage saturnalia stretches from vintage to vintage of blood. Before it the inhabitants of the earth are as the garden of God, behind it—Aceldama! But that "the Remnant" are divinely sustained they would be exterminated, for the Beast has the victory over them, yet cannot utterly destroy them.

"The fruit of thy ground, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed away: so that thou shalt be mad for the sight of thine eyes which thou shalt see." . . .

"The stranger that is in the midst of thee shalt mount up above thee higher and higher; and thou shalt come down lower and lower . . . He shall be the head, and thou shalt be the tail" (Deut. xxviii. 33, 34, 43-44).

"But the King was wroth; and he sent his armies, and destroyed those murderers, and burned their city" (Matt. xxii. 7).

"I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall profane it. My face will I turn also from them, and they shall profane my secret (place): and robbers shall enter into it, and profane it" (Ez. vii, 21, 22).

"The hands of the pitiful women have sodden their own children; they were their meat in the destruction of the daughter of my people" (Lam. iv. 10).

"Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people" (Jer. ix. 1).

Races, whom they have subjected to themselves, are ruled over by "World Powers," not for the well-being of the subject peoples, but for the advantage of the conquerors. In ancient days the Roman officials fleeced the aliens over whom they ruled according to the measure of their own greed, and the supposed capacity of the people to suffer; and they did their work of spoilage as quickly as possible, for they knew not how soon they might have to make room for other favourites as rapacious as themselves. The oppressors of the Jews were idolators (when they were not infidels), and they sought to force the people to acknowledge, and to admit, idol worship.

The Roman *laws* guaranteed to the Jews the peaceful practice of their own religious customs, yet thousands of them were slain in resisting, by entreaty and supplication alone, the presence of images in their holy city.

In considering the guilt of the Jew, and of the "World Power," we have to bear in mind that there are two controversies to be taken into account. There is the controversy between the Lord and His people, and the controversy between the Jew and the "World Power."

For sins against Himself the Lord may deliver His people, for a limited period, into the hands of their enemies; but, in doing this, He never gives their enemies unlimited authority. The nation that uses the sword is responsible *to Him* to wield it righteously, and not "for evil" (Zech. i. 15).

As between the Jew and the "World Power" the Romans, through their own officials, wantonly provoked the war which ended in the destruction of Jerusalem and the Temple; and he who provokes war, whether by fraudulent diplomacy, or by overt acts which carry in them a threat, is guilty of the blood shed in prosecuting it, whether he comes out of it successfully or not.

The laws and privileges accorded to the Jews, if honestly carried out, would have been beneficial to them. Very often it is not so much the law that is in fault, as its executive. Laws are, as a rule, the result of calm, deliberate consideration of *pros* and *cons*; while, as a matter of fact, the judgment pronounced from the bench, instead of being the voice of justice, is either the expression of biased feelings, or the *echo of the dominant politics* of the period, with the result that the weights in the balances are false.

## XXV.

"WE HAVE NO KING BUT CÆSAR."

"Jewish war begins, May, A.D. 66."

The forty years of grace are ended. "The voice of one crying in the wilderness, make ye ready the way of the Lord, make his paths straight" has been scorned because that voice demanded repentance. Although the voice of the Turtle dove called them to a rest which it had found for them in the Rock of Israel, the obdurate heart of unbelief remained deaf to the wooing of Celestial Love. Their evil heart was veiled in a darkness which now must run its course. The sharp axe of the iron dominion will cut down the fruitless trees, and leave the land desolate and bare.

At the call of Gessius Florus, the Prefect of Syria, Cestius Gallus, invaded the country (A.D. 66) with 10,000 Roman troops, and 13,000 auxiliaries, and attempted to take Jerusalem by assault. Suddenly, without any apparent reason, he retreated, giving the *Christians* shut up in the doomed city the opportunity to escape, of which they availed themselves immediately by flying to Pella (see Luke xxi. 20, 21). The elated Jerusalemites followed the retreating Roman General, and attacked him as his forces became "entangled in the pass of Beth-horon," where he lost 6,000 men and all his batteries. "On receiving news of this disaster Nero handed over the command of the war to Vespasian," who, with his son Titus, commanded an army estimated at 60,000. After some two years' fighting in the provinces, Titus, who was then in sole command (his father, Vespasian, having, in the meantime, been made Emperor of the Roman dominion), "arrived before the walls of the Holy City a few days before the Passover, A.D. 70." The siege lasted nearly five months. The second Temple was burned down on the same day of the same month as the first one had been burned down by Nebuchadnezzar.

