

Things to Come:

A JOURNAL OF BIBLICAL LITERATURE,

WITH

SPECIAL REFERENCE TO PROPHETIC TRUTH.

The Official Organ of Prophetic Conferences.

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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

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VOL. I.

JULY, 1894, to JUNE, 1895.

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PREFACE.

IT is with praise and thanksgiving that we complete and send forth this first volume of *Things to Come*.

Many have been the tokens of the Divine favour; and great has been the encouragement which we have received from all parts of the world.

We thank all our kind friends and helpers, and pray that God may own this volume, so far as its contents are in accordance with His Truth as revealed in His holy Word, and use it for His own glory, giving all needful grace and strength for the time to come.

THE EDITOR.

29, PATERNOSTER ROW, LONDON. E.C
May 16th, 1895.

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THINGS TO COME.

Vol. I.]

JULY, 1894.

[No. 1.

Notes and Notices.

THE PROPHETIC CONFERENCES

which have recently been held, and those which are being now arranged, are intended to be the beginning of a new movement which will, we humbly hope, embrace the whole world in testimony to our coming Lord.

Such testimony has been borne now and again, here and there in recent years; but while other subjects, which more nearly concern ourselves, have their regular Conferences established, no definite organisation has been set on foot for this all-important subject until the arrangements were made for these

SPECIAL CONFERENCES.

The first announcement was made at the Conference held in Liverpool last November. It was then announced that that Conference might be looked upon as the inauguration of the new movement. Since then the following arrangements have been made:

NOTTINGHAM	. . .	May 8 and 9.
YORK	. . .	May 17 and 18.
CARLISLE	. . .	May 31 and June 1.
GLASGOW	. . .	June 5-8.
PAISLEY	. . .	June 9.
EDINBURGH	. . .	June 12-15.
DUNDEE	. . .	June 19 and 20.
ABERDEEN	. . .	June 21 and 22.
ELGIN	. . .	June 25.
INVERNESS	. . .	June 26 and 27.
DINGWALL	. . .	June 28 and 29.
DUNOON	. . .	August 2 and 3.
LIVERPOOL	. . .	November 20-23.
BOSTON	. . .	December 4 and 5.
ROTHERHAM	. . .	January 22 and 23, 1895.

Negotiations are in progress for a succession of such Conferences in various parts of the Kingdom.

* * * *

It is clear that just as other Conferences and Subjects have their own organ, so these Conferences need, and should have,

THEIR OWN SPECIAL ORGAN.

The promoters are unable to use any existing journal, and feel very strongly that such an organ ought not to be the private property of any individual, however excellent.

Nothing will meet the case short of putting its property and its editorship under a Trust, so that the maintenance of fundamental truth may not be jeopardized; and that the profits may be devoted to the extension of the Conference work, and the interests of the Truth alone.

The doctrines connected with the Lord's coming are as liable to perversion as any others in Scripture. Hence the need of guarding, as far as we can, against any possible departure.

The terms of the Trust and the names of the Trustees will be published in due course.

OUR TITLE.

After much thought, we have decided to make the basis of our new paper as wide as the Conferences themselves. These embrace The Inspiration of the Scriptures, The Restoration of Israel, and the Personal Premillennial coming of the Lord Jesus. Our aim is to reach a large number of general Bible-loving readers, and to increase their love for the appearing of Christ—the *Living Word*, as they already love to find Him in the *Written Word*. We have therefore named our new journal

THINGS TO COME:

A JOURNAL OF BIBLICAL LITERATURE,
WITH SPECIAL REFERENCE TO PROPHETIC TRUTH.
The Official Organ of Prophetic Conferences.

It will be addressed to all who love the Lord Jesus Christ in sincerity, who study His word, and wait for His glorious appearing.

Its pages will contain current "Notes and Notices," "Conference Addresses" (this will be the only Journal containing the Addresses revised by the speakers), "Contributed Articles," "Selected Gleanings," "Notes for Bible Study," "Illustrations of Bible-Structure" (not to be found in any other print), "Questions and Answers" (to which our readers are invited to contribute), "The Signs of the Times," consisting of paragraphs collected from Foreign as well as English current Literature, and bearing not merely on the Jewish question, but on matters Ecclesiastical, Social, Theosophical, Spiritualistic, or any others warning us of "the signs of the times" which we are bidden to "understand." (Matt. xvi. 2, 3.)

We commend our Journal therefore to all Christians, and earnestly ask their prayers and co-operation in securing its wide distribution.

* * * *

SPECIAL MEETINGS

Have been arranged for July 18 and 19, at Keswick, in the New Conference Tent, *the week before the Convention*. See special notices.

"THINGS TO COME."

DEUT. xxxii. 35; JOHN xvi. 13; ROM. viii. 38; 1 COR. iii. 22;
REV. i. 19.

THE Word of God tells us of the *Past*, the *Present*, and the *Future*. The Ages that are gone, the Present Age, and the Age that is to come, are all set forth in the Inspired Record which tells us of Jehovah's ways, threefold in point of time as that wondrous Name itself implies. God has spoken of old time unto the fathers by the Prophets, and in the end of these days in the Person of His Son, whom He appointed Heir of all things, and through whom He made (or prepared) the Ages. (τῶν αἰώνων, Heb. i. 2.) In His written Word the end is shown us from the beginning. Prophecy is but history written beforehand. We who by infinite grace and mercy have been called out of darkness into His marvellous light—into the kingdom of the Son of His Love—who are privileged through the Holy Spirit's guidance and comfort to gaze by faith on the unveiled glory of the risen and glorified Son of Man, who redeemed us to His God and Father with His precious blood—we possess in the Scriptures of Truth the full and complete revelation of His written Word.

What a priceless treasure is ours! May we have eyes to see, ears to hear, and above all hearts to understand the unsearchable, the exhaustless treasures of love, wisdom, and knowledge which are therein revealed to us in Christ Jesus our Lord. We learn the lessons from the *past*, we have a light and a lamp for our path in the *present*, and we know beforehand the *future*—the Things to Come.

In God's Word we do not read of three Schools of Prophetic interpretation. Preteritist, Historicist, and Futurist—these are the result of man's imperfect grasp of Divine Truth.

Either school by itself must ever fail to *interpret*, though they may *apply* in measure, the visions and the similitudes of Him with whom a thousand years are but as one day, and who is not limited in His thoughts by the "forms" of Time and Space, which is ever the case with man, and all his Mental, Moral, and Prophetic Philosophy.

"The wisdom of man is foolishness with God," and therefore man's foolishness can never interpret the Word of God. "The Spirit searcheth all things, yea, the deep things of God; and no man knoweth the things of God but by the Spirit of God."

The Jews, the Gentiles, and the Church of God (1 Cor. x. 32) is the threefold division which it is essential to bear in mind when we are considering the present time and "things to come."

In Deut. xxxii., which contains that marvellous song of the *prophetic history* of Israel, we find (in verse 35) the expression "things to come." And if we would know the future of God's earthly people we too must learn that song, as every Israelite had to do (see Deut. xxxi. 19); at the same time remembering that the secret things belong unto the Lord our God, but the things that are revealed unto us and to our children.

If we would know the "things to come" concerning the

Gentiles, then, when God tells us of Gentile ways and Gentile rebellion we must not boast against the branches by appropriating Jewish blessings as though they belonged to us alone, nor must we be high-minded, but rather fear Him who in His righteous dealings will be a Consuming Fire for Gentiles as well as for Jews who obey not the Truth but take pleasure in unrighteousness.

And lastly, if we would know the "things to come" concerning the Church of God, the Body of Christ, we must remember that the Lord Himself expressly said of the Holy Spirit that He would "reveal things to come." (John xvi. 13.) If we do this in obedience to the Lord and the Holy Spirit, we shall not look for, in the Gospels and the Acts, that which is revealed in the Epistles alone, concerning the Church which was the "Mystery," or the secret hidden in God till revealed in Rom. xvi. 25, Col. i. 26, Eph. iii. 1-10. Nor shall we so mix up the Epistles, the Gospels, and the Prophets as to confuse instead of edifying the children of God, as many do who darken counsel with words without wisdom.

To rightly divide the Word of Truth concerning things to come we must not mix up "things new and old," "earthly and heavenly," in hopeless confusion, but we must endeavour to draw from the fountain of living waters in the order God has ordained, and not to add to His Words nor to take aught from them, lest He reprove us, and so we forfeit His commendation instead of being accounted workmen unashamed, and good stewards of His mysteries.

God's building should contain—on the true and only Foundation—gold, silver, and precious stones, and not the huge piles of wood, hay, and stubble which, alas! so many teachers and builders have been erecting to the injury of the Church of God, as well as to their own loss and shame and confusion of face in that day when every man's work will be tried of what sort it is. Yet God, who comforts those who are cast down by the sad state of things in which we find ourselves, and to which our own faithlessness and failures have contributed, is able to revive and restore (in accordance with His Word) those who, being dead and risen with Christ, have learned that strength is perfected in weakness, and that His grace is more than enough for those whose "sufficiency" is from Him alone, and who have full confidence in Him who has said, "I will never leave thee nor forsake thee," and who promises, "Yet a little while, and He that cometh will come and will not tarry, and the just shall live by faith."

Yes, we look and wait not only for "Things to Come," but above all for Him, the coming One, whose servants we are, and whose Name is to us above every name.

He has set before us an opened door which none can shut. We have heard what the Spirit says to the Churches (including the one in which we find ourselves), and so with loins girded, with lamps burning, and with oil in our vessels, we joyfully serve Him, and listen day by day for the sound of His footsteps. Like watchmen of the night we proclaim, "The Morning cometh!" and with the morning the One who will transform these bodies of our humiliation, and together with those who sleep in Him, take us swiftly away to be for ever with Himself.

Conference Addresses.

IN giving each month some of the addresses delivered at the Prophetic Conferences we must not be held responsible for every expression used by the various speakers. We may have to pass over and admit many things which may yet be suggestive and helpful in leading to further light.

"CHRIST OUR HOPE."

PASTOR F. E. MARSH (OF SUNDERLAND),
(At the Nottingham Conference, May, 1894.)

As a key-text, will you turn to the first epistle of Paul to Timothy, 1st chapter, 1st verse: "Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our Hope." Now, wherever we have hope in the objective in the Word of God, it always refers to the Lord Jesus Christ coming for His people.

Christ is coming in power to put down every opposing force before He can set up His kingdom on earth. He must take away everything that offends. Before the Lord Jesus Christ comes in judgment He is coming in grace for His people. Before He comes with His people in judgment He is coming for us, and therefore when it speaks of Christ as the Hope, we are reminded not of Christ coming with His people, but of His coming for His people. Where Christ is spoken of as coming for His people, it has reference to Him coming to gather His own to Himself. This is what some people call "the secret rapture." The world will wake up one day to find that every Christian is taken out of it.