The first Temple was burnt down B.C. 587; the second,

rebuilt B.C. 516, was burnt down A.D. 70, having stood 586 years.

Who can tell the horrors of the siege of Jerusalem! The city was filled to repletion with those who had come to keep the memorial passover feast of deliverance out of Egypt. The different political parties in the city were mad against each other. When not engaged in fighting the Romans they were cutting each others throats. Famine and pestilence disputed pre-eminence with the sword; corpses were thrown over the walls of the city to get rid of them; children were eaten by their parents. Never had the Romans met with such resistance from any people. Every hour the Jew was blindly expecting divine interposition, and while waiting eagerly for it he was drunken, not with wine but with fury. Judicial blindness had fallen upon the Jew, he exulted in the certainty that, whatever he might have to endure, the Holy City, the Holy Temple, never could be taken; that God would never suffer His honour to be tarnished by giving His beautiful Sanctuary into the hands of the Gentile dog. He forgot, that while He who sat above the Cherubim of glory did not save the Ark from being taken captive, yet He knew how to safeguard His honour in the house of him who claimed to rule the abundance of the sea. The City *was* taken, the Temple *was* burnt to the ground. The war lasted over four years; "1,100,000 Jews perished in the siege, and 97,000 were made captives."

## XXVI.

"And you will I scatter among the nations, and I will draw out the sword after you" (Lev. xxvi. 33).

The old men, and such as were of no value as slaves, were killed; some were reserved "to grace the triumph of the conqueror at Rome;" some were sent to work in the mines; some were kept for the arena, to fight wild beasts for the delectation of Roman beauties. The whole of the land of Galilee and Judea was one vast wreck—a graveyard. Rome had waited anxiously for the news of the conquest; often it seemed as if not even Roman might and discipline could subdue a people who never counted the odds that might be arrayed against themselves. So great was the relief felt by the mighty Mistress of nations that the festive toast became common in Rome of "*Hierosolyma Est Perdita*," "Jerusalem is destroyed." This is the origin of \* "Hep! Hep! Hurrah," the cheer which expresses the triumph of Roman "World Power" wherever the Roman spirit prevails; H, E, P, being the initial letters of the three words which announced the victory of the Fourth Beast over "the City," while her Lord was absent at the Court of "the King of the Ages."

A medal was struck, bearing on one side the figure of the captive daughter of Judah standing under a palm tree, with the inscription '*Judea capta*'; and on the other the effigy of the Roman Emperor.†

The buildings of the city were levelled with the ground; three towers and part of the western wall were allowed to remain, but only as a protection to the Roman garrison left to overawe the country. Out of the wreckage the

\* Bullinger in *Number in Scripture*, pages 238, 239.

† A smaller and similar one was also struck bearing the inscription, "*Judea devicta*."

Conqueror bore away, as trophies of his success, the Book of the Law, the Golden Lampstand, the Golden Table, and the Silver Trumpets; as before, at the cross, they had divided the Lord's garments among themselves.

After its capture by the Philistines the Lord brought back His Ark, and when He calls back His dispersed His Angelic trumpets will sound an alarm of war which the Gentiles, His enemies, will not be able to silence; an alarm which shall proclaim destruction to the wicked, and jubilee to His redeemed. Then shall the Book of the Law be honoured, His Golden Table shall be filled with unleavened bread, and His Golden Lampstand shall shine with a splendour enlightening the earth with its glory.