If I read my Bible rightly there is not a single thing to take place before Christ comes *for* His people. There are many things to happen before He comes *with* His people. The Lord Jesus Christ is the One we want to keep before us. We want to make this subject of prophecy a special study, but don't lose sight of Christ. Don't let it be a mere doctrine that you hold, but let us keep our minds fixed upon the Lord Jesus Christ Himself.

The whole subject of prophecy resolves itself around the characters in which the Lord appears in the Word, and if you will only notice the characters, the names by which Christ is referred to, it will greatly help you to understand this subject of prophecy. I throw out that suggestion in passing. One thing that has greatly helped me is to see the name or title in which Christ speaks when He comes, and its relation.

We should never think of Him coming for us as His redeemed ones as the King of Israel; because as King of Israel He comes to bless Israel. We should likewise never think of Him coming as a Man of War to bless His church; because as a Man of War He comes to put down His enemies. We think of Him as our Hope, as the Bright and Morning Star, Who is coming for us before the morning of His millennial glory bursts upon the world.

Tell me what you know of Christ, and I will tell you where you are as to your Christian experience.

You can sum up the whole of God's Word under three heads. God has three heads, or three sections, to His Book. You know three in Scripture is the number of completeness. Three persons in the Godhead; this book deals with three sections of the people. (1) The Church; (2) the Jew; (3) the Gentile. I also find this Book is summed up under three things in relation to Christ. (1) What Christ has done; (2) What He is doing; (3) What He is yet going to do.

The Lord Jesus Christ on the cross shields us from what we deserved as sinners. The Lord Jesus Christ is the One in Whom we are accepted, so that we are privileged to thank God that He has made us meet for the inheritance of the saints in light. The Lord Jesus Christ is not only our Holiness before God, but if we would be holy before men Christ must dwell within us. If you want to see what God has done for you look at the cross. "I am crucified with Christ," and the secret of holiness is oneness with Christ in His death, "I have died with Christ."

It is a very practical thing if you reckon you are dead. If you are inclined to let that temper of yours manifest itself, if you reckon you have died with Christ, you will at once see that dead people don't get into a temper. You will have no eyes for the lust of the flesh; you will not desire anything that the world possesses. Your eyes will be upward, and you will find your satisfaction in Christ. It is only as Christ Himself lives within you, and acts through you, in the power of the Holy Spirit, that you can possibly be holy.

The great thing is for Christ to dwell in our hearts by faith. Christ is not only my perfect Copy, but the One who is to copy His own divine copy. He is not only our Harbour, the refuge from the wrath of God; He is not only our Holiness, but our Hope, and as our Hope we are looking for Him, and expecting He will come and receive us unto Himself.

When we speak of the Lord coming for His people do not think we are referring to death. There are a great many people who pray that they may watch, that when the Son of Man cometh they may be ready. They mean that when death comes they may be ready to go into the Lord's presence. When the Lord refers to His coming He does not refer to death at all. He clearly distinguishes between death and His coming. At death we go to Christ; Christ does not come to us. I cannot call death "the blessed hope." It is the consequence of sin. If there had not been sin there would have been no death.

In the last chapter of the gospel according to John you will see a little incident related there which clearly brings the whole matter before us, and plainly distinguishes between death and Christ's coming. The Lord Jesus Christ is speaking to Peter, and says to him (in the 18th verse), "Verily, verily, I say unto thee, when thou wast young, thou girdest thyself, and walkest whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hand, and another shall gird thee, and carry thee whither thou wouldest not. This spake He, signifying by what death he should glorify God. And when He had said this He saith unto him, Follow me." Then Peter wanted to know what John would do. He had

been his companion all along, and Jesus replied, "If I will that he should tarry till I come, what is that to thee? follow thou Me." Christ there clearly distinguished between death and His coming. What was the conclusion the disciples came to? In the 23rd verse we read, "Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, he shall not die; but, if I will that he tarry till I come, what is that to thee?"

Then, says someone else, "You must know that the coming of the Lord Jesus Christ is a spiritual coming." I remember one brother in the Queen's Rooms, Glasgow, praying to this effect: "Lord, Thou didst promise to come again. I thank Thee that Thou hast come and taken Thy abode in my heart." That is the way a good many "spiritualised" the promises relating to the coming of the Lord. If His first coming was a literal one—that the Lord Jesus Christ literally appeared on the earth and did actually die upon the cross, and not in some spiritual presence—then it is not the coming of the Holy Spirit we must look for when He says, "I will come again." Christ said to His disciples, "I will send you *another* comforter." I do not see the use of the word *another* if He simply meant His own spiritual presence. When the Lord is speaking of the coming of the Holy Spirit, He is not speaking of His return for His people.

Don't be taken up with signs. Some say that there are certain things taking place, and we must consequently look for others, and when these other have taken place we may expect the Lord. After the tribulation some say: I believe, however, that there is not a single thing that must necessarily take place before the Lord comes for His people.

When He says, with reference to His first coming, "Lo, I come; in the volume of the book it is written of Me," we know how He literally fulfilled that word, and how He came here on earth and gave Himself an offering for our sins, and when He says, "I will come again, and receive you unto Myself," I know He is going to keep that word as literally as He kept His first word, so that I am looking for Himself, not for certain things to take place—not looking for certain signs, not looking for death. I am looking for the *person* of my Lord and Saviour to receive me to Himself. We find this hope spoken of in different ways.

There are certain characteristics of this hope. Will you turn to Colossians i. 23: "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard." Therefore, the gospel brings before us a hope. It seems to me we have yet failed to understand the gospel if we simply refer to it in the sense of referring to Christ's death upon the cross in making provision for our salvation. The gospel takes in far more than that. You remember that remarkable chapter, 1 Cor. xv., where the apostle says, "I have declared unto you the gospel by which ye have been saved." And then he goes on to explain what is the gospel—how Christ died for our sins, and was raised again for our justification. Then he goes on to show how Christ will return, and what will happen then.

"Behold, I shew 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. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

I believe it is unscriptural to speak of man in his unfallen or fallen state as "immortal." It is said that Adam was "immortal" in Eden, but that he lost his immortality by sin. Is not this a contradiction of terms? If man was immortal how could he fall? What is immortality? *It is a state of holiness and bliss from which it is impossible for man to fall.* Christ is the only One who has immortality. "Who *only* hath immortality" (1 Timothy vi. 16); but His immortality is a guarantee of the believer's, for when He comes "This mortal shall put on immortality, *then*" (mark the "*then*") "shall be brought to pass the saying that is written, Death is swallowed up in victory." (1 Cor. xv. 54.) But, on the other hand, while the natural man is not immortal, he is *indestructible*, for God made man in His own image. What is God? God is a Spirit. Remember that it is said of *fallen* as well as unfallen man that he retains that image (Gen. i. 27; ix. 6), and that is, that he is an indestructible spirit.

This is the hope which the gospel presents to us. It seems to me that this hope is only presented in the gospel. I cannot see anything in the Old Testament which speaks of Christ coming *for* His people. I can see that He is coming *with* them. In the book of Zechariah we read of the Lord coming *with* His saints.

If you turn to 1 Thess. iv. 13 you find this is confirmed.

The apostle says, "But I would not have you to be ignorant concerning them which are asleep; that ye sorrow not even as others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by *the word of the Lord*." This seems to me to be one of the special things which were revealed to the apostle Paul, and which is specially brought out in the New Testament, that the Lord Jesus Christ is coming again for His people, to receive us to Himself, when the sleeping ones and the living ones are caught up together to meet Him in the air. This hope of Christ's coming is the hope of the Christian.

In 1 Thess. v. 8 we have another characteristic of our hope. It is called "The hope of salvation." "But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation."

Some good people talk of having received a full salvation. I know what they mean. They have apprehended a full Saviour. I have not got a full salvation yet. I have not got my glorified body yet. I remember being at Mr. Spurgeon's funeral, and they were speaking of him as "our glorified brother." I do not think we have any warrant for saying that those who have left the body are in their glorified state. They are with Christ, which is far better, but they are not in their glorified state yet. In Philippians iii. 20 we read, "For our conversation is in heaven; from whence also we look—or wait—for the Saviour, the Lord Jesus Christ." We wait for the Lord to come and complete our salvation. He has saved us from the consequences of our sin; blessed be His name! We

know Him as a living Saviour, who is able to save us and keep us from the control of sin, but He has not completed our salvation yet, because we wait for Him to come and change these bodies, and fashion them after His own body. We expect the Lord to come and complete our salvation, hence this is called the hope of our salvation.

In Galatians v. 5 we read of another characteristic of our hope, "For we through the Spirit wait for the hope of righteousness by faith." The Lord Jesus Christ says, in speaking of the Holy Spirit, "That when He was come He would convict of righteousness, because I go to my Father." The Lord Jesus Christ was cast out as an unrighteous One, and we are told in Timothy that He was "justified in the Spirit." The Lord Jesus Christ was cast out as an unrighteous One, but God has raised Him from the dead as the righteous One, and now the Spirit of God has come to convict the world of this one thing; that the Man they crucified as unrighteous, God has called the righteous One. We are privileged to be hated with Christ. The world knoweth us not, and we do not want them to know us. We do not want to have fellowship with them. There is a time coming, thank God, when Christ will put everything right; when He will take up your cause; and when we see Him face to face we know that everything will be well. This hope is also spoken of as "the Blessed Hope." I will close with one more verse. We are told in the epistle of John "That every man that hath this hope in Him purifieth himself, even as He is pure." If I am expecting the Lord Jesus Christ at any moment I must live a holy life, so that at His coming I may not be ashamed before Him.

A lady once told me that she hoped the Lord Jesus Christ would not come yet. I asked her if she was not a Christian; did she did not believe in the Lord Jesus Christ? She said, "Oh, yes, I do!" I replied, "Surely, if you are a believer you will love His appearing, and be glad to see Him." "Yes, in one sense I would, but—" was her answer. "But what?" I asked. She said, "There are many things I should have to put right if I thought the Lord Jesus Christ was coming to-morrow." That is the way with many of us, but He may be here before to-morrow morning, and if any of you have to make restitution to anybody, I would advise you to do it at once. If you have a grudge against anyone have it made up at once. You say, "Oh! but he is in the wrong; he ought to come to me." Never mind that, you go and do the right thing. You say "There are many things about my home I would not like the Lord to see." Have them put right at once. "I would not like the Lord to see my big banking account," some others may say. My dear friends, put that right. You have been sending your £1 to the China Inland Mission when you might have sent £50, or even £100.