Upon the Lord's crucifixion the hopes which had filled the hearts of his disciples with joy, as they followed His steps through those holy fields, were suddenly smitten with blasting. So with the Jew upon the destruction of the Temple. Was not the word of the prophet as stable as the rock upon which their Holy Temple was built? "The latter glory of this house shall be greater than the former, . . . and in this place will I give peace, saith the Lord of Hosts" (Hag. ii. 9).

But their "House Beautiful" had now become a heap of ashes. Instead of the *Shalom* of the captain of the Lord's Hosts, Roman *fury* had prevailed, and—now—chaos.

"How unsearchable His judgments, and untraceable His ways."

The nation had not recognised the "greater glory" because it had not recognised the "greater than Solomon," the real and only "Man of Peace." Israel's summer ended in withered leaves, and now the nation must wait until the circling years bring again "the acceptable year of the Lord," "the year of release," the radiant Jubilee of the thousand years.

With the destruction of their city the Jews lost, for the time, their existence as a nation; for in Jerusalem alone might the passover be eaten; on the Holy Mountain alone might the High Priest make the annual atonement for sin; only at Jerusalem might be kept the joyous Feast of Tabernacles.

Sixty years after this destruction the few who had been allowed to remain in the land had pulled themselves together, had cultivated the fields, rebuilt some of their cities, and some had even returned to Jerusalem (which was held by a Roman garrison) and, out of its ruins, had built houses for themselves. Doubtless many of the devout and wealthy, trading among the nations, sent assistance to their poorer brethren, who clung desperately to the fatherland, to enable them to rebuild their cities and to repopulate the country.

In all the lands ruled over by the Fourth Beast there was much unrest among the Jews, for Jew hatred is not a feeling of modern growth. Their sorrows encouraged their adversaries everywhere to provoke them to some sudden outburst of retaliation that they might have an excuse that would justify their destruction.

"The Jews in Egypt and Cyrene broke out into insurrection, and terrible bloodshed ensued. It began:

with the massacre of the entire Jewish population at Alexandria by the Greeks" (m.i).

"The number of Jews slaughtered in northern Africa is estimated at not less than 200,000. Cyprus and Mesopotamia were also scenes of Jewish slaughter."

(To be continued).

## Questions and Answers.

QUESTION NO. 278.

WAS THE GOSPEL PREACHED TO THE DEAD?

H.R.H., Ireland. "May I ask you to give your translation of 1 Pet. iv. 6? 'For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit'? Show also the exact force of the word 'also.'"

We must here, as elsewhere, determine the meaning of the words and their interpretation by the scope of the whole context. The scope of this passage is the scope of the whole epistle. The one great subject is that, though those to whom Peter wrote were in a great and fiery trial and fierce persecution, there was a blessed reward and glorious triumph for all who suffered for well doing. Though they suffered they had the hope of glory. Hence it is that in these two Epistles "the sufferings and the glory" are so frequently and closely linked together. See 1 Pet. i. 11; ii. 20; iv. 13; v. 1, 10 and 11. So iii. 17-22.

Our verse is linked on to the third chapter and forms part of its subject. There it is shown how "it is better, if the will of God be so, that ye suffer for well doing, than for evil doing" (1 Pet. iii. 17).

Then the example of Christ (the "glory") is introduced. He suffered, but He rose again from the dead. He lived again, made alive a quickening spirit (1 Cor. xv. 45): *i.e.*, he was raised from the dead, and had a glorious triumph. That triumph was heralded, and proclaimed,\* and reached to the utmost bounds of creation;† even to the in-prison spirits (or angels, Heb. i. 7) which are kept in chains, reserved unto judgment (2 Pet. ii. 4. Jude 6). They were "disobedient" in the days of Noah (1 Pet. iii. 20; 2 Pet. ii. 5). But now, He has gone into heaven; and there, "angels and authorities and powers are subject unto Him" (1 Pet. iii. 22).‡

Then the subject is again taken up in 1 Pet. iv. 6, and we will give the scope, before we give the translation asked for. This is why the gospel was preached to those whom man has judged, and put to death in the flesh, according to his will; it was to give them that better hope of a glorious triumph which awaits them: for they will live again, in spiritual bodies. Man's will it was, that put them to death; but God's will is, that they shall be raised from the dead

\* This is the meaning of the word "preached" here.