People say this truth of the coming of the Lord Jesus Christ is not a practical one, but I know that nearly all the missionaries of the China Inland Mission believe it. They look for the Lord's speedy return, and they are making their lives practical by doing noble and Christ-like work. Oh! let us live so that when He comes we shall be right glad to see Him. Amen.

ISRAEL'S PAST, PRESENT, AND FUTURE.

BY REV. DR. ELDER CUMMING.

(At Glasgow Conference, June, 1894.)

LET us turn to Romans ix. 3-5: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh," &c. This is one of the most eloquent, and it is, without doubt, the most solemn passage in the writings of St. Paul. For what he declares in that passage is, that he has been brought into such sympathy and fellowship with Christ that, if it were possible, which he well knows it is not, it is in his heart to do what Christ did—to die, to offer himself as a sacrifice, as an anathema from Christ and from God, on behalf of his brethren of Israel. Many have expressed themselves as utterly unable to understand such a state of mind in a man. There is one other passage, one other man in Scripture who had a glimpse of it beforehand. Moses asked God, rather than that the curse should fall upon Israel—you see it was for the same people that Moses was concerned—rather than God should give up Israel and reverse His promise and cast them away, he prayed, "Blot me, I pray thee, out of thy book." Paul takes his place beside Moses—almost, I was going to say, beside Christ. "If it were possible, I wish that I should be anathema rather than that Israel should perish for ever." These are the most solemn words ever penned by St. Paul.

"*Israelites*": There are three words used for God's ancient people in the Old Testament and the New. I find that St. Paul uses two of the words with almost equal frequency. "Israelites" is his favourite word. There is the word "*Jews*," which, used distinctively, means those of the kingdom of Judah; there is the word "*Hebrews*," which refers, if we are to take it distinctively, to the race and to the language; and there is the word "*Israelites*," which, if we are to take it distinctively, embraces two things—all the tribes—and specially to the race of the *covenant blessing*, not of Jacob, but of Israel.

All these words are embraced, more or less, by our subject to-day. May I say a word about the Past, the Present, and the Future of Israel?

THE PAST.

By the past I mean the Biblical past. We draw our line at the destruction of Jerusalem. All before that is the past. From that time to now is the present.

The people of Israel are the most ancient people on the face of the earth, except one. The Egyptians as a people are as old, but the wonderful distinction between them is this—Egypt began under the curse of Ham, and Israel began under the blessing of Abraham, the chosen of God. Can you realize in your minds the extraordinary fact that out of the whole world of men, and out of all generations, God should set His hand, His word, His heart *on one man*? From the far distance of heaven, and amid the glories of heaven, that God's eye, seeking out earth, should fix on one man? A young man at home too—not the eldest son, not the head of the house,

but a younger son. His name was Abraham. God tested him as I do not think He ever tested anyone else; and in his father's house he said to him, 'Get thee out; leave home; leave country; leave everything around you, and go out, alone if need be, to a place I shall tell thee of after thou hast gone.' That was the beginning of Israel, and God's gifts and callings are without repentance. He has never changed in His love. "I am the Lord, I change not; therefore ye sons of Jacob, ye sons of Abraham, are not consumed."

Where God begins in love He goes on in love. "I have loved you before the foundation of the world," He says, and He loves unto the end. This is the whole secret of Israel as a nation. It is not that they are better than other people; it is not that they have any good qualities that we cannot see; it is all in God. God chose them in love; God is unchangeable in His love; therefore to-day God loves Israel; therefore to the end shall God love Israel.

Who can tell what the Bible is? We don't half understand it, and never shall until we get to glory, and then the Bible will be ours still. But have you ever realised the connection of the Jew with this book? Every writer of Scripture, without exception, was a Jew. Every book of Scripture, sixty-six in number, is written by a Jew. Is not that a wonderful thing? Every book of Scripture speaks about the Jews—generally speaks to them as well. The Jews are referred to in every book of the Bible. There is a marvellous connection between the Jews and this book.

Then think of the history of Israel. What a marvellous story of faith and patience and testimony for God; what a marvellous manifestation of God; what a marvellous revelation of God has come through that ancient people. I have said the whole Bible is penned by Jews. What say you to another fact? There is a chapter in the Bible that tells us of all the men whose history God has so cared for that He has perpetuated it to the end—the 11th chapter of Hebrews, written in better than letters of gold. Every man and woman in that chapter (except Abel, Enoch, and Noah) is a Jew or a Jewess.

Would that were all their story. But we must look at the other side of the picture. What a wayward people they were from the first. Even the patriarchs—I was going to say with the exception of Isaac, but not even with the exception of Isaac, although he was the sweetest, the gentlest, the most self-forgetting of them all. From the time of the patriarchs downward you cannot find one that did not sometimes forget and depart and almost rebel against God. What a lesson this is to those who speak of the perfectibility or sinlessness of human nature here! Of all these men from Abraham down there is not one in whom you cannot trace a fallen heart, and the effects of that fallen heart in their forgetfulness of God.

Look at their history as individuals, or as a nation. See how they turned away from God. See how, generation after generation, they forgot the Holy One of Israel. See how they tempted Him, how they grieved Him in the desert, when God, almost as a visible God, walked before them in the pillar of cloud by day and the pillar of fire by night. In the Shechinah within His tabernacle God almost appeared to them

visibly. And also in the gift of the manna and the quails. How they forgot Him, and "tempted the Holy One of Israel," and grieved the Holy Spirit of God. We cannot say too much as to the faith and holiness of many individual Jews. The 11th of Hebrews is true to the letter, but there is the other side. Alas! alas! for the sins of Israel. See how God dealt with them, how patiently, sending them prophet after prophet. You remember the Lord's own parable, the husbandman sending servant after servant. One they beat, another they stoned, another they killed.

When God sent His Son, they said, "Lo, this is the heir, Come, let us kill Him, and the inheritance shall be ours." That people, God's people, Israel, my Israel, my chosen people, children of Abraham, children of Israel, children of the covenant and the promises, yes, it was they that crucified their Lord and ours. "His blood be upon us and on our children" was their cry, and a time of darkness fell almost at once. That is the Biblical past.

THE PRESENT.

Forty years after the Lord was slain, forty years after the cross, there came the destruction of Jerusalem. What did it mean? It meant the end of the whole Jewish outward economy. Above all, it meant the ending of those blessed and sacred sacrifices which from the time of Moses had been the testimony that God would hear and save. "It is the blood that maketh atonement," and from the day that Jerusalem was overthrown no atoning blood has been shed for the Jew. None of the old economy, no sacrifices of blood, have been shed by the Jew, and he stands self-condemned by his own law. He says, "God has given me a law, and I hold to the law"; and we answer, "Yes, and God has said in that law, it is the blood that atoneth for your soul; Where is your atonement now?" I put that question to a Jew once, and asked him to give me an explanation of that extraordinary fact. He shook his head and said, "We know not; we know not; will not God accept anything else?" I said, "Judge for yourself whether God can accept anything other than He has declared." That man became a Christian, and he told me afterwards that this fact was the first thing that shook him.

What has happened since the destruction of Jerusalem? The Christian Church has hated the Jew. Shame upon it for that sin. Only now is the thought beginning to rise in the Christian Church that not hatred but love is our duty to the Jew. The Romans hated and tried to crush the Jews. The Middle Ages is a long story of shame and sorrow. The Jews were bitterly persecuted; thousands were cast out of the nations, others took different names and were not known. Look at modern times. Britain bears its own share; this country has been blessed with many opportunities for carrying the Word over the whole world; but there are some tremendous drawbacks of sin, which may God forgive. Britain has a record of imprisonment and cruelty and blood lying against her for her treatment of the Jew for many generations. Germany, to some extent, has taken up the tale; and now we have the hardness and cruelty of Russia. These are remembered, and will be remembered before God.

Not hatred against the Jew, not attempts to crush the Jew, but affection towards the Jew, is the duty of the Church. If you want to reach a Jew's heart you must do it by affection, and I have reason to think that their hearts are easily touched by affection. I remember being in a small company of Jews some time ago. They were being driven out from their homes, and were emigrating to the Far West. Looking around upon them, I looked to see if there were any Jews present that would remind me of the blessed Lord Himself, for He is said to have been a *fair* Jew. Amongst the company I saw one, a tall man with a fair, comely, and sweet expression. I kept my eye upon him until the end of the meeting, when they all came up to get a copy of the Hebrew Testament, and one was given to each person with the blessing, "The peace of God be yours." When this young man came up to receive his Testament, he took my hand and kissed it. I said, "What do you mean by that?" and he answered, "Sir, in my country a man in your position would not have condescended to look at the ground on which my feet were treading as a Jew, but I have found that you love the Jew; therefore I kiss your hand." Touch them with love, and the response of a Jew's heart is wonderful.

Remember that man has never been able to crush them. The hatred and cruelty of every nation with which they have been brought into contact have been in vain, because there is a shield around them. God put it there, and man cannot remove it. At the present time we know they are more numerous than they were in Bible-history time. They are supposed to represent twelve millions; and they never came to anything like that number in the olden time of Bible story. In the face of all the persecution they have multiplied. Hosea told us what they were to be—for many days without a king, without a sacrifice, without a priest, without a land; and there they are still. It has proved impossible for the nations of the earth to destroy them. They hold to their own still; they hold to their own nationality; and they hold—though I wish they would hold it more faithfully—to the written Word of the living God.

THE FUTURE.

They are obviously preserved for some marvellous destiny in the future. Even worldly men are compelled to confess this. At the present time the Jews are one of the greatest powers in the world, and they are only needing something to call them out so as to combine that great financial power and wisdom that belong to them. It is obvious, even to men of the world, that there must be a future in store for Israel, although they cannot guess what it is. But we know; it is plainly laid down in God's word. Let me direct your attention to two or three points. It is guaranteed, it is sworn to, by the oath of God. In Jeremiah xxxiii. 20 there occurs one of the most solemn words in the Old Testament, "Thus saith the Lord; If ye can break My covenant of the day, and My covenant of the night, and that there should not be day and night in their season; then may also My covenant be broken with David My servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers," &c. Then

again, in the 25th and 26th verses, "Thus saith the Lord; If My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them." The whole of that chapter predicts a time long after their return from the captivity of Babylon, and speaks of the revival of their king.

Now in Jeremiah xxxi. 37 you find a very similar statement: "Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." Then again in the 35th verse, "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is His name: if those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever."

I say solemnly we have two alternatives. Either Israel continues for ever, or God's word is no more to be believed. Not only is the future of Israel guaranteed, but there are tokens of the revival already. Read Matthew xxiv. 32, and it is agreed on all hands that this passage must refer to the Jews. "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." We are beginning to see the blossoming of the fig tree. What wonderful things have been done for Israel in recent years: You know of the immense scattering of New Testaments all over the Jewish people—all over the world, one might almost say—and how eagerly they have been received, Jews applying for them in crowds. The work has been done through my dear friend John Wilkinson, of London. What a wonderful work he has done in that distribution alone. Then, who has not heard of Rabinovitch, Lichstenstein, and others?