† This is the meaning of the word *ταρταρος* (*tartarus*) translated "hell" in 2 Pet. ii. 4.

‡ The word "spirit" (unqualified) is never used of men in any state or condition. Man is a composite being. Angels are spiritual beings. It is strange that with scriptures so close at hand like 2 Pet. ii. 4, 5, and Jude 6, which speak of *angels in chains*, 1 Pet. iii. 18, 19 could ever be interpreted of *men*, and then made use of as a foundation for the novel doctrine called the "larger hope."

as Christ was raised, and be made alive as He was. See 1 Pet. iii. 18.

Before giving the translation of 1 Pet. iv. 6, we have to remember one or two points.

(1) *νεκροί* (*nekroi*) without the article, means *dead people*, *i.e.*, people who have died. See Deut. xiv. 1. Matt. xxii. 32. Mark ix. 10. Luke xvi. 30, 31; xxiv. 44. Acts xxiii. 6; xxiv. 15; xxvi. 8. Rom. vi. 13; x. 7; xi. 15. Heb. xi. 19; xiii. 20. 1 Cor. xv. 12, 13, 15, 16, 20, 21, 29 (2nd word), 32. All these passages will receive additional light if we study them and compare them with the occurrences below, where the article is used.

(2) *οἱ νεκροί* (*hoi nekroi*), with the article, means *dead bodies*, or *corpses*. See Gen. xxiii. 3, 4, 6, 8, 13, 15. Deut. xxviii. 26. Jer. xii. 33. Ezek. xxxvii. 9. Matt. xxii. 31. Luke xxiv. 5. 1 Cor. xv. 29 (1st word)\*, 35, 42, 52.

(3) The word *ζῶω* (*zōō*), *to live*, has for one of its principal meanings *to live again*, *to live in resurrection life*. See Matt. ix. 18. Acts ix. 41. Mark xvi. 11. Luke xxiv. 5, 23. John xi. 25, 26. Acts i. 3; xxv. 19. Rom. vi. 10; xiv. 9. 2 Cor. xiii. 4. Rev. i. 18; ii. 8; xiii. 14; xx. 4, 5.

Now we are prepared to understand 1 Peter iv. 6.

"For to this end, to those also who have died (as well as unto "us" (*v.* 1) who are alive, 1 Pet. i. 25; iii. 18) was the gospel preached that, though† they might be judged (condemned and put to death) according to (the will of) men, in (the) flesh, nevertheless they might live again (in a blessed resurrection, and enjoy a triumph like His, 1 Pet. iii. 18) according to (the will of) God,‡ in spirit (*i.e.*, in new glorious and spiritual bodies, for "it is sown a natural body, it is raised a spiritual body" (1 Cor. xv. 44-46).

We submit that this translation harmonises with the whole of the context; and, indeed, with the scope of the Epistle as a whole.

N.B.—The use of *νεκροί* (*nekroi*), without the article, *dead people*; and *οἱ νεκροί* (*hoi nekroi*), with the article, *dead bodies or corpses*, will be found most useful in getting a clear understanding of many other passages.\*

\* The observance of this distinction helps to explain 1 Cor. xv. 29, for we first have *νεκρός* (*nekros*) with the article, and then without.

The third occurrence in that verse is omitted by all the Critical Texts, the word *αὐτῶν* (*autōn*) *them*, being read for *τῶν νεκρῶν* (*tōn nekron*), by G.L.T.Tr.A.: *i.e.*, we first have *dead bodies or corpses* mentioned, and then we have *dead persons*.

Now, if we bear this in mind, and then punctuate this verse in the same manner as Rom. viii. 34, "Who is he that condemneth? *It is* Christ that died," 1 Cor. xv. 29 then will read thus: "What shall they do who are being (pres. tense) baptized? *It is* for dead (corpses) if dead persons rise not at all. Why are they then being baptized for dead (corpses) (or them)?" Or both may be put as a question (*Is it? or Is it not?*) as suggested in R.V. margin.

The argument being that if those who were being baptized are not to rise again, baptism was administered merely to dying or dead bodies, or corpses.

† Both the A.V. and the R.V. entirely ignore the word *μέν* (*men*), and do not translate it at all. Whereas the whole sense of the passage turns upon this word, which means *although*, *notwithstanding*, and is correlative with the *δέ* (*de*) following, which means *nevertheless*, *yet*, &c.

‡ We take *κατὰ θεόν* (*kata theon*) here the same as in Rom. viii. 27, "according to the will of God." In the same way we render *κατὰ ἀνθρώπων* (*kata anthrōpous*), according to the will of men.



QUESTION NO. 279.

## EZEKIEL'S TEMPLE.

W. P. P. "In the midst of the description of Ezekiel's Temple an order is given (xl. 10, 11) to show them the form of the Temple 'if they be ashamed.' What does this mean? And if put off to the Millennium, how are the divisions of the tribes to be made, hopelessly mixed up as they are?"

Does not xl. 18 answer the first question? Is not the whole (including verse 11) covered by the expression, "in the day when they shall make it"? We believe that verse 11 belongs to that future day.

As to the division of the Tribes, all will be done by Divine power. Joseph, to the astonishment of his brethren, could place them in their right order according to their age: and the true Joseph will have no difficulty in dividing the Tribes and setting them in the Land according to the foretold order and place.

QUESTION NO. 280.

## THE NATION OF MATT. XXI. 41.

MERRILL SUTTON. "What did our Lord mean when he said to the chief priests and elders, 'The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof'? Has it yet been taken away? and, if so, to what nation was it given?" (Matt. xxi. 41)?

Yes, it has been taken away, but the new nation to whom it shall be given is not yet born—nor will it be till Ezek. xxxvi. 24-31 shall be fulfilled. See our Editorial for last month; and page 139, ante.

QUESTION NO. 281.

## THE WISE MAN'S HEART.

C. R. "Will you kindly explain Ecc. x. 2. 'A wise man's heart is at his right hand, but a fool's heart at his left.'"

The use of the phrase, *to be at one's right hand*, clearly means *to be ready to help or defend*. See Psalm xvi. 8, "For he is at my right hand" (*i.e., to defend me*). Ps. cx. 5, "The Lord is at thy right hand" (*i.e., to protect and defend thee*).

*To be at the left hand* means the opposite of this, to be out of its place, not at hand or ready to help when needed. This is clear from the next sentence: "when he that is a fool walketh by the way, his heart (margin) faileth him," *i.e., lit.*, he misses his heart, which shows it is absent from its proper place.

The word "heart" is evidently used here in the sense of understanding, or mind.

QUESTION NO. 282.

## THE CORONATION STONE.

D. E. "As there is much talk about this stone just now, may I ask what the evidence is for its being the stone which Jacob used for his pillow at Bethel (Gen. xxviii. 18-22)?"

There is, of course, nothing that can be called "evidence" in this matter. From Bethel to Westminster is a far cry: and from B.C. 1760 to A.D. 1902 is a long cry.

The traditions about the stone are doubtless ancient, but they are also *many*, and *various*. One fact is worth a heap of tradition.

MR. FRANK HAES, writing in *The Jewish Chronicle*, on March 2nd, says:

"I was present in Westminster Abbey when the late Dean Stanley had this stone removed from under the chair for examination by the heads of the Geological Survey of Great Britain and other authorities. The stone was then authoritatively pronounced to be not even of Irish

origin, and consequently never came from Tara, but is of the same kind as that of which Dunstaffnage Castle was built. The stone was kept walled up, after having been used for each coronation, and the hole in the wall can still be seen. I had the pleasure of giving this information, and sending a photograph of the hole in the wall to the late Sir Walter Besant. After the Geological examination of the stone, I photographed it for the late Dean, and an illustration from the photograph may be found in his book on Westminster Abbey. I might add that the specialists present unanimously agreed that *no stone of that kind was to be found in that part of the Holy Land, whence it traditionally comes.*"

Professor Ramsay, after a very careful examination, pronounced it to be a dull, reddish sandstone, which is *not known to occur in Egypt or in the rocks around Bethel.*

This should lift the matter out of the region of legend and tradition; which, however ancient, has no weight against the fact above stated.