To take three Jewish missionaries by name, I mention the names of John Wilkinson, David Baron, and Warsarwiak. Have you ever known in the history of the Christian Church three men more inspired by God with love and wisdom in dealing with the Jews? The blossoming of the fig-tree has already taken place. "Remember then that He is near, even at the doors."

God has promised that His ancient people are to return to their own land. Have you ever made a study of the closing words of the different books of the Bible? If you have not, I would recommend that to you as a very useful study indeed. In the meantime look at the closing words of the beautiful prophecy of Amos ix. 14, "And I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them, and they shall plant vineyards and drink the wine thereof; they shall also make gardens, and eat the fruit thereof. And I will plant them upon their land, and they shall be no more pulled up out of their land which I have given them, saith the Lord." This does not refer to their return from Babylon, because they were plucked out after that.

Turn to 2 Sam. vii. 10—"Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them as aforetime." Therefore if God in His most solemn word and promise is to be believed, Israel is to return to their own land. But they are to return apparently in unbelief; they will be found in the Holy Land when the Lord returns.

Then turn to Zech. xii. 10, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him." Just note how in Rev. i. this verse is quoted, "They shall look upon him whom they have pierced, and all the tribes of the earth shall wail because of him." That is the story of the Gentiles who have refused Christ. The people of Israel in their own land when He returns shall "mourn" for Him. The Gentiles shall "wail" because of Him. There you see the distinction between the *wailing* of hopeless sorrow and the *mourning* of repentant sorrow.

There is a promise given to Israel that is not given to anybody else. It is the old promise to the nation; it is still continued. We have a promise not for Britain, but for individual souls. We are not the most favoured nation. I am not sure about individual saints in the future, but I am sure about nations. What does St. Paul tell us in Romans xi. 25, 26? "I would not that ye be ignorant of this mystery, lest ye should be wise in your own conceits; that 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 a Deliverer, and shall turn away ungodliness from Jacob." Yes, "All Israel shall be saved," not a soul apparently left, not one left out of all Israel. We don't read that about any other nation, even in millennial days. Even in those days the sinners shall be accursed; there shall be sinners, but very few of them. Marvellous fulfilling grace to Israel.

One last word. When the Jews are thus brought to God they have a great work to do, they have got to be the means of converting the whole world. Isaiah lxvi. 19 is one of the texts that tell us this. "I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, Lud, that draw the bow, to Tubal and Javan, and to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." Now *we* are sending missionaries to the Jews, but the days are coming when they shall send missionaries to the Gentiles, and with far more effect than our missionaries to the Jews have. In Romans xi. 15, "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" What shall the receiving of the Jews be? What shall the gathering in of Israel be? What shall the salvation of "all Israel" be when it takes place? What shall it be for the rest of the world? "Life from the dead." Oh, Israel, what a marvellous story, from the call of Abraham until the "life from the dead" that shall come through thee!

Contributed Articles.

THE PSEUDOS.

THE subject we are about to consider is not only of great importance to all Christians, in order that they may be spiritually on their guard, but it has dispensationally a bearing upon the whole subject to which this journal is in particular devoted—Prophecy.

Let us consider a text that has long been before students of Prophecy: "For this cause God shall send them an energizing of error that they should believe the lie: that all they might be judged who believed not the truth, but took delight in unrighteousness." (2 Thess. ii. 11, 12.) The expression "the lie," or calling it by its Greek name, the *Pseudos*, is no mere isolated phrase thrown in by the way, and to be applied *solely* to the teaching of the *Anomos*, or Lawless One spoken of in the preceding verses; it must be considered in its character, according to a synthetical view of all those dispensations which the Apostle of the Gentiles sets before us in the letters he wrote to the seven assemblies—beginning at Romans, where the Church of God is brought on to the scene, and ending at Thessalonians, where it is taken off it. He takes a comprehensive survey of God's dealings with man upon the earth from the time of Nimrod down to that of the Apocalyptic judgments. What he shows us is the Divine side of the issue. That is the plan of these letters, and as he has insulated his subject wonderfully, our attention should be the more concentrated thereon.

The subjects will be seen to form a perfect series of seven members, constructed as follows:—

- A | ROMANS. The truth of God changed into a lie: man hardening his own heart.
- B | ROMANS. The wrath of God revealed from heaven against unrighteousness.
- C | ALL SEVEN ASSEMBLIES. (1) The Gospel preached to Abraham; (2) the Assembly with Israel; (3) the law came in by the way.
- D | ALL SEVEN ASSEMBLIES. The Advent of Christ.
- C | ALL SEVEN ASSEMBLIES. (1) The Gospel preached amongst all nations; (2) the Assembly with the Gentiles; (3) the mystery superadded.
- B | THESSALONIANS. The wrath of God revealed from heaven against unrighteousness.
- A | THESSALONIANS. The truth replaced by the lie, by God: man's heart judicially hardened.

Notice "Christ" in the centre, "the lie" at the two extremities; the further from Him, who comes as the Way and the Truth and the Life, the nearer to "the lie!"

Does it not appear that the change of God's truth into a lie by man, and God's righteous retributive act in sending it back to man, that he may believe it, is to be regarded as a *whole dispensation* which was cut in twain by God's grace in making the covenant with Abraham and all that depends therefrom,

because *he* believed *the truth*, and his faith was counted to him for righteousness?