## Signs of the Times.

### POLITICAL SIGNS.

#### "THE STALEMATE OF EUROPE."

Under this heading, the Leader in *The St. James's Gazette* (Sept. 3, 1901) gives a significant summary of the then present dead-lock among the great Powers. The article arose out of the condition of China and Turkey, which calls (*The Times* of same date had said) for "a sort of moral concert of the Powers as regards Turkish affairs," and states that "there are signs everywhere that diplomatic circles are realising more fully the growing necessity" for such a Concert. Taking "moral" as the proper antithesis to "physical" *The St. James's Gazette* remarks:—

"We should have thought it wiser to conceal from the SULTAN and EMPRESS-DOWAGER, for instance, the "moral" nature of the compact, since "dying nations" have an uncomfortable knack of being amenable only to physical force. But the term very aptly illustrates the *causa causans* of that state of impotence which we have described in the heading to this article as the "Stalemate of Europe." Up to the Congress of Berlin, if two States had a quarrel, the duty of that which was even then vaguely described as the "Concert of Europe" was considered to consist in forming a ring, while the combatants fought it out. We have changed all that to-day. The spread of national interests and the growth of the Imperial idea, the heaped up armaments of Europe, and the dread of precipitating the hour of Armageddon have caused it to come about that there is hardly a corner of the world in which the interests of two are not considered to be the interests of all. Even in the dispute of the United States with Spain this tendency was visible, and Lord SALISBURY won considerable unpopularity for this country by refusing to join in the movement to extend the law of Europe across the Atlantic. But it is chiefly in dealings with Turkey and China that the jealousies of the Powers have brought European diplomacy to a condition of stalemate. Can anyone say, looking on the forcible-feeble proceedings of the Powers in connection with Crete, or more lately in China, that the battle has indisputably been to the strong?"

"The Concert laid it down, in the first case, that Turkey and Greece should not fight, and that Prince GEORGE

should not reign in Crete. Yet Greece got her thrashing, and Prince GEORGE reigns to-day. In China the world to-day sees a great expedition organised, not according to the needs of the situation, but according to the jealousies of the Powers, withdrawing, futile and impotent, anxious only for a few trifling concessions to "save face." The fact is that the Concert of Europe is no general alliance against the infidel, but a state of veiled war among the Powers themselves. The questions at issue multiply; preparations for their violent settlement go on apace, and it is only a sense of the frightful cataclysm which would follow which hinders the translation of the language of diplomatic intrigue into the tongue of Krupp, Creusot, and Lebel.

"A correspondent, in an article which we publish to-day, gives an interesting proof of the alleged conviction of Lord BEAONSFIELD that the decisive fight for mastery will take place on the plains of Syria. . . It may easily be that, with the Near Eastern situation a-broil, with the interposition of Germany in Asia Minor, and Russian jealousy for her reversion of the Sick Man's inheritance aroused, the desire for the possession of the sacred and historic soil of Palestine might add that spark of crusading zeal required to ignite the European powder barrel. Whether the conflagration so long prophesied is ever likely to come; whether, if it come, it will bring with it a reeking carnage such as the modern world has never seen, or, according to the views of M. DE BLOCH, merely transform the silent struggle of diplomacy into one scarcely less silent of blockade and exhaustion—on these matters we will not prophesy. But it is certain that to-day the diplomacy of Europe is strained in the task of keeping the peace between the Powers to the point of impotency in its dealings with nations outside the Concert."

All this shows us that, however ignorantly, yet how very sagaciously, the world's politicians are already forecasting what we know as truth from the "more sure word of prophecy."

#### RELIGIOUS SIGNS.

##### "FATHER IGNATIUS"

speaks out as to the condition of things in the Church of England.