If we are to take this view, we naturally look to the length of that portion of it that has become history as at least *some* guide as to the length of that portion of it that is yet future. When we do so we are somewhat startled in noticing that this development occupied several centuries; for in what Romans i. sets before us in regard thereto in a few verses we notice references to the revolt at Babel, to the wickedness of the Cities of the Plain, and to what is now euphemistically called "the syncretic religion of Egypt." In the last-named, as the well-known picture of *the Great Assize*, taken from *the Book of the Dead*, demonstrates, the whole judgment of God is turned into caricature, for Egypt made the Woman, her Child, and the Serpent into a trinity-in-unity, at once a lie and a caricature. Re-incarnation was taught, evil spirits were invoked, and the priesthood were instructed to abstain from wine, meats, and marriage. (Cf. 1 Timothy iv.) The serpent was the supreme object of worship, and, as the mummies now on view at the British Museum prove, there could be no thought of resurrection in those who could so carefully prepare corpses to be once more tenanted by the souls that had sinned in them in the time when they were living bodies. The serpent, who began by saying, "Ye shall not surely die," had reached the length when he could represent himself as Creator—so had he worked upon the evil heart of man. His original lie had assumed at once a blacker character and a wider scope.

At last there came judgment upon all the gods of Egypt. The Divine wrath fell upon Pharaoh, his land, and his people. Pharaoh first hardened his own heart, then God judicially hardened it for him till the wrath was completed in his death.

Thus the dispensation of the *Pseudos* and that of God's mercy to Abraham overlapped one another during some four centuries, and then the former was broken, awaiting the development of God's purposes in the assemblies of His people. When they are accomplished, we arrive at the point when we may expect Satan will be allowed to take up his scheme again, in order that the evil may be brought to a head and dealt with accordingly.

But there was something special on which God placed a restraint. It was the building of the great city of Babel, or Babylon. There was a descent of the Godhead, and "they left off to build the city," and the families of the earth were scattered.

From that day to this it has been the aim of unregenerate man, whether openly expressed or hidden in his deceitful heart, to establish a brotherhood of the human race in universal peace, to live in a paradisaical city, and to compass death without any atonement for sin or any thought of God whatever.

The truth of God amongst the saints serves to keep conscience alive just now in the surrounding world; yet there are not wanting signs of a doctrine that the whole aim of the Church is to "do good" to the world, to improve our cities, and to establish a sort of Christian Socialism. The newspapers speak to-day of a coming millennium (a Christless one) disarmament of the nations, reunion of Churches, and innumerable *international* projects and compacts, the very spirit of

nationalism dying out in favour of commercial considerations, kings and emperors having, moreover, now to reckon with socialist armies in place of the professional warriors of 25 years ago.

Here, then, once more we see signs of a dispensational change. Something has to be done with the Christless churches about us, and the world finds a place for them. Granted the truth of God is no longer wanted; well, it was turned into the lie before, and the thing which hath been it is that which shall be, and it can be done again. The *form* of the truth may differ, but the *spiritual act* is identical, changing the truth of God into the lie.

But, more than that. Is it not the *whole* of God's truth that must now be turned into a lie? It will not be sufficient to bring forward the *réchauffé* of Egyptian theosophy with which the name of H. P. Blavatsky is associated. Must there not be a revival of apostate *Israel*. God preserved a nucleus of the ten tribes (cut off for their idolatry) in the days of Rehoboam, of Asa, of Jehoshaphat, of Joash, of Hezekiah, and of Josiah, and throughout the period of the Acts (2 Chron. xi. 16, xv. 9, xix. 8, xxiii. 2, xxx. and xxxi., xxxv. 16-19; Acts ii. 5, xxvi. 7), but the great bulk of them, that is the tribes, *as* tribes, were absolutely divorced (Deut. xxix. 18-21; Jeremiah iii. 8), though no bill of divorce was given to Judah. (Isaiah l. 1.)

And there will be a false Messiah in Jerusalem, and a perverted Christianity all over the earth—anti-God, anti-Christ, and anti-Spirit—as portrayed in Revelation xiii. Stupendous indeed the last form of "the lie," the *Pseudos*!

This change of the truth into the lie is exactly what a survey of our symmetrical synopsis would lead us to expect. Dear Christian brother or sister, you who may read these lines, remember one thing, if there be *any part* of God's truth that you refuse to believe, *you may render yourself liable to believe just that portion of Satan's lie that he has set up as the counter-foil to that specific part.*

If the rapture of 1 Thessalonians iv. and v. be indeed near, as many of us believe, this gradual change, the dispensation of the *Pseudos* overlapping that of the truth, is what we must look for. For, as the dispensations of the *Pseudos* and the truth overlapped when Israel was in Egypt, so we may expect, as the counterpart, that the dispensations of the truth and the *Pseudos* may again overlap.

True, such things are but tendencies at present; but tendencies are spiritual germs that grow up into plants when the time comes that the God of Providence so permits.

We may remark that the time of the duration of the delusion need not necessarily extend over centuries. We only say that sufficient time should be allowed in the mind of the student, not only for the building of the gorgeous mercantile city described in the Apocalypse, but remembering the long-suffering and mercy of God, time must be allowed for the iniquity of those concerned in the mischief to come to the full.*

There is another city mentioned in the Apocalypse, a city

* What is known as "the 70th week" will probably come in at or near the conclusion of the dispensation of the *Pseudos*.