"The Church is far too much impregnated with the spirit of the day. The Church of England, I mean. In my young days there were very few infidels, and they were all outside the Church; now they are right inside the pulpit. Now here is a shocking instance. There was a certain church near London which, though it was heavily in debt, the Archbishop consecrated. More shame to him for so doing; a church in debt ought to be dedicated to the Devil rather than to God. However that may be, the Vicar, to help clear the debt, got up an entertainment, which took place on the vicarage lawn, and he asked down a young lady—an actress celebrated for her high kicking—to give a display of her limbs, which she accordingly did. Can you imagine that—God's Church and His Eternal Love exploited by a female high-kicker! What is the dear old Church coming to?"

Look at this letter which I have just received from a working-man in Birmingham. He says last Sunday he went to church in that city, and the clergyman actually apologised to his congregation from the pulpit for naming the name of God—"for God," said he, "is only an idea!" Is God dead, then, in the Church of England?"

This is from the *Daily News* of March 31st, but on the Thursday following it inserts a letter from one who administers a well deserved rebuke:

The writer describes his attempt to get into the Portman Rooms to hear the "father" preach. He was told that all the free seats were full, but a good seat could be had for half a crown. To this he objected, and was leaving the building; when on the steps he met the monk going in. The following conversation took place:—

"Why are you not going in?" The visitor replied that he objected to pay for the privilege. He was invited to turn back, the "father" undertaking to pay the half crown. But this offer made no impression, because the gentleman objected to the principle of paying under the circumstances. The answer he got to this, savours, to us, more of cant than anything else. "If you think your dear Lord is not worth that, no more can be done."

"Without money and without price" must be expunged from the Book now.

#### RELIGIOUS "DEVICES"

are used in commerce as well as churches. The *Adelaide Advertiser* records an official enquiry into a huge fire which was caused by dressing a shop window with the "device" of "The Rock of Ages." Of course, this is man's device of a girl draped in "muslin and butter-cloth" clinging to a rock! How the "religious" boom is spreading! But it is man's religion; not that of the Word of God.

#### SEQUEL TO A ROMAN CATHOLIC MISSION.

Mere worldliness in the churches—especially in the Romish Church—is so common that we should not notice the following were it not a distinct *sequel* to a month's Religious "Mission."

The sequel was a Sunday Evening Concert—"the first of its kind ever known to have taken place in Edinburgh"—and was "held under the auspices of the local League of the Cross." The Redemptorist Fathers conducted both. We read that "The Very Rev. Father Burke, the Superior of the Redemptorist Order in Scotland, was the first to begin the fun of the evening" by asking Monsignor Grady to sing a comic song—"The Presbyterian Cat." "Thunderous cheers greeted each verse." "Father Burke then gave an able rendering of 'Old King Cole,' which delighted everyone present." Votes of thanks were given to the Redemptorist Fathers for their great solicitude in looking after the spiritual and temporal welfare of the good people of St. Patrick's parish during the mission!

## Editor's Table.

#### NOTICES.

The issue of this number completes the eighth volume. Bound copies will be ready shortly after publication, price 2s. 6d.

All the back vols. can still be obtained except Vol. I., which is again out of print. Vol. II. having also been reprinted, is charged 3s. 6d. Vols. III.—VIII. are half-a-crown each.

The Title-page, Preface, and Index for Vol. VIII. will be given in our July Number.

#### THE POTTER'S HOUSE.

The two articles on the Potter's House which appeared in our May and June numbers will be issued separately as a pamphlet, price one penny. Published by the Editor, 25 Connaught Street, London, W., England. It may also be obtained of Alfred Holness, 14 Paternoster Row, and Messrs. Eyre & Spottiswoode, Great New St., London, E.C.

#### MANCHESTER.

A few friends who are deeply interested in Bible Study, and *Things to Come*, would be glad to know of any others like-minded, who meet for study in Manchester and District. Address, Mr. G. W. Taylor, Sandycroft, Flixton Road, Urmston.

#### ACKNOWLEDGMENTS.

A. B. (*Barbican Mission to the Jews*) o 5 o

